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*With the Author's best compliments*

*Martin A.*

# O'BRENNAN'S ANTIQUITIES.

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5. A Map, shewing the travels of Golamh, or Milesius, prepared by the Author.
6. A metrical history of the leading facts in Irish history.—This is in the Irish character, accompanied by a translation, and notes, based on the best authorities, about 200 accredited writers having been consulted. The notes might be considered a digest of history.
7. Pedigrees of nearly all the families of the country, taken from reliable works.
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14. Seachnall's hymn on St. Patrick with Seachnall's own life. To this hymn are appended notes proving the Catholic faith of both Saints.
15. A copious Index.

bēis bānda, mo cīra,  
 ʒan amhur, fōr, raonca,  
 bēis an Sacron a ʒ-car,  
 'S a nēim nroʒa fa bar.

'S é mo cneac 'r mo cīrad,  
 Mac cīgmre fēis an la,  
 A b-fuī cīneannuīʒ a n-ʒīrad,  
 'S an t-raonraac 'r a b-cīra'.  
 Ua bīadīnnaīn.

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VOL. I.

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*Entered at Stationers' Hall.*

## CONTRACTIONS.

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= Equal to.  
 V. or vid. = see.  
 G. = genitive.  
 Stra. = Strabo.  
 Pau. = Pausanias.  
 Sg. = signifying  
 Sa. = stanza.  
 V. g. = verbi gratia, for sake of ex-  
     ample.  
 Pas. præ. = passive present.  
 Pro. = pronoun.  
 Gr. = Greek.  
 Lat. = Latin.  
 L. = book.  
 Pto. = Ptolemy.  
 Com. = commentaries.  
 A. M. = Anno Mundi.  
 B. C. = before Christ.  
 B. F. = before Flood.  
 Sp. = Spanish.  
 It. = Italian.

Con. = contraction.  
 Nom. = nominative.  
 Com. = compounded.  
 Ap. = appendix.  
 Mas. = masculine.  
 Fem. = feminine.  
 Ib. = ibidem, same place.  
 V. = verse.  
 Plu. = plural.  
 Mel. = Mela.  
 Stat. = Statius.  
 Pli. = Pliny.  
 Pom. = Pomponius Mela.  
 Her. = Herodotus.  
 V. = Virgil.  
 Hom. = Homer.  
 St. = Saint.  
 P. = page.  
 Pas. = many places.  
 He. = Hebrew.  
 Cel. = Celtic; Cellarius.

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### STANZA CXIV.

bun r a žun.—The former word means three lifts, the latter five. There is a game of cards in Munster called “Jink and wheel out,” or 45.—If one player gets the five lifts running, he is declared the winner, though under other circumstances nine lifts constitute the game. The allusion in Stanza cxiv. is very pointed, and implies that whoever was *miller* Ormond would be *dog*. He played falsely to the king. He robbed without “*the ace*.” He betrayed the interest of Charles, deceived and cajoled the Catholics, but the national Catholics were not deceived by him. They distrusted and rejected him; whilst the Catholic Lords of the Pale adhered to him as he was an Englishman.

941.5  
Ob 61's2  
v.1

**Dedication.**

—  
TO

HIS GRACE THE MOST REV. JOHN MAC HALE,

LORD ARCHBISHOP OF TUAM,

AND

PRIMATE OF CONNAUGHT,

THE "LION OF THE FOLD OF JUDAH,"

THE ILLUSTRIOUS CHAMPION OF CATHOLICITY,

THE FIRST IRISH SCHOLAR LIVING,

THE UNCOMPROMISING DEFENDER,

AND

THE FEARLESS ASSERTOR

OF

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as a trifling token of the admiration and love of

THE AUTHOR,

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*Collegiate Seminary,  
57, Bolton-street, Dublin,  
April, 1858.*

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## LETTERS, ECLIPSES, AND MUTABLES, GENDERS, CASES, &c.

The Irish characters now in use are seventeen, *h* being considered as an aspirate. Of these five are vowels—three broad, *a, o, u*; two slender, *e, i*—the rest consonants; some of the latter are occasionally used as vowels, as *b, d, z, m*. There are thirteen diphthongs, as follow:—*ae, ai, ao, ea, ei, eo, eu, ia, io, iu, oi, ua, uj*; and five triphthongs: *aoi, eoi, iaí, iuí, uaí*—the ancients used *oeí*, the moderns *aoí*. *ai*, it may be said, has strictly but three sounds, the other two being from association with other letters. The sounds are as heard in the English words *all (a), hat (a), and what*. Instead of using the words sounded *long, short, broad, slender*, I shall insert  $\overset{\sim}{\sim}$  over the letters, and for pronounced I will use = which means “equal to.” Thus, *a* = *aw*, *éa*, = *ay* or *ā* in *āle*, *ê* = *ay* in *say*, *ě* = *e* in *met*, *í* = *i* in *hit*, *ó* = *ō* in *vote*, *o* = *o* in *doctor*, nearly, or a middle sound between short *o* and *u*, as heard in *but*, *ú* = *ū* in *lūte*, *u* = *u* in *hut*, *ae, ao, éu, éa, éi* = *ay* in *say*, or *ā* in *āle*. *ai, io, oi* = *i* in *hit*; but in Connaught *ai* = *a* in *hat*, and, *e* in *bet*; *ao* is sometimes sounded in Connaught as *eeu*, but rarely; *ea, ei* = *e* in *bet*, *ai* = *wi* in *pawing*, *eó* = *ō* in *vōte*, yet the *e* has a compressed sound; *eo* = *u* in *push*, *ia, io* = *eeu*; *oi* = *ō* in *vōte* and *i* in *hit*, *oi* = *ee* in *meet*, *iu* = *oo* in *good*, *ua* = *ōō* in *fōōd*, it never requires an accent, being always long; *úi* = *ū* in *lūte* and *i* in *hit*, *uj* = *ee* in *meet*, *ui* = *i* in *hit*. Triphthongs, *aoi, iaí* = *ee* in *meet*, *eoi* = *ě* in *mět*, *oi* in *höt*, and *i* in *hit*, forming, as if, one long sound, nearly as *ō* in *vote*, but each vowel has a short distinct sound. The above sounds are as exact as could be expected in a work of this nature. A close attention to them will enable the student to acquire an accurate pronunciation.

The consonants, except *b, n, c*, sound as in English; *n* before *z* has a nasal sound as the terminational French *n*. *D* = *th* in the word *there*, *c* = *th* in *this* or *thick*, *l* = *l* in *liam* of *William*; *r*, attended by slender vowels = *sh*, attended by broad vowels = *s* in *son*. There are a few conversational exceptions in Munster and Connaught.

### ECLIPSES.

*l, m, n, r*, are never eclipsed.

<i>m</i>	eclipses	<i>b</i> ,	as	<i>aí m-baímb</i> ,	<i>mawrd</i> ,	<i>our poet</i> .
<i>z</i>	—	<i>c</i> ,	—	<i>aí z-caí</i> ,	<i>gawss</i> ,	<i>our case</i> .
<i>n</i>	—	<i>d</i> ,	—	<i>aí n-dríum</i> ,	<i>n-rim</i> ,	<i>our back</i> .
<i>b</i>	—	<i>f</i> ,	—	<i>aí b-fuí</i> ,	<i>will</i> ,	<i>our blood</i> .
<i>n</i>	—	<i>z</i> ,	—	<i>aí n-zéuz</i> ,	<i>nhayug</i> ,	<i>our branch</i> .
<i>b</i>	—	<i>p</i> ,	—	<i>aí b-plaonba</i> ,	<i>blonda</i> ,	<i>our plant</i> .
<i>d</i>	—	<i>c</i> ,	—	<i>aí d-cneac</i> ,	<i>drass</i>	<i>our battle</i> .
<i>c</i>	—	<i>r</i> ,	—	<i>aí c-rlac</i> ,	<i>ddlatt</i> .	<i>our rod</i> .

The verbs are most simple, as will be seen in the notes at page 100 a, c. The declensions are very simple. It might be said there are only two cases (that is, variations) in the singular, the nominative and genitive. The nominative plural is generally as the genitive singular, and *ai* or *ib* is added to the gen. sing., to make the plural. This is, of course, but a general remark made, to point out the simplicity of our language. The simple rule to ascertain the genders (not the sex) of Irish nouns is this: prefix *é* or *íé* to a noun, and if the phrase



makes sense the noun will be masculine; if not, it will be feminine. Thus—*ῥ ἔ ἄ η λεᾶσ ἀτᾶ τῖηη*, it is the cheek that is sore, does not make sense, whereas *ῥ ἰ ἄ η λεᾶσ*, &c. does—as *λεᾶσ* is the fem. gen. *Ὶ ἰ ἄ η λεᾶσ ἄ ο ἰ ἴ η η με*, it was the book taught me, does not make sense, whereas *ῥ ἔ ἄ η λεᾶσ ἄ ο*, &c. does, *λεᾶσ ἄ ο* being masculine. This rule is chiefly for those who speak the language and have a good ear. But the classical scholar who knows the rules for genders, will find them nearly the same in Irish as other languages. He can appreciate the simplicity and beauty of our native tongue. If one tenth, aye one twentieth, of time, were expended on it, as on other tongues, the whole nation would now be able to talk and use the Irish.

#### TO THE READER.

The facts detailed in the work are not mine, having been taken from previous writers, native and foreign. If there be errors in that respect I am not in fault, as I depended on the writings of the best authorities for my information.

Errors of type are unavoidable in every original and critical work, especially when the Author's time is limited.

The nature of my profession prevented me making a personal canvass. If any friends were forgotten, the omission was not intended. To provide for such contingency, some few copies additional were struck off.

The explanations, requisite to aid the student of Irish, which were at first intended to be prefixed to the "Dirge," I thought better to place as notes, that the reader might the more conveniently refer to them. These are not as numerous as I could wish. I had intended to insert an abridged Irish Grammar, but the introduction of other matters prevented my doing so. I have introduced marks to facilitate the study of the Irish, which, if the language were studied as Greek or Latin, I would have omitted. There never was a more erroneous notion than that our language is hard to be learned. From my experience as a teacher, I am bold to say, that it is the *easiest* and *simplest* of all languages. The works being in manuscript caused them to appear difficult; the case would have been different, had printing been applied to the Irish as soon as it was to Greek and Latin. Irish scholars must not then be jealous of each other, as neither can yet claim perfection in writing the language. Much depends on conjecture and time. There must be a mutual co-operation, and fraternal intercourse; and, as each province has its own dialect, like the provinces of Greece, it must not be that a native of either will condemn the language of another, as either may be right. As the Greek writers used the Ionic, Poetic, Attic, Bœotic, Doric, and Æolic, dialects; the Irish writers differed on certain words. It must be also borne in mind that the mere reading or manscribing of Irish does not constitute a scholar; thousands can read, talk English, and copy it with graceful ease, and yet be almost strangers to its philosophy, grammatical and poetical structure. Yet if such persons were allowed to tamper with the language of the English poet, they would shortly take down its fresco-cornices to make it agree with their own notions of grammar. The Munster dialect, in which the Prelate wrote, has not been interfered with by me.

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# P R E F A C E

TO

## THE SECOND EDITION

OF

### “ANCIENT IRELAND AND SAINT PATRICK.”

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Encouraged by the general approval, (the quick sale of the first edition), stimulated by the numerous applications from England, Scotland, the Continent, and America, for copies, which could not be supplied, the entire issue have been disposed of within two months after publication, and still further urged by the repeated solicitation of distinguished parties, whose kind opinion is worth being cultivated, I have resolved to yield to the demand made on me of publishing a second edition. The soundness of the views advanced by friends, I fully recognise. They say, that as my aim in giving to the public the work, was the dissemination of sound principles and the clear developement of national and Catholic facts, civil, social, moral and political occurrences, I would have failed in my aim unless the book circulated more largely. I confess the cogency of such reasoning, and admit that a thousand copies was not such a circulation as could ensure a permeation of what has been considered useful and agreeable knowledge through a population of nearly seven millions of inhabitants. Several distinguished parties have written to me in the most flattering manner, saying that my book should be in the hands of every Catholic, and that it should be a class book. When preparing the materials for the press, I never for a moment fancied that my poor effort—an effort made from no sordid motive—would have been so widely and highly appreciated; nor do I presume to imagine that it merited such eulogy. However, as it would be ungrateful and uncourteous not to regard such a generous expression of approbation as sincere, I am bound to look on it as such, notwithstanding my own opinion to the contrary. In the first edition there were necessarily some errors, of that fact no one is more convinced than myself. There are more difficulties to be grappled with in bringing out an Irish book than others, chiefly, because printing in the old Irish characters has not been much used and therefore a standard for the orthography has not been yet clearly fixed, nor have all the rules of grammar been sufficiently established. Up to this the language was written, rather agreeably to the notions of individuals, than in conformity with defined rules approved of by the concurrent judgment of Irish scholars. To write a grammar of any language for the present, the man undertaking such a task must be a thorough master of other kindred tongues, such as Greek, French, &c. Not that the Irish language is dependant on these for any part of its structure, but because a man's knowledge of them enables him by analogy, to arrive at useful conclusions, and facile rules of rendering the genius of our rich and venerable dialect understood by others, especially by those who are acquainted with the languages mentioned. A man in order to be an eminent architect, must not be satisfied with a knowledge

of one order—he must thoroughly understand the Ionic, Doric, Corinthian, Tuscan, and Composite.

Writing works in our old language at the present day is a different thing from what it was when the language was universally spoken in this island. Accents, aspirations, and eclipses are now necessary, and render the language almost phonographic, as giving each letter its plain value. This is decidedly a beauty and an immense value to a learner, and which the English dialect does not possess. This system, though partially observed by early writers, was not so necessary, inasmuch as it was the *lingua vulgaris* used by all. It was nature itself as regarded this nation. Had type been as little applied to Greek, Latin, and other tongues as to the Celtic, see in what a backward state they would now be, though in a few more years, if Celtic literature progress as it is progressing, the result will be most gratifying. Had not our noble dialect peculiar features, entirely its own, it could not have withstood the terrible days, now happily for ever passed away, nor would it, under such persecution, be so perfect as it is, requiring only accidental, not essential improvement.

My first intention I have given up and now beg to offer my countrymen the history of Ireland in two volumes; the research used to produce, my first work gave all the materials, necessary for the carrying out of my new plan. Each is complete in itself, and the arrangement, I trust, will be found satisfactory.

THE First Volume, "Antient Ireland and St. Patrick," is nearly a new work, most of the notes being remodeled, with much fresh historical matter introduced, gleaned from the best authorities, and all errors guarded against. Into the first edition a few crept, which could be scarcely prevented in a work, so critical of arrangement, and for the matter of which so many authors were necessarily to be consulted. To "Ancient Ireland" are now added several pages on "Irish Round Towers," "Ante-Christian Crosses," "Mithratic Caves," "Cromleacs," &c. The preface is composed anew, and improved. These two Essays, it is hoped, will be a fair defence of Ireland's very remote enlightenment, and great proficiency in arts and sciences, long anterior to the Redemption. This volume contains also a carefully considered grammar of the Irish language, so that the book will be such as will enable an ordinary student to acquire a knowledge of our venerable tongue, without which no one can be a linguist. These, with other additions, respecting Saint Patrick and Irish pedigrees will render the first volume a highly interesting, and I may add, a valuable work.

Some reviewers thought me rather severe in my language in a few passages. Well, out of respect to such, I have moderated my terms. But the facts shall stand; and it must be remembered that the most beautiful rose has the sharpest thorn.

Every salient point of Irish history, civil and religious is placed on a niche, visible and intelligible to every reader. There is no vague assertion—all is authenticated on the evidence of reliable authorities. There is no colouring, no bias in the narration of transactions. There is no palliation of the bad Catholic, no exaggeration of Pro-

testant persecution. From their own authors the information is borrowed.

Next after the Preface is printed "The Dirge," the foot notes being much altered, some abridged, some enlarged, and others transferred. Historical precision, and a due regard to orthoepy and philology, as well as other reasons, lead to that arrangement. I have presented my readers with a treatise on the language in a very few pages, which will be sufficient to enable him to learn the language. Indeed our grammar can be given in a small book, at least as far as the ordinary learner requires.

St. Fiech's hymn St. Seachnalls, and Saint Patrick's Life as well as the metrical version by my esteemed and learned friend, Rev. C. J. O'Connor, will be placed at the end. Hundreds felt disappointed that I had not copies of the first edition for them, supposing that because I sent them circulars I was to take for granted they were to be set down as subscribers. I am too well acquainted with business to take anything for granted—I wish to be certain. The venerated prelates and clergy will, I trust, lend the same generous support as before, and if so, my attempt must succeed. Their sacred sanction will confer a blessing on my endeavours;—without such support it would be idle to expect to succeed; with it, I would be most sanguine of the result. Had I this edition out of hands, I have materials for other works arranged. A prayer book, in the old characters, an exercise book, a conversation book, a prosody on the language are sorely necessary. When I told a party at first that I had intended to produce a book, he said I would fail if I attempted to bring it out on a large scale—he knew so from experience—that I ought merely to give the poem and translation. He warned me as to a serious loss, if I went farther. I told him that a man should risk something for a good object, that I would chance it. I did chance it. Thanks to my countrymen I was not disappointed. I disposed of the most numerous edition of a Celtic work ever published in this country in a less number of months than it took years to sell similar ones brought out before mine. I lost nothing on the affair. I was agreeably engaged in a pursuit, dear to my heart, and congenial to my feelings. There was for me no earthly pleasure, equal to it. It was a labor of love. I am delighted to announce to my friends, whose kindness I shall never forget, that by my publication are realized the following pleasing facts: First—That there are at least one thousand nationalist readers to be had. Second—That there still exists an indestructible flame of nationality *never to be wholly subdued*. Third—That an active politician, besides attending to his ordinary business, without losing a moment from it, (as can be ascertained from pupils) can *think, write, and produce a work*, as well as talk, for his country. Fourth, that such a man can compose a work, having *vitality* in it—not an *emasculated* one, not a crude narration of facts, perhaps omitting *unpalatable* ones. Fifth—That everything Irish is not a failure. Sixth—That a man does not suffer by placing confidence in the public, if he gives value. Seventh—and, though last, not least, that the heart of Ireland is yet pure, and loves liberty.

## SCHOOL HISTORY OF IRELAND.

The second Volume is intended as a School History—a great desideratum—as at present there is no such thing worthy of the name. It is a narration of facts from the earliest period down to our own times. I have surrounded myself with every work of authority necessary for the faithful execution of such a task; and to that end, a temporary retirement from public life was requisite to give the mind composure.

Being fully impressed with the responsibility I have undertaken, no pains have been spared, nor research neglected, in order to ensure the same approbation which was so generously extended to my first effort. I was then only a novice in the path of native literature; but I have since devoted myself with assiduity and zeal to its study, and I flatter myself with some success, I have read, largely and critically, national records and collateral authorities. That grand and comprehensive work, “Universal History,” I have carefully perused, and have it now in my possession, as I have all books that can help me. There was scarcely a work that bore, in any manner, on my subject, to which I did not refer. I have not hidden, nor palliated evils which were inflicted on this misgoverned old land, no matter who were the authors of them. I have neither magnified nor parvified atrocities; they are given as I found them. Mercenaries have been paid to blacken the character of Irishmen; amateurs have been encouraged in propounding theories, which are damaging to our ancient fame. It is not then too much to hope, that a historian, who undertakes to defend Irish honor, will be supported. I would have never entered the field but for that purpose, as I had not time nor capital. Whatever I write, is done, while others are enjoying sleep.

I have now boldly ventured to make improvements on the structure of the language. I have been induced to take this step, having seen a false system continued by parties who have written since my book appeared. The errors allowed to stand in these historical works, are pointed out in becoming language, without any acerbity, and solely for the purpose of aiding to fix a standard for orthography. It required much time, labour, and mutual forbearance, before the Greek, or even English, was brought to a standard. The long application of type brought about that gratifying result. Such will be the case with regard to the Irish. Witness all the various grammars that have been written, to improve the several languages that are being taught. Very few have been printed for our own language. Irish scholars must co-operate with, and not be jealous of each other. Let the aim of each be to improve.

Having considered the existence of a Prayer Book in the Irish characters, one of the best means of creating a taste for the language, I have ventured on producing one, of good size, and respectably got up. To enable me to do all this, I appeal with confidence to the Hierarchy, Clergy, and Irishmen generally. I promise my friends, that, if honoured with reasonable support, I shall not stop here, but that the rest of my days will be devoted to Celtic and national writing.

The Most Rev. DOCTOR MAC HALE, LORD ARCHBISHOP of TUAM.

“ St. Jarlath’s, Tuam, April 3, 1855.

My dear Sir,—your taste for our Irish literature is not, I am happy to find, of that merely antiquarian character, which neglects the living, breathing forms of our beautiful language, and like the preservers of Egyptian mummies, wholly devoted to the decoration of the remains out of which life has just departed. Were their zeal for our olden literature accompanied with an anxiety for its perpetuation, then it would be entitled to the praise of a laudable devotion to the fame and glory of Ancient Ireland. It is not one of the least strange anomalies of our country to find so many entirely sentimental about the old language, whose ears are at the same time so fastidious as not to endure the continuance of what has been ever deemed the moral striking characteristic of every nation.

“ I remain your very faithful Servant.

“ Martin A. O’Brennan, Esq.,

“ 57 Bolton-street.”

As my notes on Saint Fiech’s and Saint Seachnall’s hymns were of a critical character, both as they regarded philology and religion, and wishing to be thoroughly sound on religion, I thought it my duty to submit proofs of them to his Grace of Tuam, the most learned, polished, and orthodox of Ireland’s sons on these matters. Here is his Lordship’s answer:—

St. Jarlath’s, Tuam, April 27, 1855.

Dear Sir.—In the notes there is evidence of much research and learning. Without, then, the dogmatism which insists on our own glossary being exclusively the right one, you can well take your place among those, whose patient labor in the elucidation of old and difficult forms of language, entitles their version to a fair share of attention. Wishing you again that encouragement which your devotion to the literature and religion of Ireland so well deserves,

“ I remain, your faithful Servant.

“ Martin A. O’Brennan, Esq.,

“ 57 Bolton-street.”

† JOHN, TUAM.

The Most Rev. DOCTOR FEENY, *Lord Bishop of Killala.*

“ Riversdale, Ballina, March, 1855.

Dear Sir.—The perusal of your letter gave me much pleasure, as it brought to my recollection the talents you displayed, when I had the pleasure of giving you lectures on Logic, in Saint Jarlath’s College. You were then a *bonæ spei adolescens*, and I have no doubt that the literary acquirements which your then blooming talents showed you capable of accumulating, must have fitted you to accomplish satisfactorily the work which you have undertaken. I have great pleasure in subscribing to your work, and of assuring you of the interest which I feel in its success.—Believe me, dear Sir, yours faithfully.

“ Martin A. O’Brennan, Esq., L.L.D.”

† THOMAS FEENY

The Most Rev. DOCTOR O’CONNOR, *Lord Bishop of Saltes.*

“ I take two copies from a sincere wish to encourage the work.”

Several valuable letters were lost by the robbery lately committed on Mr. O’Brennan’s house, and, as they were from the pen of Irish scholars, would be published as well as those that are, were it not for the accident.



*From the Most Rev. MILESIUS MURPHY, Lord Bishop of Ferns.*

"I have received your very valuable work, 'Antient Ireland,' from the perusal of which, I hope to derive much information and pleasure."

*From the Most Rev. I. P. LEAHY, D.D., Coadjutor Bishop, Newry.*

"I am sure I shall find your work very interesting."

*From the Most Rev. Doctor M'NALLY, Lord Bishop of Clogher.*

"You will now oblige me by having my name entered among the subscribers for two copies, the amount of which I hope to hand you personally in a day or two. Sincerely wishing that your literary labors may receive the encouragement to which they are entitled,

I have the honour to be, dear Sir, your faithful servant.

"Martin A. O'Brennan, Esq."

*From the Most Rev. Doctor O'BRIEN, Lord Bishop of Waterford.*

"DEAR SIR,—After a very long delay I at length send you a Post Office Order for a copy of 'Tuireadh na h-Eireann, with a request that you will continue your very useful labours in developing the very valuable resources of our ancient Irish literature.

"Believe me, dear Sir, very sincerely yours."

111 Dorset-street.

"Dear Mr. O'BRENNAN,—your work has kindled up within me feelings of admiration for the faith and virtues and learning of our beloved countrymen. Your research and diligence have both edified and surprised me. In its pages you have confirmed your high reputation as an eminent Irish scholar, your character for classical acquirements having been long since established. The work does honour to you as a genuine, disinterested, and patriotic Irishman; I have always known you to be, not merely a professing, but a practical Catholic. As a parishioner I am proud of you. With heartiest wishes, and prayers for your every welfare,—Believe me, my dear friend, most faithfully your's,

JOHN HAMILTON.

R.C. Archdeacon of Dublin, and

P.P. of Saint Michan's."

Very Rev. JOHN SPRATT, D.D., *Carmelite Convent, Dublin.* 1855.

"MY DEAR MR. O'BRENNAN,—I will be thankful to you to take my name as a subscriber for eight copies of your forthcoming work. It has afforded me the greatest possible satisfaction to learn, that very many of our Irish Prelates and Priests, who have been for years intimately acquainted with your excellent character, literary acquirements, and splendid talents, have united in commendation of it. I am, indeed, moreover delighted to hear, that almost all our hierarchy have sent their names as subscribers. This is an assurance that the work will be worthy of its accomplished author, highly calculated to subserve the interests of Catholicity, as well as to create a taste for Irish literature.

"Believe me, dear Mr. O'Brennan, yours sincerely."

Very Rev. Archdeacon MARTIN BROWNE, V.G., P.P., *Balla, Mayo.*

"Your work cannot fail of being interesting to the literary world."

*From REV. JAMES M'GOUGH, P.P., Ballinderry.*

"You have done honour to the ancient literature of Ireland, in finding and developing genuine truth, the great antiquity of Ireland's history;

and in entering upon the task, you were evidently inspired with nothing but the desire of truth, the love of country, and her ancient glory. For the sake of truth, it would appear providential, that at the end of so many ages, one was found after so much devastation, and burning, and destroying of libraries and works of Ireland, by the Danes and Saxons, to raise the veil of obscurity off Ancient Ireland, and present her before us in her pristine glory, opening to us the books of the land of Eire, of great antiquity, being an illustration of Christian Ireland, of her great renown, her joys, and her sorrows. In looking for the birth place of Saint Patrick, you do not confine yourself to a few authors, or even to those of one country, but you take up the records of antiquity, even of Europe, and weigh words and even commas in the balance, and at length you find for us the birth place of our glorious Apostle. Your work, being a genuine production of the genius of Erin, is particularly adapted for the exaltation and enlightenment of the minds of our countrymen; to inspire them with love of fatherland, and, with zeal, to imitate the virtæ of their fore-fathers."

*From REV. MICHAEL AHERN, Waterford.*

"Lofty, indeed, as my hopes were in your regard, I found, when possessed of your book, how far short of the full measure of eulogy due to yourself, they had been. Your work, being recommended and approved of by a personage pre-eminent as an Irish scholar—in the perfection of which he is a lion, as well as in his countless other acquirements—places your character, and that of your book, on a pinnacle of established fame, far above the reach or sneers of those who may be disposed to envy you—I mean, by the great personage, no other than the gifted Irishman, the untarnished patriot, the Christian prelate, his Grace of endless fame, John, Archbishop of Tuam. Your paraphrase on the bishop and bard of Kerry, is the exponent of a difficulty hitherto felt, yet never surmounted, until you came to its rescue; supplied with materials of a world-spread construction, added to the skill of an enamoured vindicator of our wrongs: towers and castles, built up of historical falsehoods and satanic lies, tremble before your pen, and yield their massive weight upon the guilty heads of many a creedless slanderer of our hereditary fame and national glory. Well have you gleaned and removed the gold from the dust, the pure grain from the foul chaff, into the granary of your beloved parent, like a dutiful child, in order to perpetuate in hearts yet unborn the love of your own for her, her religion, and, above all, her great Apostle, whose true panegyrist you have happily assumed to be, and in that duty you have excelled. I should not marvel if the Irish journals teemed each day with the praise and recommendation of your rare and learned work, thus evincing their love of country and creed, and their ardent desire of requiting you for services so vast, as your book is calculated to confer on the literature and religion of Ireland."

*LORD DUNRAVEN, Adare Manor.*

"You brought out, in a very attractive way, the Ancient History and Condition of Ireland."

*Dublin Evening Post.*

"Mr. O'Brennan has performed his task zealously and industriously, and

having determined that no effort of his should be wanting that might contribute to promote national objects, which concern every true Irishman, he undertook, and has creditably accomplished, a task of no trifling magnitude, and one which it required the utmost patriotic enthusiasm to enable him to perform. He has studied largely, and read diligently for materials to make proper use of the groundwork which he selected for his purpose; and the result is, that the poem appears in his work, illustrated and elucidated by a body of notes, which cannot fail of proving highly valuable to the student of Irish history. This book satisfies us that the author has executed a work of much utility and interest, and one which will identify him with those zealous laborers in the field of Irish literature."

*Freeman's Journal.*

"These are the fascinating studies through which Mr. O'Brennan has had to lead his readers in the work before us.

We believe Mr. O'Brennan to be a thorough master of his subject. He combines the advantage of having known Irish well from his childhood, with the other important advantage which he derives from professional experience—namely, that of being deeply skilled in grammar and philology."

*Nation.*

"We had specimens of the lucid and erudite manner in which Mr. O'Brennan has executed his task. It is a most desirable contribution to Celtic literature. We trust it will receive such prompt and adequate encouragement as may enable its patriotic author to pursue studies so congenial to him."

*Dublin Evening Packet.*

"That any man should be able to compress into a moderately sized volume of a couple of hundred pages, a treatise on so wide a range of topics, is a marvel. We are not surprised, when the author tells us, that this—*magnum opus*—cost him much labor, extending over no limited period. Mr. O'Brennan's object is good; he is enthusiastically fond of the Celtic tongue, as is every man who is tolerably familiar with its beautiful idioms, and figurative expressiveness. The poem which he translates, from its beauty of language and peculiarly interesting character, will inspire the pupil with that desire to proceed and know more; which is the best incentive to the student of a language. And his notes evidence research and philological acquaintance with the Celtic tongue, which proves him an excellent Irish scholar. His capacities are indeed attested by several distinguished Celtic literateurs. We again repeat, that Mr. O'Brennan, deserves credit for his work.

*The Tablet.*

"It is thoroughly and intensely Irish, in tone, purpose, and expression; Irish in every line from the semi-seditious motto on its title page to its concluding prayer in the 'finis.' In these degenerate days of 'West Britonism,' it is equally rare as refreshing to meet with a work as indigenous of Irish soil as our native shamrock. Yet, the author, unmistakably Celtic and Catholic, as he is, with the most unconquerable hatred of English mis-government, past and present, has the good fortune to obtain the most unanimous approbation of the Irish press of all shades of politics;

the *Packet* and the *Post*, rivalling the *Freeman* and the *Nation* in praise of so welcome an addition to Irish literature. The book, indeed, treats of everything that can be sought for connected with the various subjects it embraces, manifesting great learning and research on the part of the author, and conveying much information on obscure and disputed points of Irish history, interspersed with amusing biographical anecdotes and curious etymologies, which will be found not only instructive to the general reader, but highly useful to the Irish student. In collecting and digesting into such readable form so much that cannot fail to be interesting to the Irish mind, relating to Irish topography, family history, and antiquarian subjects generally, as well as in the excellent translation of Bishop O'Connell's poem, and of S.S. Fiech's and Seáchnall's hymns, the author has proved himself to be a laborious and successful toiler in the rich and unexplored mine of Irish history, and to use his own words applied to Saint Fiech, a 'vigorous Irish scholar, after the Attic Style.' The work, on a first hasty perusal, seems to us to be as valuable an addition to the literary archæology of our country, as the present century has produced, if we except O'Donovan's translation of the *Annals of the Four Masters*. The book can stand upon its own merits. The most hostile critic cannot deny that Mr. O'Brennan has laboured zealously and diligently, and has succeeded in producing a work, both useful and interesting, which will honourably identify its author with the other generous and patriotic labourers, in the same rich but imperfectly cultivated field. The work will unquestionably add to Mr. O'Brennan's fame as a philologist."

*The Dublin Review.*

"An interesting Irish poem, written by John O'Connell, a member of the family of the *Liberator*, and a Catholic Bishop of Kerry, in the beginning of the eighteenth century, has furnished to the author of 'Ancient Ireland,' an occasion for putting together, in the form of notes, illustrations, and appendices, a vast variety of curious and valuable learning, in every branch of Irish antiquities and Irish literature. His work is indeed a repository of Irish learning, (which he) places within the reach even of the most hasty inquirer. Mr. O'Brennan's work may serve as, in some sense, an Irish Antiquarian manual."

*From the Weekly Register and Catholic Standard, London.*

"The substance of the book is a poem, the 'Dirge of Ireland,' written by the Right Rev. Dr. O'Connell, Bishop of Kerry, in the reign of Queen Anne; with an English translation and notes. \* \* \* The 'notes' are full of historical notices of Irish matters, and especially of the histories of Irish families. We said that Mr. O'Brennan was an enthusiast. That he is so, nationally and politically, he certainly is not desirous to conceal. We are certainly wiser than we were. Time was when such matters would have been seriously treated as treason by the English, and, it must be said, by any other government. Whether any other would tolerate it now, we cannot say. But observe what a thing is the unity of the Faith. Among us, cold Saxons, it would be hard to find so great an enthusiast as Mr. O'Brennan; but it is absolutely certain, that if the man were found at all, and if he cared anything about religion, he would run into some strange heresy; would probably found a new sect,

and at the very least join some old one. To attempt to retain such a man within the bounds of the establishment, would be like binding a young lion with a cobweb. But religious matters are evidently of the chief moment in Mr. O'Brennan's judgement; he is not only a Catholic, but ready to submit in every point, great and small, to the church and her rulers; and his love of Ireland, and his desires for her political independence, are not more zealous than his devotions to her Saints."

*The Lamp, London.*

"The learned and patriotic author of this volume is well known to the readers of the *Lamp*, whose columns have frequently been adorned with reports of his eloquent lectures, and extracts from the interesting work before us. Dr. O'Brennan has given an honourable example to those Irishmen who spend all their energy on the literary treasures of other lands, and neglect to work that native mine which contains such sterling ore. There is in these pages a vast fund of historical information, and a bold and manly assertion of the rights of Ireland. The eloquent metrical translation of the *Dirge*, by the Rev. Charles J. O'Connor, constitutes one of the grand characteristics of this valuable work, and a large quantity of other most interesting matter. We are glad to see that this book has been a good deal quoted in lectures in Ireland, in England, and Scotland. The author has made Ireland his debtor, by proving the truth of her claim to ancient literary renown; and his book ought to be a most welcome addition to the library of the scholar of any country."

*Northern Times, Glasgow.*

"The elaborate work with which the learned Principal of the Bolton-street Collegiate Seminary, Dublin, has just favoured his countrymen and the literary world at large, will do more to elucidate the history, manners, customs, and laws of Ireland, than many more pretentious books. It contains first, 'The *Dirge of Ireland*,' a poem of much celebrity, written in the reign of Queen Anne, in the old Irish language, by one of Ireland's venerated prelates, O'Connell, Bishop of Kerry, and great grand-uncle, we believe, of the illustrious Agitator, Daniel O'Connell. This poem is a sweet, though brief metrical history of Ireland from the earliest days to those of the poet. Her sufferings in the sacred cause of Catholicity are recorded in a style that would do honour to the best elegiac muse of modern times. Secondly, 'St. Patrick's Life,' and illustrative of it, an ancient Irish hymn, the work of St. Fiech, one of the pious sons and venerable bards of Ireland, and one of St. Patrick's earliest converts, himself afterwards bishop of Sletty, and a great converter of Pagans to Christianity. Thirdly, a Latin hymn, by St. Seachnall, with an English translation, and copious notes. The whole is concluded by a metrical version of the '*Dirge*,' by the Rev. C. J. O'Connor, Kerry. Some interesting extracts, translated from Villaneuva's '*Confessions of St. Patrick*,' will be found in the body of the work, and cannot fail to entertain the reader. To these valuable relics of ancient Irish literature our author has appended notes, illustrative of the genius and structure of the Irish language, to which too much praise cannot be awarded. He has introduced into his book more information on the antiquities, the religion, the history of his country, and the genealogies of the ancient families of Ireland, than can be found in

some well-stored libraries. His notes, illustrative of the so-called Reformation, are peculiarly valuable, and will have the effect of binding with indissoluble ties the children of St. Patrick to the faith of their great Apostle. We beg to recommend the work under review to our numerous readers. If they be Irish it will engage them to love their country more affectionately than before, and if they be not Irish, it will teach them to respect Ireland for the virtues of her ancient, and the undeserved sufferings of her modern children."

*The Ulsterman. Belfast.*

"But the great charm of the book is the amount of philological and historical matters, relating to Ireland and its ancient language, with which it abounds. Here Doctor O'Brennan exhibits close intimacy with the philosophy of the language and knowledge of the history of our country. In this regard, the book will be found most useful and interesting to students of Irish, and to all such we cordially commend it."

*Mayo Telegraph.*

"The more thoroughly we have perused this repository of facts—of vast importance to the ecclesiastic, and all historians—the greater is our conviction that the learned author has (to use the language of the *Dublin Evening Post*, in its splendid review of it) 'produced a work of no trifling magnitude.' 'The body of notes are highly valuable to the student of Irish history. He has executed a work of much utility and interest, and one which will identify him with those zealous laborers, in the field of Irish literature.' 'He has read largely and studied diligently for materials to illustrate and elucidate his book.' The *Dublin Evening Packet*—a journal quite opposed to Dr. O'Brennan, as well in religion as in politics—has pronounced more warmly in favour of 'Ancient Ireland and Saint Patrick.' It has declared that 'the work is an important addition to native literature;' that, 'the accomplished author did a great service to the land of his birth; and, that he was a most excellent scholar.' Hence we affirm that it is a grand book of reference; for there is scarcely an author bearing on our history, both in church, civil policy, chronology, geography, and biology, that is not referred to in it. We trust we will see it as a class-book in every college and school in this country."

*Cork Examiner.*

"Dr. O'Brennan has, in the volume before us, laid down his first contribution towards removing the obstacles which impeded the student's labours. In so doing he has made a selection of a work whose sentiments and opinions, historical and political, were in most exact accordance with his own, and which appeared to him calculated to promote those views, and sustain those recollections which he holds and cherishes. As in this, as in all other subjects where he gives expression to the strong nationality of his feelings and sentiments, O'Brennan writes with a vigorous and racy pen; he burns with indignation as the accumulated wrongs of his country arise upon his memory. \* \* \* \* \*

\* \* \* \* \* He is not a man to set a rein upon his emotions, where his sense of injury and injustice requires him to speak. He is no slave to hug his chains, 'or pine beneath them slowly.' His patriotism is too warm; it is gushing to overflowing; and it

can only find vent in the scathing and uncompromising denunciation of the oppressor of faith and race. He feels passionately as he muses over the long faded glory of the past, or thinks upon the suicidal dissensions and errors which have produced his country's shame and degradation. All his yearnings are for the restoration of her independence, and the termination of the hated Saxon rule. In the language of the motto on his title page, he trusts that his Banba will yet be free, and the Saxon domination defunct. But from his inmost soul he hopes at least for the revival of the 'old, soul-stirring, heart-moving tongue, and the restoration of nationality in all its integrity.'

*Roscommon Journal.*

"The compilation of this book shews great research, and an amount of varied knowledge rarely to be met with. Hereafter we shall avail ourselves of every opportunity our space may afford in making extracts, particularly subjects relating to this province."

*Kerry Examiner.*

"The work abounds with information respecting Ireland and its once great name and men, that must prove deeply interesting to Irishmen. A very clever metric version of the poem, in English, by the Rev. Charles I. O'Connor-Kerry, C.C., a name familiar to the ears of Kerry men, is appended; the original was composed by the 'Right Rev. Bishop O'Connell,' a prelate who presided over the Catholic Church in Kerry, in the early part of the last century. Its literary intrinsic merit requires no eulogy from our pen."

*Wexford Guardian.*

"To the Irish student this must prove particularly interesting, as, we believe, it was never published before."

*Newry Examiner.*

"Mr. O'Brennan's notes are copious, and contain a great variety of information on Irish history, ancient and modern. We cheerfully give to Mr. O'Brennan the praise of having done a good work."

*Tralee Chronicle.*

"Mr. O'Brennan may rest on that fame which the leading journals of Dublin have accorded him."

*The Mayo Telegraph.*

"Mayo may be proud of her talented son. We trust that every lover of the old land, the old tongue, and the old faith, will deem it his duty to spread this most invaluable book, which is such an addition to Irish literature; it will spread the flame of nationality: take it in any point of view, and its value cannot be duly appreciated."

*Galway Mercury.*

"This work of Mr. O'Brennan's may be regarded as a bright and rich pearl added to that bead of Irish literature."

*Tram Herald.*

"This deeply interesting work, in the compilation of which so much research is shown to be employed, and in which such an amount of varied knowledge is displayed."

*The Detroit (Michigan) Catholic Vindicator.*

"We are proud the task of publishing has fallen unto such able hands"

as those of Martin A. O'Brennan, principal of the Collegiate Seminary, 57 Bolton-street, Dublin, than whom a purer Irishman and patriot does not breathe; and is a gentleman every way qualified for such an undertaking. It is, indeed, deeply to be deplored that the rich, melodious, and expressive language of old Ireland should have been, comparatively speaking, suffered to decline."

N.B. It is only fair to say, that as the American Press did not receive copies, they could only re-publish the Irish reviews, and that they did with an evident hearty wish.

*Tipperary Free Press.*

"Mr. O'Brennan has admirably fulfilled the arduous duty he allotted to himself to perform, and his creditably got out work will doubtless prove a valuable addition to the few correct publications, to which the Irish student may refer for a true picture of his country in the olden times. Mr. O'Brennan has brought to the task considerable ability, and an amount of Celtic erudition, rarely indeed to be met with in those degenerate days."

*The Roscommon Messenger.*

The following is from a distinguished divine, remarkable for literary acumen and theological depth. "Such a reviewer's approval is worth that of hundreds of laymen. He knew the value of the book, and his appreciation of it is unmistakeable." (Rev. Mr. Ahern is meant.)

*Waterford News.*

"This (meaning a letter in praise of the book) is but one of the many letters which have been published in favour of this great national work, a copy of which we received on last week from the author. In our next we shall extract from the work itself.

*The Munster News.*

"Mr. O'Brennan needs feel little annoyance from the quarter alluded to (*The Orange Kerry Post*) either of his work or his own qualities as a man and a scholar, \* \* \* an acrimonious assault could be made from one quarter in Kerry alone, upon a learned contributor to the national work of love and of lore."

*Galway Vindicator.*

"Amongst these self-devoted and disinterested labourers, Mr. M. A. O'Brennan occupies a distinguished place. The basis of the present excellent work is the 'Dirge of Ireland,' which is in fact a metrical history of Ireland, composed by the Most Rev. John O'Connell, Bishop of Kerry, 150 years ago. The original is accompanied by an accurate English translation, and to young aspirants, endeavouring to master the difficulties and enjoy the beauties of Celtic poetry, such a collection must prove an invaluable aid. And to those who are attached to philological or antiquarian research, the notes furnish a body of information of the most interesting and recondite character, for the spirit of innumerable rare tomes and almost inaccessible MSS. is extracted and condensed in the alembic of the able commentator."

From Alderman JOHN GREENE, J.P.

*"Independent Office, Wexford.*

"I have seen enough of your interesting and valuable work to convince me that it is the production of a scholar, a sound thinker, and a man who



loves his country, not by halves, but with ardour and feeling. I shall feel it a duty to recommend it by all the means at my command, to the earnest attention of my friends."

GEORGE H. MOORE, Esq., M.P.

"I have been both pleased and instructed in following you through the poem you have translated, and the valuable and entertaining information with which you illustrate and adorn it. If, however, I am but an incompetent critic of your merit as an Irish scholar, I hope I am not altogether so unfit to speak of you as an Irishman, and, I can sincerely say, that in the course of a public life, in which I have not been altogether unobservant of men and character, I have met with no better or truer Irishman than yourself. I am glad, therefore, to see such an Irishman, engaged in the illustration of that language in which alone I am led to believe, a true Irish heart finds room for its expression. I have great pleasure in enclosing my subscription to your work, and am, with great esteem and respect, yours very sincerely."

From JOHN BRADY, Esq., M.P., *London*.

"I read, with much pleasure and profit, your very able and truly national work."

From Very Rev. DOCTOR BIRMINGHAM, P.P., *Borrisokane*.

"I am in receipt of your excellent and very valuable work."

Very Rev. Dr. HALLEY, V.G., P.P., *Dungarvan*.

"I have derived more information from it on our unhappy country than from many more extensive and expensive folios."

*Extract from the letter of a most distinguished Clergyman, whose retiring disposition does not permit me to give his name; he is, himself, a good Irish scholar (now an Archbishop).*

"Perceiving it with the eye of a mere book-buyer, your book is worth ten shillings. Looking to its matter and literary merits, I should be sorry indeed to think of estimating its value in money. I would readily have paid a pound for it, and would have taken five copies at any price."

From REV. JOHN TUOMY, P.P., *Drumtariffe, Kerry*.

"Your work on Ireland is most valuable."

From Very Rev. JOHN KENNY, V.G., P.P., *Ennis*.

"Your very valuable publication, which I have received just now, should your success induce you to favour the public with another production, you may include me amongst the subscribers."

From REV. JOHN O'CONNELL, P.P., *Ardfert, Kerry*.

"A highly interesting volume, and a valuable accession to our ancient literature."

From REV. JAMES BROWNE, P.P., *Curran Hill, Ballyglass, Mayo*

"My dear Mr. O'Brennan,—Your production does credit to your Irish heart. Allow me the honor of uniting in the general admiration expressed by all your clerical friends in this country, of such a display of abilities and patriotism by a Mayo-man, whom we all cherish and respect."

From VERY REV. CANON MALACHI O'BAENNAN, P.P.

"I am delighted with your very valuable book on Ireland. You have revealed many important facts that lay concealed under the dust of ages."

*From* REV. D. O'DOHERTY, P.P., *Cappagh, Omagh.*

"I received the book, with which I was greatly pleased."

*From* REV. G. O'GORMAN, C.C., *Dungarvan.*

"The merits of a work which has already received the unequivocal approbation of so many persons, illustrious by their position and high literary attainments—your well known knowledge of the Celtic literature, your zeal for its propagation, your truly Catholic and thoroughly Irish heart, are guarantee that its new dress would be worthy the beauty and fame of the great 'Dirge' of the patriot Bishop."

P. CONWAY, Esq., *London.*

"My dear Mr. O'Brennan,—I am unable to express my delight at the invaluable work from your learned pen. It is near time you would make those who are ignorant of your power of thought, understand you;—treasures of any kind, if not spread, are useless. I often wondered that you, whom I knew to be possessed of vast capacity, did not come forward, whilst men of but little learning and less talents were giving lectures and books to the public. However, better late than never. Every nationalist ought to have your noble production. It will infuse fire into the hearts of your countrymen. It will rouse them to a sense of their duty."

N.B.—There are many such as the above from Liverpool, London, and other places, but as there is not liberty to print them, I would not be right in doing so.

*From* REV. MICHAEL WALDRON, P.P., *Cong.*

"My dear Mr. O'Brennan,—We consider your book an excellent '*multum in parvo*;' historical reader, and one which must have been compiled with a great deal of trouble and search of libraries. The Irish type is excellent."

*From* Very Rev. P. CURRAN, P.P., *Ballinamore*

"Your production gave me much pleasure, and delight that my esteemed class fellow is an author. I hope all your old friends will support you."

*From* REV. J. GOODMAN, O.P., *Sligo.*

"It is a most valuable work. You are doing much for the history and venerable literature of our beloved country."

*From* REV. P. HARLEY, P.P., *Old Town, Ballinasloe.*

"Your excellent production reflects great credit on you indeed. Your countrymen may justly feel proud of you."

*From* REV. J. FLANNELLY, P.P., *Aughagower, Mayo.*

"My dear Martin,—On the whole it is a most interesting addition to our native literature, and goes the full length to establish your character as a general scholar, a devoted patriot, and a sincere lover of the old betrayed faithful country."

*From* the Very Rev. PHILIP O'BRENNAN, P.P., *Aughamullen.*

"I have received your excellent book. I am highly pleased with its contents and composition."

*From* REV. WM. HORGAN, C.C., *Iries, Castletown, Kerry.*

"Dear Sir,—I will yield to none in the expression of my appreciation of your work."

N.B.—These being extracts from the letters of Celtic scholars are published; many such could be given but there is not liberty.

From the Rev. M. HAMPSTON, P.P.

*“Castletown, Berehaven.*

“Your notes are deeply interesting, full of learning. You have made Ireland your debtor. It is wonderful how you could compress so much and such valuable matter into so small a space.”

From Rev. PATRICK DUGGAN, P.P., *Tuam.*

“My dear Mr. O’Brennan,—Your digest of Irish antiquities, contained in the annotations on the *Dirge*, are truly valuable.”

From Rev. RICHARD WALSH, P.P., *Headford.*

“You have by your ‘Ancient Ireland’ called the attention of the Irish people to the history and beautiful language of their country. The Archdiocese of Tuam may be justly proud of you, and St. Jarlath’s, of having given to the world so distinguished a scholar.”

From Rev. CHARLES O’CALLAGHAN, P.P.

*“Bally M’Elligott, Clogher, Co. Kerry.*

“My dear Sir,—I consider it very satisfactory, especially the Irish part, the spelling of which, and grammar annexed; with explanatory notes, are really valuable to the Irish reader. I earnestly pray you in your next edition to form the notes into a methodical grammar and affix it to the work, and you will find it of the greatest assistance to the reader, and a very valuable acquirement to the language. \* \* \*

“N.B.—I have an Irish prophecy. I wish you would bring it out, as I am sure you would do most justice to the orthography.”

From Rev. THOMAS HARDIMAN, P.P., *Ballinrobe.*

“Allow me to congratulate you most cordially on the successful issue of this interesting work, which, instead of being, as your modest prospectus stated, only a translation of a valuable poem, is in reality a history of Ireland, eloquent and chaste in style, and of priceless value.”

From Rev. DANIEL MULLANE, P.P., *Aghadoe, Whitegate, Cork.*

“I have received your learned and excellent work.”

From Rev. JOHN GERAGHTY, C.C., *Outerard, Co. Galway.*

“The circulation of the ‘work’ will procure and obtain for you merited esteem.”

From Rev. FRANCIS KENNY, P.P., *Moycullen, Galway.*

“I am much pleased with your talented and brilliant work.”

From Rev. LAURENCE LEONARD, P.P., *Galway.*

“Permit me to congratulate you on the research and talent displayed in the pages of your book.”

Rev. JOHN LENNON, P.P.

“Your learned book deserves the greatest praise.”

Rev. R. MEANY, C.C., *Clonmel.*

“I am delighted with your work, and read it day after day with increased interest.”

Rev. MARTIN RUSH, P.P., *Furety, Elphin.*

“Your work is a most valuable and interesting book.”

Rev. W. CAROLAN, P.P., *Donegal.*

“Ireland owes you a debt of gratitude. Every person who reads your work, must admit that your great object was the interest of your country and creed. Ten times the price you laid on each copy would not remunerate you for your trouble and labour.”

Rev. JOHN O'BRENAN, *Tubbercurry.*

"The oftener I peruse its pages, the more I feel at a loss for words sufficiently expressive of my admiration."

Rev. JAMES SHERIDAN, *St. Mary's, 12 St. Paul's Square, Liverpool.*

"What I have read of the work has given me the greatest satisfaction."

Rev. P. GERAGHTY, P.P., *Becan, Mayo.*

"It will, I trust, stimulate our people to study and cultivate the beautiful and poetic language of our dear native country."

Rev. THOMAS BOURKE, P.P., *Portumna.*

"I feel you have done service by your judicious notes, which evince an intimate knowledge of the language and history of our country."

Rev. CONSTANTINE COSGRAVE, P.P., *Keish, Ballymote.*

"You have concentrated, in your book, the most convincing arguments I have seen, in favour of our proudly claimed origin and antiquity."

Very Rev. TIMOTHY KELLY, P.P., *Kirush, Clare.*

"Your excellent work, full of learning, evincing deep study and research."

Rev. ROGER O'BRENNAN, P.P., *Gurteen.*

"It affords me much pleasure that so useful and valuable a work is the production of an individual bearing the name of the author."

Rev. WM. F. MULLALLY, P.P., *Donahil, Cappawhite.*

"A work I value highly and the honest Irishman that produced it."

Very Rev. Archdeacon ROBERT O'SHEA, P.P., *Ossory.*

"I hoped to express personally my approbation of your very interesting history of 'Ancient Ireland,' as well as its ancient faith."

Rev. MATTHEW O'BRENNAN, P.P., *Moncoin.*

"The work as a whole does you much credit."

From Rev. PETER WARD, P.P., *Turlough, Castlebar.*

"It is an epitome of the structure of the history of the old Celtic tongue and creed of Ireland; and having an amount of authority and reference at once unprecedented, and hitherto novel to writers on Irish history."

From Rev. G. O'SULLIVAN, P.P., *Limerick.*

"I hope that every patriot will patronise your very valuable book. Ireland wanted a work of this kind—and wants more."

From Rev. H. M'FADDEN, *St. Johnston, Londonderry.*

It will be considered as a great boon by every one, animated with a single spark of nationality."

Rev. HENRY BRENNAN, P.P., *Dysart.*

"It is impossible to read it without admiring the deep research and undying love of country which its learned author so beautifully displays throughout its pages."

DANIEL F. BRADY, Esq., M.D., F.R.C.S.I., *Nth. Frederick-st., Dublin.*

"It is a proof (if evidence was wanting) to establish the worth and high literary attainments of the author."

From DOCTOR CANE, *Kilkenny.*

"I promise myself pleasure and improvement in the perusal of it."

From MAURICE M. O'CONNOR Esq., *Listowel.*

"There is a fire in you that warms me in my old age; it shines bright and strong through the medium of your pen; and it would do me good to increase the pulsation of my heart by grasping your Celtic hand, your elegant preface is a powerful defence of Ireland."

[N.B.—An accident deprived me of a mass of valuable letters.]

## PREFACE TO THE FIRST EDITION.

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Of what might be found necessary to be said on the beautiful structure and genius of our venerable, melodious, pathetic and vigorous tongue, I have given in the shape of notes under "The Dirge of Ireland," and in the abridgment of Irish grammar at the end of the work, and, therefore with that subject I shall not here deal, but will come to

### THE HISTORY OF IRELAND.

The history of every other people on the globe has been written, read, and studied, whilst Irish history has been neglected, and until very lately unknown, and I might add, left in darkness; at least in these islands. It was indeed cultivated to some extent on the continent by the learned of France, Spain, Italy and Belgium, whither in days of dark persecution our clergy and manuscripts were driven into exile. But in Irish colleges, academies, and schools we see the histories of Pagan Greece and Rome sedulously attended to; the great men of those peoples, brought under the consideration of pupils; the history of our tyrannical oppressors, forced upon their attention. Learn it they must whether they will it or not. To this, I, of course, should have no objection, as the study of history is the greatest moral pleasure—the great civilizer—the great refiner—the grand thesaurus of knowledge—the great universal teacher. However, with shame and pain it must be confessed that the study of our own history and the cultivation of native literature are wofully overlooked. Very few prizes we see offered as inducements to the acquisition of a thorough knowledge of the architecture of our graceful, rich, polished language, and our intensely interesting annals. The deeds of Greek and Latin heroes of old have their names emblazoned in the pages of story;—the feuds and petty quarrels of their insignificant states, are delineated as though they were great wars and immense nations; their naval armaments, though not so weighty as the fishing fleet of the Galway Claddagh-men—perhaps not more numerous,—are presented to the reader in such highly coloured language, in such poetic ornamentation, that youth is apt to compare them with the Crimean fleet or Spanish Armada. Their philosophers, lawgivers, are, and—no doubt—justly, held up, as models for imitation. At the same time we seldom turn to Ollamh Fodhla (Ollav Fyola) who, as king, legislator, and scholar, was never surpassed. As you take a walk through the delightful works on Ireland, you will admire on niches on either side of you, as you move slowly on, men distinguished in every profession and pursuit—

kings, princes, bards, chroniclers, generals, admirals, judges, prelates, priests, orators, senators. In fact Irish history is a glorious hall of science, wherein are to be viewed men pre-eminent in all ages, in all times, and in every art and science. And if quarrels existed amongst the natives of our provinces, or feuds amongst families, such was the spirit of the ages in which they lived. It was so in Greece and Rome. It was so in all places. The talismanic influence of "moral force" was not then known, or, at all events, it did not prevail. The sword decided everything.

It is the study of the history of the ancient nations that has given such celebrity to their great men, whereas the illustrious men of Ancient Ireland, such as Cormac O'Quin, and hundreds of the noble Irians, are left in the shade, though brilliant characters for the study of youth. When at school and in college it was to me a cause of wonder, that we were not made to acquire such a knowledge of Irish history, as was attainable at that time. This reflection became every day stronger, when I felt, that in polite society, it was deemed a disgrace not to be acquainted with the manners, deeds, and institutions of other countries, as contained in their histories, but of our own there was no thought. Opportunity touched the spring of thought in my soul, and let forth the waters of reflection to stimulate me to dig into the hidden mines—the buried wealth of former writers—and amply was my labor requited.

Again we find the extreme parts of the world explored at great peril; the frozen regions of the north, the sandy deserts of the south, the torrid climes of the east, the woody wilds, and the swampy fastnesses of the west, every and all of them diligently explored, and elaborately written upon. Yet this old land whose history is more interesting, more engaging, and more instructive than that of any of them,—a land, which was once the centre of light and learning, the tranquil abode of arts and sciences,—a land, which, when they were all in darkness, emitted to them, generously the warm, and, vivifying rays of her enlightenment,—has no perfect digest of her history. Her own children and her neighbours whom she conducted out of darkness and paganism turned their backs upon her; she is neglected and spurned; she was fast sinking and must slink into obscurity unless her true sons stretch out their hands to relieve her. "Zion stretcheth forth her hands, and there is none to comfort her." Lamentations I cap., 17 v.

During my collegiate studies I was daily more and more struck with this deplorable inattention to the literature and history of Ancient Ireland. I was astonished at the singular fatuity by which all her renown was being allowed to recede into utter oblivion, as all traces or recollection of it had been almost totally disappearing from amongst us—Hence it was that some years ago, I formed the resolution of going to work, and laboring

to compete with others, who are producing books, by which to dissipate the darknesss, and whereby we might again arrive at a steady view of the halcyon days of **TRULY ANCIENT IRELAND**, so that the glory of our illustrious ancestors might once more be revealed to their remote posterity of the present and after ages, as well as to the other civilized nations of the globe—and, that as the pressure of tyranny has been partially removed, a dazzling glare of her story might burst forth with accumulated effulgence, and confound modern tyranny. The greater the pressure, that for a time beats back the current, the more irresistible is the rush of waters, when the embankment, having yielded to the wear and tear of time, has melted away. It was so with Catholicity whose power of truth has forced its way through terrible impediments, so that we now behold it with recreated beauty, renovated splendour, and pristine, primitive loveliness. In its blaze the enemies are either blinded, or have been charmed with its permanency, its innate indestructibility, and have been coerced before its altar to worship and adopt its saving principles. The scorers might laugh as the waves of their polluted errors beat harmlessly though violently against the base of her immutability, but the Rock has stood, stands, and will stand imperishable as the Godhead which gave it an unchanging, unchangeable position. The propagators of falsehood may despise the expression “halcyon days of **HOLY ANCIENT IRELAND**,” because, forsooth, there were national broils. But the study of human nature will teach them that the first Patriarch, the *direct* work of God's own hands, and the first mother, who was also formed immediately by the same All-Holy Being, had their good son murdered by their first begotten. The Old Testament will supply many lamentable instances of nearly a similar character, yet the days of the Patriarchs are justly called “*halcyon*” in consequence of their sanctified lives. Just so in this country the very time that war ravaged the land, the Irish Church gave birth to, cradled and nurtured a rich crop of saints whose lives have beckoned us to follow, and to brave every danger for the old faith.

That the religion of Saint Patrick could not fail I was convinced, but that the language might not fail, I was not equally certain. Hence to my resolution of assisting in its preservation I have ever adhered without relaxation; neither shaken by want of sympathy, nor discouraged by seeming apathy, I have yearned from the inmost depths of my soul for the revival of our soul-stirring, heart-melting tongue, and the restoration of nationality in all its integrity.

Religion and nature has implanted in every breast this sacred desire, which may be quelled or stifled, but can never be eradicated; the savage loves the sounds in which he first lisped his parent's name, he loves the tree under

which he first amused himself with his playmates, he feels that the God of his worship gave him an inborn right to govern his own household, as a merchant his own concerns. What is true of one, is so of a nation of even savages, who ought to be helped to improve their system, but not robbed. This being so, ever since I came to Dublin, in 1836, I proposed to myself to struggle for the resuscitation of the Irish language, and to impress, on all whom I could influence, to institute an inquiry into the ancient history of Ireland, but with respect to an attempt to write and publish works, I feared the responsibility and dangers, especially as I had no capital but the revenue of the patrimony, given me by my parents—the profits resulting from the labour of an educated mind. Though this source of wealth might have been sufficient to support myself and family, I thought I could not make too large a draft on such an exchequer; however, when the eloquent Poem of the Most Rev. Kerry bard was placed in my hands by my beloved and valued friend, the Very Rev John Spratt, D.D., of the Carmelite Convent, Aungier-street, I was tempted to make some risk, and hence I determined to undertake the present work. I trust that all my toil, my study, and expense will ensure for the book that reception which may encourage me to persevere in my labours. And as to the imperfections of the work (I fear they are many), I trust to the generosity of my readers, inasmuch as it is a first effort, my first journey into a region almost unexplored, I mean as far as making it a *school book*. The Very Rev. Dr. Spratt kindly gave me an interesting work on St. Patrick, from which I copied St. Fiech's hymn: but which, as being badly brought out, I had much trouble in correcting. I had to compare it with an improved copy lest any essential error might be allowed to remain; to a distinguished Dublin priest I am indebted for the use of a work on St. Patrick and Ireland written in polished Latin by an eminent Spanish clergyman, the Rev. Joachim Villanueva, From this book, approved of by the late meek, pious, and lamentable Archbishop of Dublin, the Most Rev. Daniel Murray, I have taken St. Seachnall's "Life of Saint Patrick." These two last poems, with my comments, I sent to the Western Patriarch, the Most Rev. John MacHale, the illustrious Archbishop of Tuam, himself an eloquent Irish poet, and the first of living Irish scholars. That they met the approbation of so brilliant a scholar, thoroughly conversant with the structure of all the learned languages, so unequalled a pillar of the Catholic faith, so fearless and uncompromising an assertor of all national rights, is to me ample compensation for much of my drudgery; and, as the name of his Grace of Tuam has occurred, I must meet some silent, jealous whispers in a few words:—His Grace was reared in a parish in which the Irish language was spoken with attic brevity and fluency, and which his Lordship spoke from the first day he was able to lisp up to the present.



His power of moving a flock to tears, or entertaining a private circle in this peculiar strain of Irish eloquence is the theme for general admiration. This being so, and his refined and solid classical education considered, it is evident to any man, unless one prejudiced, of Bœotian stupidity, or dogged ignorance, that His Grace, having from nature the poetic inspiration, possesses all the requisites that constitute a poet; and, as to the contemplative qualification, he has had ample field for the cultivation of it. He has had, supposing he never left Connaught, or that he never travelled, an opportunity of contemplating and studying everything that was awfully grand or terribly magnificent in nature. When a child he could fill his tender mind with sublime notions, as from his father's door he looked in the distance upon that immense natural pile "Cnoc Nefhin," a cloud-capt hill in the North of Mayo. In fact, what side soever he turned his eyes there were *cælum, montes, et pontus*; a beautiful sky whose colours, laid on by the divine hand of the Omnipotent artist, charmed the soul of the young student; cloud-covered mountains and ivy-mantled towers, majestic lakes, and the wild roaring of the Atlantic, all contributed to fan into a blaze the inborn spark of the youthful John Mac Hale. When first his Lordship's splendid letters, as Bishop of Maronia, whilst in Killala, continued to throw such confusion into the enemies' rank, he had to visit the wild and romantic Erris, therein the poetic flame was still more fanned—and oh! Croagh Patrick, what a source to fire poetic genius! Clare Island, Innisbofin; in truth, all parts of Mayo and West Galway are highly suited to the cultivation of poetry. No one, unless he who has journeyed over these holy, haunted, enchanted spots of nature, can, from anything they read, arrive at a reasonable estimate of their attractions. The national and religious pilgrim and even the foreigner, to see them, and knowing their history, must almost worship the earth on which he walks. All these places have been and are the scenes of his Lordship's arduous, and often perilous duties, wherein he has had to encounter not only the mad waves of the deep but the madder waves of the spiritual waters.

Why not a poet of the present day, as well as Homer of old, be allowed to shape words to answer his metre? What are *written sounds* but mere signs of ideas, and, therefore, one shape is as good as the other, especially when either shape is intelligible; are not heaven and nature as bountiful now as at any former time? In fact, in proportion to the advanced state of learning, we think His Grace of Tuam, if time allowed, ought to produce much more polished compositions than the bards of old; he has had advantages which they had not. This we can fearlessly state, that, in our opinion, his "Irish Melodies" excel the original. His epic poetry as well as his Irish hymns must convince any rational Irish scholar, that

as a poet and a scholar he stands alone. His Irish version of the first books of Homer's Iliad are inimitable.

The officers of the Royal Irish Academy were most kind in showing whatever my research demanded. To Professor Curry, whose friendly suggestions were of use, and the Secretary, I publicly return thanks. It is just to say, that whatever was required in Trinity College was easily obtained. Mr. Thomas Connolly, 10, Upper Ormond Quay, who gave me free access to his extensive and splendid collection of Irish works, and generously sent some of them to my house, has my cordial thanks. These, with what I saw in the Academy, Dawson-street, the one I had myself, and one given by Professor Curry, enabled me to give a good version of a beautiful piece of epic poetry. May its persual have the same effect on others as it had on me; if so, I will not have laboured in vain. The poem divides Irish history into several epochs—it begins with the creation of man, then touches on Pagan mythology; the several colonies that came to Ireland—The Milesians' voyage is particularly noticed in it; it shows what the worship was here up to the reign of Laoghaire (Lhayree); then Bishop O'Connell sings of Patrick, and the triumph of Christianity; then of the Danish invasion; next of the Norman irruption; of the Reformation, Calvin, Luther, Henry, and Elizabeth, and the immorality which prevailed; of the great Earl of Desmond's insurrection; the O'Donnell and O'Neill's struggle for native land up to the year 1601; of all the principal chiefs who joined them; of those who reneagued country and creed for Elizabeth; of the murders of Archbishop O'Kelly of Tuam, Bishop Heber MacMahon, Bishop MacSweeney, Bishops Egan, Bishop Rickard O'Connell; of the insurrection of Sir Phelim O'Neill; Lord Maguire of Fermanagh; Sir Cahir O'Dogherty, O'Cane, MacSweenys, MacMahon, the treachery of Clanricarde and Muskerry, the glorious O'Moore of Leix, the O'Connor-Sligo, O'Connor of Ballintubber, the O'Connor-Kerry, and all the great men of those days of carnage and plunder; of Cromwell; of the Charleses, the Jameses, and William; of the traitors of former days; of the fatal effects of division amongst the Irish. He closes with a pathetic appeal to God to the Holy Virgin, to eminent Irish Saints that his own loved Erin might be redeemed from the scourging ordeal through which she was passing. The poet must have been martyred or assassinated, as no account has been had of what became of him or where he was interred. I did what I could to ascertain; all to no effect. Thus, it was only a few days ago, Most Rev. Dr. Dixon discovered on the continent where repose the remains of a distinguished Irish prelate. There was such confusion in those black days of persecution. that annals and records were destroyed even by Catholics, lest they should serve as proofs against their hunted-

down clergy, or that such documents would be brought up in evidence to prove *that holy men were guilty of the enormous crime of being Bishops or Priests of the Catholic faith!!!* The regular intercourse with Rome—the stellar centre of truth—was interrupted; there were *bloodhounds* by sea, as well as *bloodhounds* by land. Ecclesiastics, in order to be able to break the bread of life to their starving flocks, were called, “Pat,” “John,” &c., and wore any dress, however mean, that they might escape the vigilance of the *Priest-catchers*. Some of them to escape notice, and to obtain a scanty subsistence, taught country schools, as did our Bard in the County of Cork. What an infamous class informers must be when Tacitus so reprobated the practice of espionage of Pagan Rome, as used in respect to their provinces. The government that sanctions it, whether Christian or Pagan, must be not of heaven, nor its policy of the Bible. Heaven and the Bible can sanction nothing that is unjust or inhuman, but a *heavenly* pretence, and a *truthful* interpretation of the Bible made this fair land one scene of blood and confusion. These days can never return.

There was not a leading point of Irish history, from the earliest period, which the Poet did not allude to; I had to follow, and in order to do so, I was obliged to consult at least 250 works belonging to different nations and in various languages. I assure my readers that though the commentary be only small, yet if money were my object I would not do the same again. Nothing less than my cherished wish of creating a taste for Irish Catholic literature could have made me, who have no time to spare, undertake such a task. May we not hope that in every school in Ireland, rich and poor, college and university, henceforward, Irish history and the language will be duly attended to. The Catholic University, the Dublin University, have, each, an Irish Professor. But these gentlemen must not be mere nominal Professors, reading old stories, however interesting. They must teach the structure of the tongue—grammar in all its parts; they will be required by the public to give value; they must be *teachers* rather than mere *talkers*. When a good national work is to be done, people must be in earnest, or they *must* be *made* to be so; *sentiment* may do for the *drawing-room*, *work* is necessary to uplift a fallen nation, “*res non verba.*”

Mankind in general are slow to adopt any theory, or any new system or improvement, be it ever so desirable, until they see it in full operation, and reduced to practice. Example is better than precept. I would entreat, and do earnestly entreat, to have *an Irish class* opened in every school and college throughout Ireland. But the conductors of these establishments may very naturally turn round to me and ask, “have you got an Irish class opened in any school in your own neighbourhood? Have you set us the example? Have you taken any trouble to show us that it is practicable, to point out to us the mode, and to *supply us with the means!* Have you taken any steps to carry your theory into practical effect?”

My brief answer to all these queries is, "Yes."

I have a class in Irish, and Dr. Mac Hale's works are used in that class. I have now added a work of my own, which, whilst it is a history of Ireland will enable the student to arrive at a knowledge of our language.

I shall give a few extracts to show how valued our literature was by men and women of genius.

Dr. Nicholson, the Protestant Bishop of Derry, 1713, published a work which he entitles, "*The Irish Historical Library.*" He had been a celebrated divine in England, distinguished for great learning and deep historical research. He was subsequently promoted to the Bishopric of Derry in Ireland, and soon turned his mind to the history and language of this country. He states, that while compiling his *English* and *Scotch* historical Libraries, "he had frequent opportunities of observing what *Irish historians* wrote at the same time." And then, with great candour, he goes on to say:—

"I am now, however, under a more pressing obligation, than I then ever expected to have been, of paying my *dying respects* to a country (Ireland) which gives me and my family the present comfortable supports of life."

He states that he has made "abundant historical discoveries" since he came to Ireland, and only hopes that his "poor attempt will invite others to make much greater and more valuable improvements," for that he could only pay his "*dying respects.*"

The next is an extract of a letter from the Marquis of Downshire:—

"The Ancient History of Ireland is certainly very curious and interesting, though it appears to us at present to be enveloped or mixed up with much fable. I, for one, would be extremely happy to see more diligence applied to its development than, I am sorry to say, has been the case hitherto— and I am convinced that the result would be useful, creditable and honourable to the Irish nation at large. I am, Sir, your obedient servant,

DOWNSHIRE.

"*Hillsborough House, Hillsborough.*"

The late Archdeacon Trench, of Ballinasloe, wrote as follows:—

"If some of the many Irish manuscript works, which now lie in darkness, were published, I think a great additional stimulus would be given to the study of the language, and we might thereby attain some insight into the ancient history of our country, which is now enveloped in night. We have some traditional whisperings, that Ireland (I think in the eighth or ninth century) was the seat of letters. But where is the proof? Perhaps in the library of Stowe; or the Bodleian; or in Trinity College, Dublin; or scattered over the world, as in Denmark, &c. But we have none of these records

ushered forth to the world, to excite the industry of many who perhaps would feel anxious to know if our country were ever otherwise than barbarous. In fact (though perhaps to our shame it is spoken), we await some stimulant of this sort, to induce us to apply ourselves to a language which appears difficult to settlers to learn."

I would urge on the ladies of Ireland to cultivate a knowledge so suited to the tenderness of their heart. How charming, by the rosy lips of a beautiful lady would the song, "The harp, that once thro' Tara's Halls," be pronounced in our own mellifluous language. "The Minstrel Boy," in Irish, as composed by Dr. Mac Hale, is as apt, as any rhapsody in Homer, to fire the soul. The poem, respecting Fionn Mac Cooil (Fingal), as every Fenian poem, has charms in it for ladies not to be found in any other language. To the expression of joy or sorrow, our language is peculiarly adapted—It rouses or abates, fans, or cools, in an instant, all the passions. The story of Ala wailing Fingal is most touching.

The ladies should feel that they owe much to a language, which was for ages and ages unceasingly employed in singing their praises, and lauding, in the highest and most ardent strains, their perfections, attractions, and beauty. Miss Brooke applied her cultivated mind to its study, and was so delighted with the beautiful poetry which it disclosed to her that she persevered, and was at length induced to publish an interesting collection of "Reliques of Irish Poetry," which she also, and very sweetly, translated into English verse, with historical and explanatory notes. The following extract shews her admiration of the Irish language and Irish poetry—

"Poetry was cherished with enthusiastic regard in ancient Ireland, and had soared to an extraordinary pitch of excellence. It was absolutely, for ages, *the vital soul of the nation*, and shall we then have no curiosity respecting the productions of genius, once so celebrated and so prized? Besides the four different species of composition (*the Heroic Poem—the Ode—the Elegy—and the Song*), others yet remain unattempted by translation. The *Romance* in particular, which unites the fire of Homer, with the enchanting wildness of Ariosto. It is really astonishing of what various and comprehensive powers this *neglected language* is possessed. In the pathetic, it breathes the most beautiful and affecting simplicity, and in the bolder species of composition, it is distinguished by a force of expression a sublime dignity, and a rapid energy, which it is scarcely possible, for any translation fully to convey; as it sometimes fills the mind with ideas, altogether new, and which, perhaps, *no modern language is entirely prepared to express*. The productions of the Irish bards exhibit a glow of cultivated genius, a spirit of elevated heroism, sentiments of pure honor, instances of disinterested patriotism, and manners of a degree of refinement, totally

astonishing at a period when the rest of Europe *was nearly sunk into barbarism*. And is not all this very honourable to our countrymen? Will they not be benefited, will they not be gratified, at the lustre reflected on them by ancestors so very different from what *modern prejudice has been studious to represent them?* But this is not all. As yet we are too little known to our noble neighbour of Britain; were we better acquainted, we should be better friends. The British Muse is not yet informed that she has an *elder sister* in this isle; let us then introduce them to each other. But where alas! is the thirst for national glory, when a subject of such importance is permitted to a pen like mine? Why does not some son of Anak, in genius, step forward and boldly throw his gauntlet to prejudice, as the avowed and approved champion of his country's lovely muse."

Such is the opinion expressed by the accomplished Charlotte Brooke, as to the cultivated elegance of the Irish language, and the sublimity of its poetry—she who, by her own exquisite translations of it into *English Poetry* has proved how fully qualified she was to form and to give an opinion. Miss Brooke died in 1793.

Ladies have been the subjects of the greater part of the poetry in the Irish Language, and it would, therefore, now appear to be a duty incumbent in a *particular degree, upon them*, to promote its revival by every means in their power. Poetry, besides, is a province of literature peculiarly suited to the fair sex. They are gifted in a high degree with that delicate and sensitive susceptibility so necessary for the preception of its exquisite beauties. We have, also, numerous instances in different countries and at different periods, of ladies having attained the highest perfection in the composition of poetry, the purest and richest. In proof of this we need but refer to the heavenly poetry of Mrs. Hemans at the present day. It is much to be regretted that the ladies of Ireland should have been so long debarred from enjoying that poetry which no other country has ever yet surpassed, and which I shall not here attempt to describe, because I could not do so in language more appropriate or more true than that of Miss Brooke, already quoted. But the barriers which have hitherto precluded all entrance into this ancient and romantic region of literature are now disappearing, and the ladies of Ireland will be enabled to read the published works of their own nation, with less trouble, and in less time than they, at present, expend in endeavouring to attain a knowledge of Italian or other foreign poetry. German cardinals are enraptured with it.

The opinion given by Miss Brooke is sustained and corroborated by that of every man of genius who has ever examined deeply into the language and literature of this ancient country.

These distinguished scholars and able men all combined in one sentiment,

of sincere regret at the state of neglect in which they found this rich and beautiful language lying. They also invariably accompanied it with an expression of equally deep regret that their own pressing avocations of life prevented their entering upon the task of rescuing or restoring it. Ussher, the Protestant Archbishop of Armagh, about 200 years since, and one of the greatest scholars of his day, says :—

“Truly the Irish ranks amongst the very first of languagea for *elegance* and *richness* : but no one has as yet arisen who would apply his mind to it in such a way as that we might have it cultivated, as almost all other vernacular languages of Europe have been cultivated within this age.”

The Prelates and learned men of a few years ago felt the same regret and the same wish ; but they despaired of any, even the most remote chance, of having this wish realized. They looked upon it as impracticable—a matter which there was no use in thinking of—and, with sorrow, they gave up the hope of ever seeing the Irish language cultivated again. *But let them now dispel their sorrow !* Let them no longer despair.

The Archbishop of Tuam, the Royal Irish Academy, the Celtic Society, the Kilkenny Archæological Society, the Ossianic Society, Trinity College, and private individuals are supplying works. The chief things needed are elementary ones. These the demand will create.

What I have hitherto written was as a stimulant, not as a proof of the beauty of the language. For all have agreed that it is the sweetest, the most copious, most vigorous of all. See Doctor Keating's praise of it, p. 60 of “The Dirge.” See also my essay on Ireland, in preface to 2nd volume, in which is clearly demonstrated Ireland's early enlightenment and possession of letters, also the veracity of our national records.

#### THE GENUINENESS OF THE ANCIENT HISTORY OF IRELAND.

It is indeed a fortunate circumstance for our history that occasionally there appeared above our horizon such men, as Ussher, Flood, Vallancey. Though not of Irish lineage, they appeared as historical lights, keeping alive truth and dispelling the mists of falsehood. The evidence of such a man as Sir L. Parsons (a late Earl of Ross), and of others of that class, whose religion and politics differ from those of the nation, must naturally carry weight with it. The Earl of Ross wrote a most able work in defence of the Ancient History of Ireland. It should be in the hands of every antiquarian. From it we quote largely in our preface to the *SCHOOL HISTORY OF IRELAND*, 2nd volume, to show the genuineness of our history. We feel that no language we could use would equal the extracts in style and reasoning. Our readers are aware that the immortal orator, Henry Flood, Esq., of Farmley, Kilkenny, left by will all his property to Trinity College, to collect and buy up Irish manuscripts, wherever they could be had, and to pay an Irish Professor in college. For forty years that college neglected to

do either, though they received much of the money. The Earl of Ross published a work on that subject. As a Catholic writer I am bound to say, that the learned Ussher was a great enemy of Catholics, and the family of the Parsons were oppressors of the Irish, but when they give us a lift we have candour enough to thank them. And if my memory be faithful, the Earl of Ross was a supporter of Catholic emancipation. He was the first who got leave, before Emancipation, for the erection of a steeple and a bell in a Catholic church in Ireland. We recollect his having entered Birr, his carriage, decked with laurels, on the occasion.

It is to be lamented that there is no entire truthful translation of the learned Rev. Dr Keating. The one by Dermod O'Connor, of Clare, is false in many places, and it is said, that it was intentionally so. His London publisher, in 1727, accused him of dishonesty with regard to the subscriptions, and the Raymonds, of Kerry, charged him with purloining the family MSS. He sought to make the Mac Carthys absorb every ancient glory, and thus he did an injustice to other families. I am satisfied that an enterprising publisher who would bring out Keating's history in English and Irish, would invest his capital to advantage. (See Essay).

#### WEALTH OF IRELAND.

In the Royal Irish Academy we saw a copy of "Ireland's Dirge," in the first stanza of which are to be found "the smallness of her wealth," whereas, the copy given me by Dr. Spratt, as well as Mr. O'Daly's, has "The destruction of her property," or "The melting of her wealth." Between both phrases there is a vast difference. The one conveys the idea, *that Ireland was a poor country*, whilst any Irish scholar upon having read the passage, and having learned who the author was, and his aim, will at once see, that the former was not Bishop O'Connell's meaning. Generally, the text of a book explains itself; so it is in the first stanza of "The Dirge." The author says, "that his heart is torn by the reflection of the murder and extermination of the priesthood," to whom "*woods, forests, mountains, caves are no shelter*," as he sings at the close of the poem; the utter annihilation of his countrymen, or, as the poet has it, "the devouring of her people," and, to close his plaint against England—he adds, "the melting of her wealth;" this interpretation gives the exact scope of the author. The other is a manifest corruption, designed to throw ridicule on this nation, and to make persons suppose that Ireland was too poor to invite ambitious or avaricious robbers to our shores. In other words, to make it appear that an illustrious Prelate, whose grand uncle, Bishop Rickard O'Connell, was hanged, in 1651, *with his own bridle out of a tree* near Killarney, by an infernal troop of Cromwellian red-coats, on the road-side, said "Ireland was a miserable nation." We fear that our author met a worse fate perhaps, in the reign of Queen Anne, as



we could, after close inquiry, learn nothing of his death or place of interment. We have many subscribers, both prelates and priests from the south. Yet, all the information we could gather was, that he was a bishop, and that he lived in 1704—the very year in which most stringent, hellish laws were enacted against the Catholic religion, when a price was set on the head of a prelate or priest. Then it was, I am satisfied, he sang, “that for them there was no remedy on earth.” Many holy ecclesiastics were then hunted down like wolves, driven into dreary, wet, hiding-places, there to starve. The last judgment only, can reveal the deeds of blood, perpetrated under the guise of religion in this devoted land. After the lapse of ages, and taking a retrospect glance through the long vista, our heart is wrung, beholding in thought, the beloved pastors of the people, either perishing from hunger, dying in the woods, hanged in forests, torn by blood hounds (for such were used), and their sacred flesh mangled and scattered on the road-ways or foot-paths. The mind recoils from the bare recollection of such deeds. The true sense of the passage alluded to is, that the sacred vessels, destined for the service of the altar, were melted down by the wicked soldiery who spared nothing, who demolished churches, made them stables for their horses, and converted the monasteries into barracks, as happened to the magnificent abbey of Boyle in the days of the great O'Donnell. History says, that the Saxons destroyed the coins of the Britons that there might not be even such a record of what they were. The Normans did the same as regarded the Saxons. The English acted in a like manner in this country even before the Reformation. When she was Catholic she was not much less rapacious and cruel. In the twelfth, and after centuries she robbed the *natives*. “*Sacra auri ames, quid non mortalia pectora cogis.*”

Moreover, it would be wrong in any man, much more so in a bishop of the Catholic Church, to state that Ireland was a poor country. Our greatest enemies, the blackest traducers of our character, confess, that our population and the richness of our soil, are in themselves, if not actual wealth, the source of such. The population of every country constitutes its main riches. For of what use is gold, or rich lands, without a population? to dwell upon the fertility of our soil, the prolific qualities of our rivers, lakes, and seas, would be useless work. These are admitted on all hands, as well as the great suitability of our bays and harbours for commerce. But let us see if we had no gold, silver, or copper in the land to attract the rapacity of invaders. It could not be a desire to serve or improve us, that brought the spoilers to these shores, and kept us in bondage 700 years. I find that in the year of the world 3370, King Muinamhon (Mynahon) got several helmets made, having the neck and forepieces all of gold, that he bestowed these, and golden chains on the most deserving warriors. Such warriors were termed “Chsin Knights,” from wearing chains of gold.

Whenever chiefs, princes, or kings were made captives, their fetters used to be of gold, to distinguish them from common captives. This was an established law of the country. Aildergoid, son of the aforesaid monarch, upon having ascended the throne in 3705, A.M., got rings of gold made for the first time in Ireland, and gave them as prizes to such as excelled in arts and sciences. Who would doubt our statements is referred to the "Books of Reigns," "Psalter of Cashel," and the other incorruptible Irish records in the Academy, Dawson-street. We may here, by way of a passing remark, tell our readers that the first war chariots were made in A.M. 3223, Rothachaigh being on the throne. Our history informs us that the Irish warriors rode in chariots drawn by two horses, and the foot soldiers attended them after the manner of the times of Cæsar.

In the year after the Creation, 3680, Aongus Ollav (*a quo* Mac Gennis), having come to the throne, bestowed presents of gold ornaments on such as were pre-eminent in any science. In 3850 the same honour was conferred by Ruadh-righ (Rooaree)—*Red King*—from the Red flag. From him were descended Clanna Ruadh-righ (Rudricians)—"the Red Branch Knights" of ancient Ulster. He was of the line of Ir. This princely family was, for centuries after Christ, masters of all the western parts of Europe. But cursed division weakened their strength, and limited their empire. In even 3952, when Connor, or O'Connor, was king of Ulster, Fergus, his cousin, invaded Connor, and the dispute ended in the ruin of that dynasty for many years after. They had three houses in Ulster; Emain, in which the knights kept their court; the house of The Red Branch (the war flags), and the "Sorrowful Lodging," which was the hospital for their wounded men.

Cathair (Caheer) left by his memorable will, made about 122 years after the Incarnation, an immense quantity of gold rings to Ross, his first son. Hence he was called Rosa Failge (of the rings). From him the "O'Connors Failey"—(Offaly, now King's County), and many other illustrious families noticed in this work. Cormac, who reigned A.D. 213, and who wrote the Psalter of Tarah, and several poetic works, amongst them one as a rule of life for princes, had at his table 150 cups of massive gold. Nor is this a matter of wonder as regards Ireland, as Virgil tells us of Queen Dido's sumptuous table, which was spread over with cups, goblets, and dishes of gold—having delineated on them the deeds of her ancestors for many generations—*longissima series rerum*—(a long chain of facts) which Belus and his posterity were wont to use. This Belus of Phœnicia\* was the

\* The land of Chna (or Canaan), the descendants of Ham, must have been subjugated by "Clanna Phenius," hence it was called Phœnicia—a close similarity to some of the manners and of the language of that country to our own leads to this irresistible conclusion.

same as the Baal of the Irish, or, it may be, Bilé. This entertainment to Æneas took place A.C. 1172. If the East was so sumptuous in golden ornaments and plate, it is reasonable to infer, that the Scythians, who came thence, carried with them the same taste; and we are told that Ireland had many gold mines, and that she excelled in arts and sciences at a very early period, as may be seen in another part of this preface. If no such mines are now to be found, it does not thence follow that they did not exist here formerly, or that they are not now to be made out, if the people had a resident senate to encourage such an exploration. The classical scholar is acquainted with the richness, the artistic skill, and polished execution of the chariots and armour of the Grecian chiefs at the Trojan war, and Juno's chariot. The artistic taste of Ireland we heard most clearly proved by the distinguished artist of our own days, Henry O'Neil, Esq., author of "The Ancient Stone Crosses of Ireland," in lectures delivered by him in the Mechanics' Institute, Dublin. His arguments were such as to convince any man, willing to be convinced. If then the Scythians spread civilization wherever they went (see p. 17 of "Dirge,"), and it is not denied—it is just to infer that, at a very early period, the fine arts were cultivated in this country, and amongst others, gold ornaments. This precious metal must have been very plentiful here, as in Cormac's reign a golden calf was set up by the Druids for veneration, but which the king refused to worship as he believed in the true God. To this knowledge his great, refined learning, and his exemplary life, aided by special inspiration, had brought him. It is said, that Columcille made diligent search for the grave of Cormac, the learned law-giver, and that having found it on the banks of the Boyne at Roa-na-riogh, he said many masses over his grave. Thus proving that he died a Christian; as, if he did not, the saint would not have prayed over him. I find that Niall of the Nine Hostages, in the fourth century, presented King Corc, at Eily O'Carroll, with 180 rings and fifty cups of gold. In St. Patrick's days there were several goldsmiths in this country; he had himself three of them, of whom was Tassgh, afterwards bishop, who ornamented Patrick's crozier—"The Staff of Jesus," and who attended the Irish Apostle at his death. See Fiech's Hymn in the work. Surely workers in any metal pre-supposes a supply of the article. It is a waste of time, and, I might say, an insult to the understanding of our learned readers to follow up this subject farther, yet the cavillers must be silenced. The king of Cashel used to bestow on some of the sub-chiefs *ten gold cups, jewel-hilted swords, embroidered cloaks, scarlet mantles, and silk garments*. We refer the reader to "The Book of Rights," p. 194, lately translated, and learnedly commented on by the accomplished Dr. O'Donovan. The veracity and authenticity of that interesting work of St. Benignus, Archbishop of Armagh,

have been almost universally admitted, if we except a few modern dogmatizing followers of Pyrrho. They doubt of even palpable truths for the honour of being *eccentric historical infidels*, and merely for amusement.

The idol Cromcrnagh, erected by King Tiegharagh, A. M. 3011, was nearly of gold. This king was the first that discovered a gold mine on the banks of the Liffey, where he erected a factory for refining the metal.—See “Ogygia,” part ii., p. 49. All the pagan chiefs had a Cromcrnagh and twelve inferior deities around him, in imitation of the signs of the Zodiac. There was another celebrated oracle in Oriel (Monaghan, &c.); it was designated “Clochoir” (gold-stone). The Rev. Canon Maguire, in olden times, of Armagh, in his Scholia on the cessation of image worship, gives a description of the Clochoir (whence Clogher). In it, and from it, the devil, according to Colgan, used to speak and give answers. He adds, that upon St. Patrick’s approach, and at the very point of the “Staff of Jesus,” without at all touching it, the statue was bent, and the minor ones were sunk in the earth, save the tops. This was the last Sunday in Summer, whence it was called Domhnagh Cromduibh (Downagh Crumduff) *the Sunday of the black Crom, or devil*. It is also termed “Downagh Patrick,” in commemoration of the saint’s putting an end to demon deceit and worship.

In 913 A. D., we find, by Mac Curtin’s “Antiquity of Ireland,” that Cormac Mac Cullinan, King and Bishop of Cashel, left, by will, large presents of gold and silver to the churches of Ireland. Brian Borivey, when he went to the north to receive hostages, made gold presents to the Church of Armagh. But, at that time, these metals were not, what they now are, an object of such worship. Rich lands and their products were more appreciated, and justly; for what is money but a token; and, by common consent, a piece of hard turf, of stone, leather, or timber, would answer the same purpose. The chalices, and all the altar services were of gold or silver, and should be so according to the discipline of the ancient Irish Church. Nothing was thought sufficiently precious for the celebration of the Mass. The piety of the monarchs and nobles enabled the clergy to have them so. All the coverings of relics and books were of gold or silver, or sumptuously ornamented with these metals and jewels. For many ages this country held sway in all the northern parts of Europe, and our kings carried home with them the rich spoils. Tacitus, in his “Life of Agricola” says of Ireland, “*Melius aditus, portusque per commercia et negociatores cogniti*,” meaning that our ports and harbours were better fitted for commerce than those of Britain. Hence, there was a source of great wealth. What made ancient Tyre—the Phœnician capital—so rich and flourishing as to be the admiration of the world, until Pygmalion, by his restrictive laws, checked her glorious condition? Commerce. Her

free trade, her enlightenment, her excellence in manufactures, her cultivation of the fine arts, her respect for men of toil and industry, her character for integrity in her dealings, and her hospitality to strangers, attracted to her coasts merchants from all quarters. The best historians say the very same of our own island. For we too had commerce, but our unfortunate connexion with England has robbed us of it. Hence our commodious harbours are without shipping, into which nothing comes but raging billows, upbraiding us with the causes that lead to such galling, oppressive results.

The Danes, during their power in Ireland, exacted "an ounce of gold for every nose." This exaction should be complied with, and to pay it the metal must have been plentiful. This plunder continued for 150 years; yet, when Gerald Barry—the reviler of the Irish—came here, he states, "*Aurum quoque, quo abundat insula.*"—Expug. Hib., lib. ii. chap. 75. Madrianius Junius, according to Sir James Ware's "Antiquity," page 70, says,

"Et puri argenti venas, quas terra refossis  
Visceribus, manes imos viscera recludit."

The Ulster Annals tell that 240 ounces of pure silver were collected in Ossory for the Coarb of Columcille, A.D. 1151. Cornelius O'Brien, King of Munster, and other Irish princes, made large money presents to Dionisius, Christianus, and Gregory, successive abbots of S. James' Benedictines at Ratisbon in Germany. To the messengers of the aforesaid abbots, the Emperor Conrade gave letters of introduction to the Irish kings. So magnificent were O'Brien's gifts to them, that the monastery, for stateliness, finish, and gorgeousness, surpassed anything of the kind of those days. They purchased, with a portion of Ireland's presents, lands, houses, &c., whereby to maintain the cloister; for, even yet, "*Supererat ingens copia pecuniæ regis Hiberniæ,*" there was still remaining a great quantity of the Irish king's money.—Chronicle of Rensburg, in Annals of Emly; Walsh, in his "Prospect," p. 440. The aforesaid King O'Brien, who ended his holy life in a pilgrimage to the shrine of St. Bridget, in Kildare, sent rich presents to Lothaire II., through Irish nobles, in the time of the Crusades. In A.D. 1143, died Turlough O'Connor, King of Connaught, and Monarch of Ireland: he left to religion jewels of immense value, silver, and 540 ounces of gold. It is not necessary to go farther, as about this time our shores were cursed by the English, plundering bandits. Never was there a more barefaced calumny than to insinuate the poverty of this island, whose very soil, whose very laborious peasantry, whose very rivers, lakes, fish-abounding bays, coal mines, marble mines, stone mines, copper mines, silver mines, and gold mines, added to the geniality of the air, are in themselves wealth, unequalled by any other country on God's earth. Incidentally

the reader's attention is directed to the quantity of golden bracelets that were worn by the Sabines, even their common soldiers, when they took the Roman Capitol, nearly 800 years before Christ, as recorded in the first book of Livy; Gold was, in fact, most plentiful, in some countries. The Queen of Sabia, who visited Solomon, had a great quantity of it. The Sabines of Latium were of eastern origin, and their worship, like that of the Orientals, was directed to the elements—as to the Sun, Moon, Stars, Asteroids,—hence their shields, bucklers, bracelets, resembled the heavenly bodies, as well in shape as in brilliancy. It might be said that the shield of Achilles was a species of solar system, because of its ornamentation.

O'Flaherty says, that before King Cathoir (Caheer) fell in the battle of Tailten, he ordered his son, Ross Failge, to give legacies to the rest of his sons, and to the other nobles of Leinster, and that he presented “to Daire Barry one hundred round spears, with silver blades; fifty shields in cases of gold and silver, richly carved; fifty swords, of peculiar workmanship; five rings of gold, ten times mettled; 150 cloaks, variegated with Babylonian art; and seven military standards.” Now this passage proves two facts: that Ireland abounded in wealth, and that she cultivated the fine arts at a very early period. From the battle of Moyture—which took place before the days of Moses—down to the Anglo-Norman invasion, Ireland excelled in the fine arts, as our native archives, and even some foreign writers, attest. Several passages are to be met with in “The Book of Rights,” as edited by Dr. O'Donovan, which place beyond all doubt, Ireland's wealth, enlightenment, and her thorough acquaintance with everything that is characteristic of a glorious nation and a polished people. O'Halloran gives, in several places, instances of the great wealth of Ireland.

We now leave the reader to judge if this old land had not riches sufficient to invite the rapacity of our *improving* neighbours, who gave such protection as vultures give lambs, “covering and devouring them.”

#### INAUGURATION OF THE KINGS OF ANCIENT IRELAND

Even in A.M., 3075, as Giolla Caomhghin (Gilla Keevin) says, was thus When a king, whether monarch or provincial prince, was to be inaugurated. the princes, nobles (amongst whom were the druids, bards and scholars, the prelates) met at a given place, (such as Tara, for the paramount king), and, having elected him, they did him homage by bending the knee, as at a levee in St. James's palace, London; they then yielded themselves and their estates to him, as he sat on a throne in the middle of them, one of the highest rank having advanced towards the Ruler, having taken his sword from him, and having presented him with a long, white, unknotty wand, said, “Receive, Sire, the auspicious sign of your dignity, and remember to

imitate in your life and government, the whiteness, and straightness, and unknottiness of this rod; to the end that no evil tongue may find cause to asperse the candour of your actions with blackness nor any kind of corruption, or tie of friendship be able to pervert your justice. Take, therefore, upon you in a lucky hour, the government of this people, and exercise this power, given you hereby, with all freedom and security.' After this, Mionn Riogha, or "Royal Cap," made of gold and precious stones, was placed, by the Grand Marshall, on his head. So far Giolla: and Cormac Mac Cullinan in the "Psalter of Cashel" writes that, 958 years before Christ, this was the practice; he adds that the crown was of gold, that at that time a crowned king got many helmets made, having *neck-pieces and fore-pieces of gold*. All our native annalists, and they are the only veritable witnesses in matters of ancient Ireland, agree that this was the practice up to Christianity, but that then the Christian mode was adopted. However, our antiquarians tell us, the ceremony of the white wand continued up to the English invasion; the bishops, the sub-kings, and princes were the electors, both as regarded monarchs and provincial dynasts. O'Farrell and O'Gallagher were the grand officers who used to inaugurate "The O'Donnell" of Tyrconnell, the former gave him the sceptre, and the latter, as Marshall, placed the crown on his head. Gratian, or Lynch, in his "Cambrensis Eversus," and Peter Walsh, in his "Prospect"—p. 421, most clearly show that the mode of inaugurating "The O'Donnell" was most solemn, august, and thoroughly Catholic. Against such national records the fictions of men, ignorant of Irish manners, habits and language, should have no weight. Moreover, it has been the custom of oppressors to blacken the character of the oppressed, in order to throw the cloak over their guilt—that pretended barbarism might be a pretext for their ambition and rapacity. Hence, English writers distorted facts to strive to justify the conduct of our task-masters.

#### IRELAND'S UNIVERSITIES AND CONVENTUAL SCHOOLS.

Of this subject we have treated at large in our notes on St. Patrick. however, it may not be out of place to enumerate here a few of these nurseries of piety and learning, as we find them in our native records. Felim, in his "Annals" relates that the College of Armagh, under O'Duffy (Dubhthach), A.D. 513, had 7000 scholars, also under Tiagharnan, A.D. 619, and sometimes more or less than that number under other primates. Under Cormac, king and bishop, the College of Cashel had 5000 scholars and 600 conventual monks; he was the first Bishop of Cashel, Emly being joined to it. And as for the number of students in Down and Lismore, I should doubt it had I not proof in the Irish Annals. The Abbey of

Mayo had a splendid college, numerously attended, amongst whom were scholars from all parts of Europe. Here it was that Ædelfrid, or Alfred, King of Northumbria, having been expelled by his rebellious subjects, devoted himself to the study of the Irish language, and composed a poem in that tongue, in eulogy of the learning, hospitality, valour, riches and piety of Ireland. Of this poem, composed in the seventh century, I saw some. Clonrode, in Clare, Clonfush, near Tuam, in Galway, and many schools of note, are to be found farther on in this work. There is still one in Tuam, under the patronage of the Archbishop, and the wise direction of the Very Rev. John MacEvilly, the learned commentator of the Catholic epistles; this is a flourishing establishment.

Well could Bede, who finished his work, A.D. 731, and Camden, state that this land deserved the title of *Insula Sanctorum et Doctorum*. We had scarcely a prelate, king, or chief, in olden times, who did not compose poetry, in honour of God or of their ancestors; to enumerate them would require pages. From the days of Amergin, son of Milesius, 1080 after the Flood, 1268 A.C., down to the time of Tighernagh,\* the Annalist and Abbot of Clonmacnoise, A.D. 1088, O'Reilly, in his "Catalogue," gives the number of 108 poets of Ireland; of that number, about seventy were either in Holy Orders, or consecrated to religion; some of their compositions were given in prose. From 1088 to his death, the same author enumerates 123 Irish writers, most of whom, or nearly all were poets. He continues his "Catalogue" down to 1750; in all he counts 379, most of them poets; amongst them he reckons at A.D. 1651, "Dr. John O'Connell, R.C. Bishop of Ardferit in Kerry." He was not, however, at that time Bishop of Ardferit, as Rickard O'Connell, his grand uncle, was (about which time he was martyred), he might be coadjutor; nor did he then write the "Dirge," whereas he refers to Beeling's "Writings," which were not then composed. Archbishop Plunkett, who was executed in London, on false evidence, on the 1st of July, 1681, is mentioned by O'Reilly in his list. The holy martyred prelate did not think it unbecoming his office to pen an eloquent poem as a eulogy on Tara. The Plunkets of Meath, of whom he was, were ever distinguished for love of letters and of Fatherland. Connaught seems to have produced the greatest number of poets at one period. This can be learned from a perusal of the "Irish Writers"—which book, if there existed no other, is sufficient to prove the glory of Ireland in every respect. It is a work of undoubted authority, having been prepared under the inspection of "The Ibero Celtic Society," Dublin, on whose committee, were Catholic prelates and priests—seventy-three noblemen, mostly Protestant, and Protestant clergymen. We will here say that such a Committee, having recognised, as genuine, O'Reilly's catalogue,

\* Teernagh.



ought to be a sufficient proof that the author of "The Dirge" was a bishop; nor would the circumstance of his being a school-master militate against the fact. He was obliged to do something to support himself when his rightful means were taken from him.

### IRELAND NOT PECULIARLY ADDICTED TO DIVISION.

Notwithstanding the piles of native evidence and of foreign historians, attesting the sanctity, valor, and enlightenment of our old country, still as libellers have been hired to strive to tarnish her glorious fame, it is my duty here to show that she was not peculiar in her internal strife.

Though I bear no malice nor envy to any nation or to any person, yet I shall give instances of bloody feuds in other lands. I shall begin with the first inhabitants of this world—Cain slew Abel. I shall then proceed with Greece and ask my reader to call to mind their murderous strifes. Then I shall direct attention to Rome, whose first king, Romulus, killed his brother Remus. Thus, the foundation of the famous "seven-hilled city," was cemented with the blood of a brother. We bear in mind *the rebellion of Tarquin, the plebian insurrection, the oppression and murder of the decemviri—the tyranny of the tribunes—the factions of Sylla and Marius, and the rivers of blood flowing from their swords—Catiline's conspiracy—the civil wars of Pompey and Caesar—the total change of the republic ending in plain, lawless, rebellious force and the annihilation of myriads of the people—thirty emperors murdered.—In the time of Gallienus thirty men at least set themselves up as emperors.* Germany, in later times, exhibits awful instances of civil contentions—such as the *violent deaths of Rodolph, Albert, Henry VII., Frederick III., Lewis of Bavier—each of whom was killed by poison or conspiracy.—Bodin, page 250: Peter Walsh, 206.* The Ghibellines and Guelphs;—the bloody revolutions of the Florentine republic, in Italy, which lasted for 340 years. *The slaughter and total extinction of one party was the result. At last the prudence of one man, Cosmus Medicis, Grand Duke of Tuscauy, restored order. The same can be said of Spain—Alphonsus III., put out the eyes of all his brethren, except one, who was killed. Ramyrus treated with the like cruelty, his own brother, Alphonsus IV. Peter deposed and killed by his bastard brother, Henry,—Garzius by Sanctius—Sanctius by Vellidius;—all Spain in the time of Roderick, betrayed to the Moore by Julian, Prince of Celtiberia.* By this act of treason 70,000 Spaniards were killed in fourteen months! And, as to France, no pen could describe its convulsions, devastations, and cruelties: its barbarous, sacrilegious, civil wars, all which can be seen in De Avila and Peter Walsh. Now let us come nearer home, and ask *pure and pious* England how stands her

account;—*Twenty-eight Saxon kings, part killed by each other, part murdered by their own subjects; others deposed and obliged to fly for refuge. Four of the Northumbrian kings alone murdered, and three deposed within the space of forty-one years.* Charles II. of France, having heard of such atrocities, though he had intended to send large presents to England, changed his mind, and told Alcuin, an Englishman, his majesty's tutor, "that England was indeed a *perfidious and perverse nation, a murderer of their lords, and worse than pagans.*" The bishops and nobles had also to fly, so that for *thirty years no one dared sit on the throne of Northumbria.* There was one unbroken chain of internecine strife until the 10th century; see "Mylius' England" or any impartial English history. After the Norman invasion we have the *unnatural rebellion of Henry II.'s own children.* The *baron wars* under king John and Henry III.—*Edward II.'s own queen, Eleanor, and son, the prince of Wales, conspired to dethrone him.* The *woful feuds of the houses of York and Lancaster—the oceans of blood that deluged the country for thirty years,* under Henry VI. and Edward IV.—*the murder of Richard II.*—all are acquainted with the history of Richard III! His *grandfather, the earl of Cambridge, beheaded at Southampton,*—the duke of York, his father—*beheaded before Sandal.* His *three brothers, one of them slain in cold blood—the duke of Clarence drowned in a butt of Malmsey—his two nephews, strangled in their beds, besides eleven battles fought—in one of which 36,730 Englishmen were left dead on the field, besides the wounded!* (Echard, p. 520.) This was the battle of Taunton, in Yorkshire. Philip Comines, an English writer, says, "eighty of the royal blood were lost in them," of whom was Henry VI.—a good and virtuous prince. The *Usurper Richard III.,* was killed in the battle of Bosworth, after having *swam to the throne on rivers of blood.* His opponent, the earl of Richmond, assumed the sceptre, as Henry VII.—who by marrying the daughter of Edward IV., united the houses of York and Lancaster, and thus ended the terrible factions of "the White and Red Rose." All this I have from their own historians, and to do justice to Mylius, whose work is a very good school-book—he does not hide the faults of his countrymen. Nor does he act so unfairly towards Ireland as Lingard; Mylius I take to be a Briton—Lingard a Norman; all know, of course, that both are Catholic books. "Lingard," by J. Burke, Esq., is a well got up school book.

We now leave our readers to infer whether Ireland was peculiar in her feuds. During the long space of 2468 years of the Gadelian monarchy, down to 1172, A.D., it will be found that not as much blood was shed by civil wars in Ireland, as in 1000 years in England. During the whole time of our 136 Pagan kings, and forty-eight Christian ones, there were scarcely

as many fell by intestine broils, as there did in one half the time in the island of our traducers. And what excites my indignation most is, that some of our modern Irish romancers have the impudence to tell us that they find no characters, in Irish history, illustrious enough to make heroes of tales. These bear a great name, but very unjustly, as they live by forging calumnies of the Irish people, of old and modern days, of peasantry and gentry; still their *base coin* passes current. They must know very little of the solid history of Ireland, else, notwithstanding all her feuds, they could make out characters as brilliant as ever adorned the pages of any book. The Red Branch Knights of Ulster supply ample theme, but libellous works *sell best* in these degenerate days.

#### THE FORTY-EIGHT KINGS OF IRELAND AFTER ST. PATRICK.

As it is falsely asserted that there were no Milesian kings from the coming of St. Patrick until the arrival of the English though that most accurate historian, O'Flaherty, in his "Ogygia," gives them in regular succession, and the year of the reign of each, yet, I shall here cite a few foreign authorities, to disprove the deliberate falsehood: In the first book of the Polychronicon I find these words—which I render thus in English—"From the coming of St. Patrick, to King Felim's time, there have been thirty-three kings in the space of 400 years in Ireland. But in the time of Felim, the Norwegians with their leader, Tugesius, occupied the land. From Tugesius to the last monarch, Roderick, King of Connaught, seventeen kings were in Ireland." Thus it may be seen that a foreign author gives within eight of as many kings as O'Flaherty.

Anselm, the learned Archbishop of Canterbury, in his "Thirty-six Epistles," (contained in Dr. Ussher's collection of the "Epistles of the English Clergy"), written A.D. 1118 to Muirheartach (Murty), the great O'Brien, King of Ireland, thus writes, "To the glorious Murty, by the grace of God, King of Ireland, Anselm a servant of the Church of Canterbury, &c." Lanfranc, the predecessor of Anselm, and previously Bishop of Dover, thus says in his letter to Turlough O'Brien, King of Ireland, 1074, "Lanfranc, a sinner, and the unworthy Archbishop of the Church of Dover, to Tordelagh, the magnificent King of Ireland, benediction, &c."

In the same collection is mentioned a letter of King Henry I., to Rodolph, Archbishop of Canterbury, ordering him to consecrate priest Gregory Bishop of Dublin. This was A.D. 1123. These are Henry's words, "The King of Ireland has instructed me, that he and the citizens of Dublin, elected Gregory to be bishop, and sent him to you to be consecrated. Wherefore, I order you that, in compliance with their request, you immediately perform the consecration." From this it would appear

that at the time the see of Dublin, owing to the confusion, consequent on the Danish usurpation, was not subject to Armagh.

The Psalter of Cashel, quoted by the learned Rev. Dr. Keating, in its allusion to Irial, son of Heremon, informs us that of his line, up to St. Patrick, there were fifty-seven kings, and fifty after the same monarch. Such evidences as the above are quite sufficient to show to any unbiassed mind that there were, after Christianity, a long series of the Gadelian race of kings in this holy land, whose renown, valour, hospitality, liberality, and piety, formed a rich theme for the native bards and annalists.

It is worthy of remark, that though there was repeated contention amongst the provincial kings of Ireland, still the annals of the several provinces agree generally as to the principal facts contained in Irish history. Thus each was a check on the other and each was sure to contradict, if either put forward a false statement of any fact. This tended to make and keep native records pure and unadulterated. But, above all, the Literary Committee of the Triennial Senate of Tara was highly calculated to preserve the truthfulness of our history; by it the historian, who put forth false statements, was sure to be degraded. No other nation on earth, of ancient or modern times, had such an ordeal of investigation. Amongst our kings and princes, jealous of their fame, and having different interests and views, there could not, by possibility, be a combination to corrupt the national records. Mutual jealousy prevented it. This is treated of more at length in the preface to second volume.

Our space will not allow us to give an outline of the constitution of the Parliament of Tara, nor of the laws of Ollamh Fodhla (Ollav Fyola), and Cormac O'Quin, and of other Irish kings; the first reigned twelve centuries, and the second, two, before St. Patrick. This topic is also handled in my essay. Who would read our national archives will find that no nation, ever yet, up to his day, has had so polished a constitution as was that of Tara. The reader is referred to Keating, MacCurtin, O'Halloran, O'Connor, O'Flaherty, Taaffe, &c. The Scythic civilization, so much lauded by Epiphanius, Bishop of Salamis, of the fourth century, and quoted by me in page seventeen of the "Dirge," streamed to, and over Ireland.

#### BOOKS OF REFERENCE.

It would be tedious to enumerate, in this place, all the Irish works, whence has been derived our information on the previous facts. The "Seabright Collection," in Trinity College, is a book of great value. "Psalter na Rann," being an abridged history of the posterity of Abraham, until after the death of Moses. The collection called the "Speckled Book," the

"Book of Invasions," the "Book of Lecan," the "Book of Clonmacnois," the "Psalter of Cashel," by Cormac, its king and bishop. Most of this was a transcript from the "Psalter of Tara," besides some original prose and verse compositions. He wrote also a glossary of difficult Irish words, his poems, though not all illustrative of Irish history, but chiefly on religion, are most interesting. The "Psalter" is in the British Museum; the compositions of Eochaidh (Ayughy) O'Flynn, as contained in the "Book of Invasions," by the O'Clerys, &c., are of immense interest. His poems on the colonization of Eire, present specimens of eloquence and diction not to be surpassed in any language that I have read. His poem on the Milesian kings, from their landing, to 3150 of the Creation; his poem detailing the building of the palace of Emain, in Ulidia, 3596, A.M., to Connor A.D. 1, down to its destruction by the Colla Uais, A.D. 331, and many more of still greater importance.

The Annals of Tighernagh, Abbot of Clonmacnoise, who died A.D., 1088. He went back only to 3596. From this fact some dogmatizers assert, in opposition to most numerous, concurrent, and authentic authorities, that it was on that year the Milesians landed. Just as if a writer may not take his start from any year he pleases. And so we find in the historians of all countries. Such inferences from false data are very dangerous. Was anything ever more silly than to say, "such a historian did not mention a certain fact, therefore, such a fact had no existence." If a historian finds a thing well done by another he leaves it so, he then takes up what he thinks he may do better. Thus, would have acted Tighernagh. He left well enough alone. "Quieta non movere," was his maxim.\*

"The Roll of Kings," the "Din Seanchus," the "Book of Innisfallen," the "Book of Rights," the "Book of Etymologies." The poem by Ceansfela, which narrates the travels, by sea and land, of Milesius, as contained in the Book of Ballymote, is very valuable. In fact, it would require a large work to contain a list of the Irish works still extant at home, besides hundreds scattered all over Europe; England as well as Denmark, did what they could to steal or destroy our Records. See the Catalogue in Trinity College, the Irish Academy, and Dr. Ussher, Marsh's Library, Royal Dublin Society. The Four Masters is a most important work though it contains much that was better unwritten.

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\* According to the Annals of Four Masters, it was about this date (rather 3500) the Milesians landed, but, according to the same authority, there intervened between that epoch and the Birth of Christ 1694 years, which thus appears:—the year of the world when the Milesians landed, 3500; the year of the world at the Redemption, according to the Annals, 5194; number of years before Redemption, 1694. Hence, according to this calculation, the Milesian Invasion is much earlier than that assigned to it.

We should have sooner said, that the harp-players and other musicians, physicians, entertainers (betaghs), poets, annalists, &c., should—according to the law—be of noble descent. The learned held rank next to royalty.

#### OBJECTION AGAINST THE EARLY MILESIAN COLONY ANSWERED.

It is most strange, that well-informed minds can be so silly as to urge against the early arrival in this country, the want of sufficient shipping. On this point, we will not waste time, as every scholar has read of the Argonautic expedition, which is as much a fact as that of the allied fleet at the Crimea; of the Grecian fleets before Troy; of the twenty-one ships of Æneas, and his having twice as great an extent of sea to cross before his landing in the country of Latinus; of the number of men he must have had with him, worn and spent as they were after many sea hardships, when the native king thought it the more prudent course to make terms with him. Ireland was much nearer to Spain, than Latium or Carthage to Troy. Moreover, the Milesians were practiced seamen—having crossed the inland seas so often—and their system was to coast along for the purpose of taking in provisions. Again, we find St. Paul sailed from Asia to Rome, the vessel having on board 276 souls.—Acts of the Apostles, c. xvii. The ship was driven into the Adriatic, and met with disasters. She must have been a large ship to contain so many, and provisions necessary for several months. The compass is the invention of only a few ages ago; yet, long before that epoch, a great many distant islands were discovered and colonized.

Father Charlevoix, a French Jesuit, opposed to the marvellous theories of travellers, says:—

“I have already observed, that it is an arbitrary supposition, that the grand-children of Noah were not able to penetrate into the New World, or that they never thought of it. In effect, I can see no reason that can justify such a notion. Who can seriously believe, that Noah and his immediate descendants knew less than we do, and the builder and pilot of the greatest ship, that ever was formed to traverse an unbounded ocean, and had so many shoals and quicksands to guard against, should be ignorant of, or should not have communicated to his descendants the art of sailing on the ocean?” Therefore they did sail on the ocean—therefore they sailed to America—therefore America was discovered by Noah.

Christovallo Colon—not Columbus—discovered America.

Knikerbocker.

(An American Work).

## THE FINE ARTS.

As to our taste for Fine Arts, the following extracts from the *Freeman's Journal* of May, 1855, is quite *apropos* :—

“MECHANICS’ INSTITUTE—LECTURE ON THE FINE ARTS OF ANCIENT IRELAND.—Mr. Henry O’Neill resumed, last evening, the delivery of a course of lectures on the fine arts of ancient Ireland. Independent of the interest with which Mr. O’Neill, by his pleasing style of delivery, invests his lecture, the subject is one which should, in an especial manner, command the attention of an Irish audience. We have read of, and we have been lectured about, the ancient glories of almost every nation; and yet, we know but little, comparatively speaking, of the position which our own country held with reference to the fine arts in the days of old. It is high time to look at home, and any one who has heard Mr. O’Neill cannot doubt that a rich field is open to such as care to explore it. The talented lecturer gave a history of ancient Irish art and civilization, commencing from the battle of Moyturra, which, according to the Four Masters, took place 1897 years before the Christian era—in fact, before the time of Moses, and at which period the Irish were skilled in working the precious metals. The lecturer dwelt with peculiar force on the proofs these notices furnish of a very early civilization in this country. The establishment of a parliament at Tara above 3000 years ago—the literary character of our Irish King Cormac—the high condition of art anterior to the English invasion—its decline from that period—art dying out here when it was progressing in other countries—these important facts in the history—ancient Irish art, and ancient Irish civilization—were commented on in a most lucid, argumentative, and convincing way, so as fully to establish the fact that Ireland had a very early civilization, and that, notwithstanding the Danish invasion, she preserved that civilization until the twelfth century, and that her subsequent retrogression was a natural result of the disorganised state of society consequent upon the Norman invasion.”

It is not strange that some of the modern Irish Antiquaries, (at least one) have strained every nerve in an attempt to shew that Ireland had known nothing of the refined arts until the arrival of Danish, Saxon, or Norman freebooters into this island. This doctor would not concede that this island had her horizon corruscated by a blaze of the most perfect system of all sorts of sciences, viz., astronomy, physiology, pathology, philosophy, physics, theology, (not *pagan* but *orthodox*) music, architecture, sculpture, painting, &c., not to mention languages, many centuries before the redemption of man. Were the doctor of himself able to explore documents, and to investigate *per se ipsum* archives, and were not his concealed anti-

Irish feelings in the way, he would easily find that this old land had a corruscation of knowledge such as never illuminated any other country on the face of the globe. The reader in sustinment of this statement is referred to our chapter on "Round Towers," and crosses at the end of this volume, as well as to our "Essay on Ireland," published in 1856, and to the preface of our "School History of Ireland." In these are cited from foreign and adverse authors passages, which place on a pinnacle of eminence visible to the mental eye of any reader, however distant from previous respect for the Irish, their very remote antiquity and progress in art and science. We shall here quote a passage or two which was not in the essay. It is from Bailley, a French writer of the last century, who was guillotined for his endeavour to check the French anarchists in the time of the Revolution, though he was elected first President, when monarchy was subverted, and made Lord Mayor of Paris: these are his words: I give the translation first, then the original—"The existence of this primitive people (the Irish) is proven by the description which presents only the remains, or debris of astronomy forgotten, philosophy blended with absurdities, physics degenerated into fables, pure religion (that of primitive Persia 19 hundred years before Christ,) but concealed under gross idolatry. This ancient people had sciences in perfection, a sublime and sound philosophy.

"L'existence de ce peuple anterieur est prouvée par le tableau, que n'offre que des debris, astronomie oubliée, philosophie melée a des absurdites, physique degeneratee en fables, religion epuree, mais cachée dans une idolatrie grossiere, cet ancien peuple a eu des sciences perfectionnees, une philosophie sublime et sage."—Bailley.

Let any reader go to the beautiful Museum of the Royal Irish Academy, Dawson-street, Dublin, where he can examine reliques ante-Christian as well as post-Christian, a substantial evidence of what has been written. The bronze war weapons found in many parts of this island are identical with those described by Homer, as used in the Trojan war, 1180 years before Christ.

Doctor Parsons, in his "Remains of Japhet," published in London, A.D. 1767, puts beyond dispute the early enlightenment of Ireland.

Parsons was an eminent medical man, a Fellow of the Royal and Antiquarian Societies of London. To this splendid work some reference will be made in the course of these volumes, as well as to Sir L. Parsons, afterwards Lord Ross. These impartial and luminous authors demolish the abominable calumny of Strabo, Solinus and St. Jerome with respect to the cannibalism of the primitive Irish; and they do so on the plainest shewing, and they confidently ask, what information could such men as Ptolemy the Geographer have of this country, as they only heard of it from traders who



merely touched its shores but never went into the interior. St. Jerome is said to have written that he saw natives of this island in Gaul eating the flesh of children. Granting all that! Does one swallow make a summer? St. Jerome might see such an occurrence, and worse, a few years ago in Spain, where a mountaineer was convicted of having killed many children and eaten portions of their flesh; and when he was examined his answer was that he could not resist his nature, that he felt himself occasionally *as if converted into a wolf*. Such phenomena will be ever apt to occur in any country. However, one thing is certain, that native historians or even bardic writers, furnish, I think, only one instance of such a character in Ireland, whilst England has many cases.

As to the charge that our ancestors were dressed in the skins of beasts, supposing we admitted the fact, nothing could be thence inferred to militate against refinement, as it is known that skins primitively were brought to a high state of finish, as indeed they are in our own days, so that vests and breeches are made of them even as matters of elegance. Besides, the dress of the body has never been recognised by the learned as characteristic of civilization. For fine clothes can be had for money, and by the most ignorant persons and nations; thus California and Australia, a few years ago, were confessedly not advanced in knowledge and refinement, yet gold gave them all sorts of ornaments in the way of dress and European civilization, whilst the very authors and artists that supplied the articles were perhaps themselves very poorly clad and lodged in Paris, London, and Dublin. Civilization is the work of the mind, and a man clothed in skins is capable of as high an order of intellect as the man who wears the most costly dress. Some of our readers may have in memory the brilliant inaugural lecture of the Very Rev. John H. Newman, Rector of the Irish Catholic University, on this subject. We are glad to have such a supporter sustaining our views. Abaris, an Irish chief, is handed down to us as being present at a council of Athenians, having his majestic figure set off to great advantage with the most costly dress; he was there as an ambassador many hundred years before Christ, and his language, wisdom and prudence as a statesman, orator and courtier are held forth for admiration. One would be inclined to think that the true and most important manuscript records of Ireland are missing or lost, and that nothing was tolerated to live which could attest the extraordinary civilization of the old land. It is certain that those we have are admitted as genuine as far as they go, but if all were to be had there would be such a corruscating blaze of evidence that the bitterest reviler should give in.

It might not here be necessary to notice the very late period at which

knowledge and civilization reached England, and the slow advance they made in it up to the time of the Norman conquest, as her own historians record these things, but in doing so they take care to endeavour to detract from, or to asperse our character. Such malignant jealousy forcibly reminds us of Reynard, who scolded the grapes which he could not reach—

The vain, contending for the prize  
 'Gainst merit, see their labour lost;  
 But still self love will say, "Despise  
 What others gain at any cost?  
 I cannot reach reward, 'tis true,  
 Then let me sneer at those who do."

Dishonest tourists have given such descriptive accounts of this country—as it was when the Anglo-Normans came to its shores—as would lead readers to infer that England was herself a model of perfection in learning, arts, sciences and poetry at that period and before it. We have met Irishmen and ladies who were under that impression, and who thought the accounts of her Ireland were true. Wright, a bigoted English historian, who assails our isle in the foulest language, and reiterating the calumnies of Solimus, Strabo. St. Jerome (when a boy), and others, certifies that in the days of Henry the II., this nation had the tree of religion in full bearing in a genial soil, and that no reform was needed in that respect. He admits our learning at the same era. But we refer our readers to his works on Ireland and England as to the state of barbarity of the latter, when William of Normandy conquered it—I might say in as many days as it took centuries to make a fruitless attempt to bring us to subjection—Wright states that in those days, such was the disorganised condition of London, that bandits, in broad-day light, in groups, walked the street, that no honest person could appear, that traders and merchants should fortify their shops and stores to protect their property even in the day-time. We could scarcely believe our eyes when we read the account, inasmuch as we imagined that ordinary decency would have suggested to the lying Barry or Cambrensis, the cunning of not exerting his wicked genius to blacken our character, whilst that of his own countrymen was so bad. However, that basely-begotten cleric sought to cover the abominable deeds of his illegitimate relatives, who came here as robbers:—that they were such clearly appears from "Wright's Ireland."

When Henry II, in 1164, sent the Earl of Arundel, three other noblemen, an archbishop, three bishops, and three royal chaplains, on an embassy to Pope Alexander III, four of the ecclesiastics made orations in

Latin, and then followed Arundel in an English speech, in which he says ; “ We, who are illiterate laymen, do not understand one word these bishops have said to your Holiness.” This passage is taken from Mylius, an English Catholic historian of the present day. The same writer places, in every century downwards, on record, facts, which will shew that as regard manners, customs, habits, police, architecture, houses, cottages, England was not before Ireland. The houses of most of the English aristocracy, up to the sixteenth century, were, according to him, no better than wooden frames with clay plastered into them—and very comfortable houses such were ; we have seen most beautiful ones of that character in the county of Limerick ;—our enemies used to describe these as *mud cabins*, never telling their readers that, with few exceptions, such were also the residences of the English gentry, of the same period. What are our brick houses but burnt clay ? Unscrupulous authors stop at nothing to effect the ends they have in view. It is to be lamented that truth should be sacrificed to sordid gain, and that malicious authors could bring themselves to inflict such an evil on posterity as to seek to mislead them by giving a false colouring of facts, or transmitting forged ones. The following facts are found in Tegg’s *Historical Companion*, published in London, A.D. 1835 : “ **BREECHES** first introduced into England A.D. 1654 ; **FIRST PLATE GLASS** for looking-glasses and coach windows made in Lambeth, 1673—in Lancashire, 1773 (only 84 years ago) ; **POST OFFICES** first got up in England, A.D. 1581 ; **MAIL COACHES** established in Bristol, 1794, and in other parts of England 1785 (just 72 years ago) ; **FIRST SILK MANUFACTURE** in England, 1604 (it was in use in Ireland long before—long prior to the Christian era) ; **CLOTH STOCKINGS** (woven) worn by Henry VIII., but got a chance pair of silk ones that came from Spain ; this was the case with his daughter, Elizabeth, when Queen. Hats first made in London, 1501, (worn only by few, and were a great curiosity) ; **Stops in Literature** 1520, colon, 1580, semicolon, 1599 ; **FIRST STONE CHURCH** in London, 1087, (many centuries after their use in Ireland) ; **CASTLES** first built in England, 1140 (yet the Anglo-Norman Invaders, through the lying Barry, charge our ancestors for not having had such, though there were some) ; **STONE HOUSES** substituted for timber ones (1666) in London, owing to the fire that burnt 400 streets, covering an area of 436 acres. **MUSLIN** first introduced, but not manufactured in England, 1781 (74 years ago—it was in Ireland long before that time) ; **MUSICAL NOTES**, as in present use, 1330, (it is admitted by Cambrensis or Barry, that Ireland excelled in music centuries anterior to that period) ; **IRISH TOWERS** built about A.D. 500, (those who could erect such grand specimens of solid architecture, which have laughed to scorn the ravages of ages, could, and did, build stone

houses and chambers at the same time, as we know from Ware, Archdall, & Co.); BRICK BUILDINGS, 886; BUILDING WITH STONE by Bennet a monk, 670 (monks are recorded as the inventors of almost all physical and moral refinement); this sort of building first established in London by the Earl of Arundel, 1601, at which time the houses of that city were chiefly of wood, (yet our ancestors are described by Barry as barbarians, because Harry the Second had only a wooden court on his first accursed visit to Dublin; there was a stone one if he would put up in it); CAPS first worn in England 1449, (up to that time, except for soldiers, there was no covering in use for the head, but the national cap was long in use in Ireland, though at first it was bestowed only on the most learned, and was called the Doctor's or "Ollave's Cap"). With all primitive nations the custom has been to have the head without any cover save the natural one, the hair. In 1571 a penal law was passed obliging the people to wear a thickened cap, (something like a piece of colored FLANNEL or FRIEZE). Facts of this nature could be adduced to a great extent, but those enumerated, it is hoped, are sufficient to shew that our country was not behind England in things that are thought to be marks of material refinement, whilst Ireland was far and away before her in mental polish, artistic skill, and profound learning. I have written this preface—not to asperse the character of Englishmen—but to defend that of my own countrymen. I have written, not in offence, but in defence.

#### ADDITIONAL.

The different rubbings of the sculptural crosses of ancient Ireland, before the Normans, as exhibited by Mr. O'Neill, attest the refined taste of the Irish in that department. He shewed from the inscriptions themselves, as well as from the style, that these unequalled *chef d'ouevres* must have been produced centuries before the arrival of Strongbow, and that the Normans destroyed the works themselves as well as checked the national progress in the Fine Arts.

#### STONE BUILDINGS.

The very name of Teamar (Tara) proves the existence of stone buildings, A.M. 3936. The tradesmen and labourers brought by the Milesians erected a palace in the barony of Leitrim for Tea-Heremon's queen. It was called "Teamar." In this word we have the radix of the Latin "murus" a "wall." That Pygmalion's tower was of stone, that Priam's palace was of the same, that Dido's Carthage had stone buildings, no one acquainted with history will deny. Yet all these had existence much about the time of the wanderings of the Gadelians, as will be gathered by a close attention to the leading characters in the *Æneid*, *Iliad* and *Odyssey*. See O'Flaherty's Synchronism on this interesting subject.

## SHIPPING FACILITY.

As to the objection urged against the early colonization of Ireland, it is most futile. The argonautic circumnavigation—the Grecian fleets, Dido's, and that of Æneas render the history easy of belief. Besides, coasting was the system of sailing practised at that early period—Necessity, the mother of invention, suggested that mode. But in truth no objection would be raised, had not unfortunate and calumniated Ireland been the object. We don't intend to satisfy enemies, but our aim is to confirm friends in their opinions.

**THE BRONZED SHIELDS AND MILITARY WEAPONS** of the Greeks bespeak a refined taste in the arts, and it is reasonable to infer that the Scythians, upon going to Spain, carried with them the knowledge of such arts. The language of "The Dirge," tells us that the Gadeliens remained for some time in Thrace, Thebes, Crete, and Lacedemon. This fact is an evidence in favor of my opinion; moreover, Herodotus and other writers, hostile to the Scythians who overran their country, affirm, that Scythia was an enlightened nation. I mean Scythia, strictly so called, that is the country, north-east of Phœnicia, having the Volga far to the west of it. We refer the reader to the quotations from the Earl of Rosse for further proof. I feel I have already exhausted the patience of my readers, for which I apologise. In conclusion I have to say, that if this work be in any manner a defence of my dear native land, I am amply repaid for all my labor; if I have erred in the narrative of facts, or in the elucidation of languages, such error is not intentional, and if I have offended any person, I ask pardon.

*The following is a note from O'Connor's Dissertations on Irish History, page 141.*—The Linen Manufacture was carried on in Ireland at a very early period to a great extent; and Dr. Lynch, author of Cambrensis Eversus, quotes a description of the kingdom, printed at Leyden in 1626, in which the author states that Ireland abounds in flax, which is sent, ready spun, in large quantities, to foreign nations. Formerly, says he, they wore great quantities of linen, which was mostly consumed at home, as the natives require above thirty yards of linen in a shirt or smock. Moryson, secretary to Elizabeth, and another writer, who published some of his calumnies in 1807, inform us that the Irish went naked; and this they unblushingly assert, as well in opposition to truth, and to the record containing the positive law of Eochy Eadgathach, monarch of Ireland, who enacted, not that the people should wear clothes, for they were never without them, (and, were they disposed to go naked, their northern climate would not allow the practice) but that different colors should be worn in the different ranks

from the king to the peasant ; which proves they were skilled, at an early period, in manufactures, the art of dying wearing apparel, &c. This law, relating to colors, was promulgated many years previous to the Christian era, according to our ancient annals ; these annals are, no doubt, as worthy of credit, in the facts they transmit to posterity, as those handed down by Sallust, Livy and Tacitus, all of which are grounded on no other authority but that of tradition and the testimony of native writers, which is also precisely the case with our Irish annalists. But the people, so far from going naked, were extravagant to a degree in their wearing apparel. To instance, in one particular, the Irish fashion of making up shirts was so very expensive on account of the number of plaits and folds, that, in the reign of Henry VIII, a statute passed, which forbid them, under a severe penalty, to put more than seven yards of linen in a shirt or smock. Spencer observes that they wore saffron shirts and shifts, which were also prohibited by an act of parliament, as well as golden-bitted bridles, spurs of the same material, and gilded petronels or carbines. We never meet such embellishments among savage and naked barbarians ; they are only to be found among nations of refined taste and civilization. The foregoing laws completely refute the calumnies of Moyson, as well as the Barrister who quotes him ; and surely he ought, as his profession required, to be better versed in the Statute Book.

“ The Massagetæ have a dress and manner of living like the Scythians. They are either horse or foot as occasion requires, for they participate both duties, being spearmen and bowmen ; they are accustomed to have a battle axe ; they use gold and brass in almost every thing ; their spears, the points of their arrows and their battle axes, in all these things they use brass, but as to their helmets, their belts and their breast plates, they are decorated with gold ; thus, also, around the chests of their horses they put brazen thoraces, but on their reins, bits and other trappings, they are ornamented with gold. Indeed they use neither iron nor silver, for their country does not produce them, though they have brass and gold in abundance.”

Herodotus—whose very description is also given by Justin, was no friend, nay, he was the bitter maligner, of the Scythians, because they subdued his own country—just at the end of his book, gives the foregoing glowing description of the grandeur and wealth of the early Scythians, and from that picture of their dress by an adverse writer it is clear they were not naked savages. It is argued that they covered themselves with the skins of beasts. Well, granting that they did, it does not thence follow that they were savages. For even in our days the first men of the land and women think themselves very happy when they can procure some articles of their costume of valuable skins. For instance, gentlemen’s vests, ladies’ furs, judges’

ermine. Nothing can be more elegant than highly finished skins as articles of dress. They can be reduced to the highest state of finish. More than eleven hundred years before Christ, Abaris, an Irishman, gorgeously dressed, appeared at an assemblage of Grecian princes. In dress, wisdom, eloquence diplomacy and courtly elegance, he was amongst the first, as can be seen in my Treatise on "Round Towers." Again, it is falsely stated that persons who wear seamless garments are savages. Nothing can be more suitable to men's convenience in certain climates than such. Christ's garment was seamless, and a clergyman just after returning from a fourteen-years' residence in the East Indies, informs me that the seamless dresses of the natives are most graceful. I have thought it my duty to dwell upon this point, as many have been led into error.

**TRADES OF ANCIENT IRELAND.**—For an account of these the reader is referred to Keating, MacGeoghegan, MacCartin, O'Halloran, O'Connor's Dissertations, and several other eminent native annalists. The Scythians, (from whom the Irish), introduced letters, sciences, arts, and trades into Egypt, and into all places to which they traveled, or over which they had dominion. Scythia was a part of the primitive *Iran* or *Persia*, according to the above writers, and Doctor Parsons and the Earl of Ross. See my Essay on Ireland, also Preface to Second Volume of this work.

THE  
AUTHOR OF THE "DIRGE OF IRELAND."

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As some small doubt (however seeming unworthy of notice) has been thrown upon the fact that the author was a *Bishop*, it becomes our duty to say something on the subject. Let us, in the first place, state, that though several moderns of the present day might have rashly asserted that he was not a Bishop; still we would look on such authority as nothing, when compared with the universally received opinion to the contrary. A national tradition, relative to an important popular fact, which happened only five generations (150 years) before the present day, is more than sufficient to outweigh the authority of any living man, however learned and respectable he might be. The name of the learned Most Rev. John O'Connell, Bishop of Kerry, the author of "Ireland's Dirge," is a household word in all parts of Kerry, part of Cork, Waterford and Connaught. We have often heard western Irish scholars recite the "Dirge," and talk with rapture of the Most Rev. bard. But as the eloquent poem tells such tales of woe, and so brilliantly sings of the rapacity, oppressions, and murders practised on the prelate's native land by the *drumming* ancestors of many men who now pompously strut about our streets, it is very unpalatable to disentomb (as a Rev. antiquarian has termed our effort) the beautiful composition. Had another pen than our's undertaken the task, it is probable that no doubt would be sought to be made. But it is fortunate that, in addition to the concurrent testimony of the national tradition, and (with scarcely an exception) of all Irish scholars, we can give a quotation from the letter of a learned Irish scholar, a parish priest of the archdiocese of Tuam, once our fellow-student. We have seen, in the Royal Irish Academy, a portion of a manuscript purporting to be a history of Kerry, and in which it is said that in that county there was, in the 17th century, a great rivalry in dirgic poetry, in which "*Mr. John Connell*" surpassed all other poets, and that Pierce Ferriter ranks next. As to the manuscript itself, we have to say, that though it directly, and not inferentially stated, our author



was not Bishop, still its words ought to have no force with a logician, because the work itself proves the author's entire ignorance of local circumstances, and he, everywhere, adds, "that of *himself* he knew nothing of what he wrote." He confesses that he did not know when the first of the O'Connells settled in Kerry. Of them, their hospitality, and learning, he speaks with great respect, and particularly of John of Ashtown, who submitted to Cromwell. However, the author evinces that he is a complete stranger to that part of Ireland. He was clearly a minion of English power, as we shall shew elsewhere. It is quite evident he was not a native of Kerry, nor of any neighbouring county. We have carefully read the *anonymous, mutilated manuscript*, and we hesitate not to assert, that no scholar ought to raise a doubt, depending on such an authority. As we have above written, even though a work were subscribed by the most distinguished man of the day, nevertheless the "*consensus hominum*," would have the greater weight. We, by no means, insinuate, that the mutilation was made by, or in the Academy, whose labour we highly value. Again, though "*John O'Connell*," was not even a priest (there is evidence to the contrary in the poem itself) when he was in the habit of composing dirges, still it would not follow that he did not afterwards receive ordination and consecration.—Next, any one who will carefully peruse the "Annals of the Four Masters" will find that men, whether lay or cleric, distinguished by learning, are styled "Master." We likewise find from a letter of Bishop Molony, writing from the Continent to Dr. Tyrrell, Bishop of Clogher, in 1689, that a Bishop named Barry, is called three times "M. B.," and once "Master Barry." This letter is to be found in King's "State of the Protestants under James," and was published in 1691. Wherefore if we had no further authority we would rest content that our author was a Bishop both holy and learned. But to silence all cavil on the matter, we annex the extract from the parish priest's letter, and the Bishop's pedigree, which we have from one of his lordship's descendants.

. "January, 3rd, 1855. .

"MY DEAR O'BRENNAN.—Need I say that I will cheerfully subscribe for a copy of your forth-coming 'O'Connell's Irish Dirge' which, I venture to say, will be the best and most accurate epitome of the history of

Ireland that has ever appeared in print. You ask my authority for saying to you, in a former correspondence, that the poem was composed in 1704, by the Right Rev. John O'Connell, then Bishop of Aghadoe, which bishopric is now-a-days absorbed in Ardfert, *alias* Kerry.

"My dear Sir, my authority was no less a personage than the Liberator, whose sister I met, eight years ago, at the mansion of her son-in-law, a member of the ancient and illustrious house of Coolavin. The fine old lady spoke the Irish fluently. I asked her the connexion between O'Connell and the episcopal bard; her answer was, she could not then say, but promised me to consult her brother on that point. On her return to Derrynane, she, at the earliest convenience, wrote, informing me 'that the poet was the great-grand-uncle of their father, and that the bishop and Queen Anne were contemporaries.'"

The above quotation proves two things, viz., that Dr. O'Connell was alive in 1704, and secondly, that he was a Bishop, and this is exactly what we stated in our first prospectus, to which exception was taken. We need not add, that nothing was more usual in the days of Queen Anne, than to call Bishops and Priests by their name *simply* omitting *Bishop* and *Priest*. This was most necessary to screen the people's faithful pastors from the infernal system of espionage, exercised to *catch* ecclesiastics in those days of terror, blood, and irreligion, when a large price was placed on the head of a Bishop, Priest, or Catholic teacher.—See O'Connor's "History of the Catholics," also Curry's "Civil Wars." These three classes were then obliged to hide (*earth*) themselves, as if foxes, avoiding the pursuit of the *horrible dogs of war*. On the mountain-tops, in caves, in bog-holes, and under hedges, were the clergy forced to discharge their ministrations, and celebrate the august sacrifice of the Mass. We are convinced that Dr. O'Connell's episcopacy began about 1691, and that he died in 1704. See note in page 85 of "Dirge."

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## DESCENT OF THE MOST REV. JOHN O'CONNELL,

BISHOP OF ARDFERT, IN KERRY, AUTHOR OF THE "DIRGE OF IRELAND."

He was of the O'Connors of Iveragh, hereditary constables of the castle of Ballycarbery.—See note under stanza ci.

- I. GEOFFREY O'CONNELL, head of the sept in the time of Elizabeth and James I., by his wife, Julia, daughter of Sir Teige Mac Owen Mac Carty, of Drishane, had three sons, viz.:
- II. MAURICE, the aged chief in the war of 1641; JOHN of Ashtown, law

- agent to the Marquis of Ormond ; and RICKARD, Bishop of Kerry, martyred, 1651. Said Maurice had two sons, viz. :
- III. BARTHOLOMEW, the elder, whose wife was HONORA, daughter of Mac Croghan of Littercastle, he died before the war of 1641. CHARLES *a quo* the Ballinablowne family. Said Bartholomew had two sons, minors, during said war, and restored by Cromwell, viz. :
- IV. MAURICE, father of BRIGADIER GENERAL MAURICE O'CONNELL, and three other sons, all of whom died s. p. ; and GEOFFREY, the second son, who had three sons, viz. :
- V. MAURICE of BALLINAHAW, his heir, who forfeited in 1691 (about the time "The Dirge" was written) ; DANIEL, second son, *a quo* the Derrynane (Derry Finan) family ; and third, JOHN, Bishop of Kerry, author of "The Dirge," who died in 1704, according to the testimony of the Liberator.
- VI. GEOFFREY, NA M-BO (MO) MOR (obit 1722 at 37), only son of Maurice, was great-grand-father of the late CAPTAIN RICKARD O'CONNELL of Tralee (head of his sept, who left issue), and of Betsey, wife of the late James O'Connell, Esq, Clerk of the Peace of the County Kerry, and of Mary, wife of the LIBERATOR. JOHN, only son of the above Daniel, was great-grand-father of the illustrious Daniel O'Connell, M.P., the Emancipator of the Catholics in the British dominions.

In 1689, Bishop Molony wrote from the Continent to Bishop Tyrrell to interest himself with King James and Cardinal Howard, to recommend O'Leyne to his Holiness, as Bishop of Waterford and Lismore ; and to have united to them Ardfert and Aghadoe, as "*these latter were only small.*" However, O'Leyne's claims did not succeed, whereas Dr. O'Connell was appointed. But O'Leyne was appointed Vicar Apostolic of Aghadoe. And Dr. O'Connell must have been the predecessor of Dr. Moriarty in Ardfert. Moriarty was not made bishop until 1705. Dr. Molony writes, that in 1689 there were only two bishops in *all* Munster, in the absence of Master (Bishop) Barry. He tells Dr. Tyrrell to resist the pretensions of Father Pierce, a Munster priest, and of Father D'Arcy, of Connaught, who were chaplains in King James's army ; he opposes them, because they were too young, and because there were older men entitled to the vacant places. Connaught had only two bishops at this time.

As we believe the prefix "Right Rev." was a Protestant introduction, for the purpose of giving bishops the rank of "Right Hon.," and, as it is not in accordance with pure philology (it is opposed to it), we reject it, and use the words "Most Rev." for all Prelates ; the prefix "Aroh" being sufficient to mark the difference between a Metropo-

litan and a Suffragan. We have taken this course, though we find the superscription on Bishop Molony's letter of 1689 thus given,

"The Right Rev. Father in God,  
"Peter Tyrrell, Lord Bishop of Clogher."

Dr. Tyrrell was, at that time, a member of the "House of Lords," and he was addressed according to usage, which was to address a Spiritual Peer Right Rev., equivalent to Right Hon. This was used as a seductive means to bring bishops over to the Reformed creed. I must here insert my surprise that Catholic journalists persevere in the use of "Right Rev." for "Most Rev.," besides being bad grammar it is also un-Catholic. Plainly the translation of "Reverendissimus" is "Most Rev." or "Very Rev.," but by no means "Right Rev." I have been talking to most learned Irish Prelates, who have expressed their disapprobation of "Right," as a prefix to the title of bishops. I am also bound to add that the word "Roman" is unnecessary when writing of the Catholic Church. That the Catholic Church has ever been subject to and in communion with the see of Rome is the clearest of all historical facts. The term "*Roman*" was found necessary on the continent to distinguish that see from all others. Not so in these islands, where there is no Catholic Church but the one subject to the see of Rome, which alone, of all forms of religion in the world, can have claim to Catholicity, which term implies universality of times, as well of countries. "The Catholic Doctrine is that which remains the same through all ages, and will continue so till the end of the world."—(St. Vincent of Lerins). Of no church, unless of that subject to, and in communion with the See of Pius IX., and of which St. Irinæus states, "The See of Rome is the seat and centre of unity," can the foregoing be enunciated. Therefore, as no church can be "Catholic" but that of Rome, the term "Roman" is useless, except for some special purpose, as in the Council of Nice.

## A POETICAL HISTORY OF IRELAND FROM THE CREATION.

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The following poem was written by the Most Rev. John O'Connell, Lord Bishop of Ardfert and Aghadoe, in Kerry, who died, as well as could be ascertained, in 1704. It is a most accurate history of Ireland from its earliest days up to his death, or martyrdom ; and, having been composed in elegiac metre, it was called

### THE DIRGE OF IRELAND.

In the former edition the Author felt timid to attempt an extensive radical improvement in Irish orthography, but the demands made on him by eminent dignitaries of the Church and sound Irish scholars,—all approving of the few changes he had effected,—have given him a pleasing confidence to boldly undertake a complete reform of the hitherto vicious orthography. His close study of the philosophy of the language (especially during the last two years,) having diligently compared it with the structure of the Greek, which is itself only a species of the Pelasgic, once the language of *Iran*, or Persia, has enabled him to comply with the wish of friends in this instance. He has been honored with kind and flattering letters from nearly all those, who are thought to be judges of the Celtic in Ireland, and from some in England, the Continent, and America, and there has been no exception taken. This fact gives him a pleasing assurance that he was generally correct. As this work will be stereotyped the greatest care will be taken, to the end that few errors, if any, will be found in its pages. It is intended as a standard work.

THE DIRGE OF IRELAND.

## TUJREAD NA h-ÉIREANN.

### I.

An-uair<sup>b</sup> rmuin<sup>m</sup> ar<sup>c</sup> fáoi<sup>c</sup>ib<sup>b</sup> na h-Éireann,<sup>d</sup>  
 Szmuor na t-*ciortá*,<sup>e</sup> ir<sup>h</sup> d<sup>h</sup>o<sup>c</sup> na cléirne ;  
 D<sup>h</sup>o<sup>c</sup> ad<sup>s</sup> daoi<sup>ne</sup>, ir<sup>h</sup> lea<sup>z</sup>ad<sup>s</sup> h-z<sup>h</sup>é<sup>h</sup>ce,<sup>i</sup>  
 B<sup>h</sup>on mo<sup>s</sup> é<sup>h</sup>io<sup>d</sup>-ra<sup>s</sup> a' m<sup>j</sup> é<sup>h</sup>ab<sup>s</sup> d<sup>k</sup> a<sup>s</sup> neubad<sup>s</sup>.

A star (\*) refers the reader to the notes at the end of this poem, and there will be only one for each stanza. The *foot* notes, such as this you are reading, will be marked by small letters. The foot notes to each quatrain will be given in the same page or in the next. On the suggestion of a venerated clerical friend of refined taste, an interlinear translation after the Hamiltonian system, was to be given, the letters shewing my reader the order of the Irish words, but as that was not convenient it must stand as it is, as in first edition. It is to be observed, that as our chief aim has been to assist the student to learn our *native* language, we had rather give a literal than a loose English version of the poem. To give a graceful paraphrase of an original composition requires no thorough knowledge of a language. We have known parties to present the public with polished versions, and, at the same time, if asked to give one sentence *verbum verbo*, could not do it. But if a reader wishes to make himself master of a language with which he is not acquainted, a literal translation (as it is called) is that which will help him. He can easily polish it if he wish. But to give some idea of the poetic intrinsic value of the poem, an eloquent metrical version, from the pen of our beloved friend Rev. Charles J. O'Connor of Sandymount, Co. Dublin, a collateral descendant of Bishop O'Connell, and nephew of the ILLUSTRIOUS LIBERATOR, is to be found at the end of "*The Dirge*."

= represents, *pronounced or equal*; thus e. g. = *exempli gratia*; q. v. = *quod vide*; s. n. = *singular number*; p. n. = *plural number*; m. g. = *masculine gender*; f. g. = *feminine gender*; n. c. a. = *nominative case singular*; n. c. p. = *nominative case plural*; g. c. s. = *genitive case singular*; g. c. p. = *genitive case plural*; d. c. s. = *dative case singular*; d. c. p. = *dative case plural*; as. = *aspirated or aspiration*; ecl. = *eclipsed or eclipsis*; st. = *stanza*; quat. = *quatrain*; v. r. v. f. = *see grammar in end of this volume*; v. præ. 1 = *see preface in first volume*; v. præ. 2 = *see preface in second volume*; v. A. M. = *see Annals Four Masters*; (O'Clery's) v. A. M. G. = *see Annals published by Geraghty*; v. K. = *see Keating*; v. Mac C. = *see Mac Curtin*; v. C. = *see Carte's Ormond*; v. S. W. = *see Sir Walter Raleigh, &c. &c.*

<sup>a</sup> ηα = "of the," f. g., g. c. s.; the masculine gender (Δη) singular number is invariable; ηα, the plural of masculine and feminine, undergoes no

# THE DIRGE OF IRELAND ;

BY THE

MOST REV. JOHN O'CONNELL, BISHOP OF KERRY, 1704.

## I.

The hōur I reflect on the nobles of (*the*) Erin,  
The devastation of the country, and the ruin of the clergy,  
The destruction of her people, and the melting of her  
wealth (*jewels*),  
My<sup>2</sup> heart<sup>3</sup> in<sup>4</sup> my<sup>5</sup> breast<sup>6</sup> is tearing.<sup>7</sup>

variation ; thus, ηΑ ΕΨΗ, *the men* ; ηΑ β-φεΔη, *of the men* (an eclipsed letter requires no dot over it, or in other words, no aspiration) ; δο ηΑ φεΔηβ, *to the men* ; the accusative as nominative, v. e. Δ ΕΨΗ, though in conversation we have often heard Δ φεΔηβ. For articles and declensions see grammar at end of this volume.

ᵇ Δη = *the* ; Δηη, οῖη, ἰηη, Δηητ, οῖητ, ἰηητ, Δ .ι. τ = *in* ; when Δ, ι, or τ denotes *in*, some writers used to attach such letter to the noun after it, thus, βῖ γῆ Δηητ ῖτ Δ η-βῖηη, *he was out in the heavy shower* ; the last three words used to be written in two—thus, γΔη η-βῖολοῖη. Plainly Δη after τ is the Irish for *the*, and should be written separately. Some remarks, which we believed we were the first to have attempted on this point, and which met the marked approval of distinguished scholars, were expressed by a subsequent writer without acknowledging the source whence he got them. We shall say no more. We shall assuredly expose any such future practice. We have an Irish prayer-book full of gross blunders in this respect, but the one in preparation for the press by us shall be kept clear of such. We have seen υῖη, Δῖη for Δ ηῖ, *in my*. As much abuse has hitherto existed regarding this part of our subject we cannot yet quit it. The system must be exploded by scholars. Of late, Δ or Δηη is the form of preposition for the English “*in*,” not ι. However each form is used as melody requires—thus, Δηη, Δ before a broad vowel, ἰηη .ι. ἰ before a slender one. This is the rule εΔοῖτ ηε εΔοῖτ ἰτ λεΔῆΔη ηε λεΔῆΔη. In all languages the same system predominates. For example we have in Latin, *amabam, regebam*, in Greek, *ω πατις οἶα πι-πῶθα ἀπο του κἀτάκλυτου*, in English, *gibbet, gender, gormandize*. In these instances you have slender to slender, broad to broad. Notwithstanding this the student will be often told throughout the following pages that as the rule is not universal in any language, so neither is it in Irish. Let it be kept in view by the reader that in this matter the Irish tongue has nothing peculiar. An ignorance of other languages has made some good Irish scholars fall into the error herein alluded to. The following corruption we would respectfully



## II.

Τὰρ ἔϊρ ἢ ἀ δῖλον ἦν φεῶδ' ἢ μὰρ λέϊγ' ἔεαρ,<sup>b</sup>  
 Νῆϊοι μὰρ πύρην δό' ἦ ἔϊνε δαονδα,<sup>c</sup>  
 Νὰρ ἔαϊτ' ἠεαρτ' ἢ ἀ τυλε τρῆνε,\*  
 Ἄετ Ναιοί\* 'ρ ἄ ἔλαν, Sem, Cam, ἢ Japhétur.

suggest to the Irish student to avoid. Some writers divide the preposition ἀν before a vowel, and this they do because the words sound as if one. Surely it does not thence follow that they are to be written, certainly not printed, as one word. In French, *un ami, des amis*, are pronounced as if *ounamee, daysamee*; but who would, on that account print them so—*unnami, dessamis*? However, such a barbarism is in use amongst persons who are *thought* to be Irish scholars. They would maintain that ἀν ἄϊπτ ought to be printed ἀνηἄϊπτ, or ἀη-ἡἄϊπτ, thus inserting an euphonic η where it is not required, as the η in ἀν fills up the hiatus; and they would write ἀνη ἀν ἄϊπτ, “*in the hour,*” ἀη ἡἀνηἄϊπτ; and even if they use the hyphen, they tear the η from the preposition or article, and prefix it to the word following. This error is frequent in some printed papers of the Royal Irish Academy. It is time to put a stop to this barbarism. The mistake originated in this way: having heard *two* words sounded as if *one*, they thought they might write them so. In every language, it is common that two words sound to the ear as one, particularly in Greek, French, and Italian, yet no scholar would ever think of writing them as one word. Homer and Lucian abound in instances of this character. Ἄη has other significations, ἀη, *time*, hence *annus*, a year, ἀη τ-ἀη, *when*.

ἀη ἄϊπτ, “*when, the hour.*—Whenever the words of the text mean *when*, they may be joined; but they are to be written separate when *the hour* is signified, thus ἀη ἄϊπτ. Some friends of the Irish language think that the system hitherto observed in writing and printing it is defective. They say that words, like these under consideration, ought to be always given separate, that wherever euphony requires the omission of a letter or letters, the apostrophe (') should be inserted, as ἡἄϊπτ, not ἡἄϊπτ: that wherever the euphonic η, or any eclipsing letter, such as η, β, ζ, &c., occurs, a hyphen ought to be used thus, ἀη τ-ἀἔαϊπτ, not τἄἔαϊπτ, *the father*. Others, on the contrary, are opposed to this mode, and call it an innovation; they add, that though this system might seem an improvement, so far as facilitating the study of the study of the language, yet it might be doing violence to its native origin and peculiar structure. They urge, that Greek authors, particularly Homer, abound in *compound terms—prefixes, affixes, infixes, elisions, cruses, &c.*, still there was very little interference, on the part of posterity with the *originals*. The apostrophe, coronis, breathings, and accent, as used by the Greeks, are observed by Irish writers to some extent. We must say, that the accent was

## II.

After the Deluge, as is recorded (*read*)

There lived not a portion of the generation of people  
That did<sup>1</sup> not<sup>1</sup> drown<sup>2</sup> the<sup>3</sup> force<sup>3</sup> of<sup>4</sup> the<sup>4</sup> powerful<sup>6</sup> flood,<sup>5</sup>  
But Noah, and his children, Shem, Ham, and Japhet.

not introduced by Greek writers until 200 years B.C., and then by Aristophanes, the comedian of Byzantium, according to the traditional Athenian intonation. The primitive Greeks, as well as the primitive Irish, spoke and wrote purely, without the use of the accent; but as men proceeded from the source, marks were requisite to preserve or restore original grace and melody. As to the point in dispute, we are to remark—that even in Greek, innumerable instances might be adduced in which, though there is an omission of a vowel or vowels, the apostrophe is not inserted—thus *ταυτα*, for *τα αυτα*, “the same things,” *ταλλα* for *τα αλλα* “the other things,” *sic passim*; instances of crasis—*προυτυψας* for *πρὸ τυπσας*, *passim*. Between these opinions, we adopt a middle one. As to the hyphen after the aspirate “h,” and the eclipsing letters, we agree with the improvement suggested, and generally with the use of the apostrophe. We have read in an Irish prayer-book this word *bob*, instead of *bo b’*, and many such inelegant contractions. See Irish Grammar at the end of this volume. In our mind, they are barbarous, and ought to be discontinued. At the same time, we find similar contractions in Italian, thus *col*, for *con*, or *col*, *ta* or *le*, and many of that class. We find “*del padre*,” for “*de el padre*,” in Spanish; not even an apostrophe is used. So also in German. Notwithstanding what has been already said, it is to be remembered that the beauty of a language may be injured, if not destroyed, by a cumbrous insertion of marks; and that the facility aimed at may be affected by a few clear prefatory observations, bearing on them, and an occasional note. Though the marks have been much used in the English editions of French works, yet we are satisfied the best ancient authors in France did not generally apply them, if we except the apostrophe. In fact, the absence of them is an evidence of a primitive tongue. In conclusion, we believe that the use of marks was unknown to the ancients. We recollect that, even when ourselves began our Greek Grammar, it was a contracted one, and when we required a *Lexicon*, &c., it was contracted. In course of time, the system was changed. So it will be with the Irish; the difficulty of rendering all matters in manuscript, imposed the necessity, and caused the absence of almost all marks except these used for vowels or contractions. Homer is full of marks and with advantage to the student. The particles are sounded with the words before or after them, *δ*, *αε*, *δε*, &c., are of frequent occurrence, and though some philologists would have them to be significant words, they are merely euphonic to help to create melody,

## III.

Ἀὐτὸ ἀμῶν ζο παῖβ ἰ η-Θηθη,<sup>a</sup>  
 Ἰσηνηταιη\* φαῖδ,<sup>b</sup> ζαη βάταδ' ἴ α δέηηη;  
 Νῆ η-ἔ α ἴηαιη<sup>c</sup> ηὸ α ηιοῦ<sup>d</sup> ἐυζ παε δο,  
 Ἀὐτὸ τοῖλ ἀη Ἀηηδηηζ,<sup>e</sup> ἴρῆ ἴη ἔηφῆατ,

## IV.

Ἀη-υαιη α ἔαιτ Ναιοῖ, ζαη βαοιη,<sup>a</sup> ζαη βηευζα,  
 Ἠὸηαη αοιηε, ἴη ἑηιοῦ α ἴαεζαῖλ;  
 Δο ἑυαιδ ζο Λημβὸ δ' ἴαῆαηη Ευβα,  
 Ἰη δ' ἴαζ αζ α ἑλοηηη<sup>b</sup> ἀη δοηαη<sup>c</sup> βηαηαῆα.

<sup>a</sup> αη is also written αηη when the next word has, in its first syllable, a slender vowel, as ἔ or ἰ, though this practice is not observed in old manuscripts.

<sup>d</sup> ΝΑ η-Ἐηηῆαηη, of (the) Ireland.—“The” is used either for the sake of metre; or pre-eminence, denoting *glorious* Eire, as we say in Greek, ὁ Θεός, *the God*, literally, though there is but one God. *Eire* will be found in this poem without the article, euphony demanding its omission. In Irish as in French, the article is generally set before the divisions of the earth, names of some countries, cities, &c., a proof of the affinity that exists between the languages and the peoples. Some ignorant dabblers in our venerable language have frequently detached the η from the beginning of the article ηα and attached it to the previous word, especially to words whose final letter was ο, and that because the old historians and poets not unfrequently placed ο after some words. This custom was very much abused, and sometimes interfered with the integrity of the word. The ancients often substituted that letter for η, in the middle or end of a term which would otherwise have ηη. In old Latin authors this practice existed. It has entirely disappeared, and so should it be discontinued in our language, unless where melody might demand it.

<sup>e</sup> Ἐτ, ο, οτ. Ο mortifies or eclipses τ; hence the word τ-τῆηα, pronounced *ttheera* (land), the tongue must be pressed much between the teeth, as the inhabitants of some parts of Ulster do when pronouncing “though.” This is the best notion I can give of the sound.

<sup>f</sup> For οἴοῦαῖζαδ, *destroy*, or *destruction*. In the Celtic, as in French and other languages, verbs are used substantively. The word is pronounced “*dheeoaa*.” See Grammar in this volume.

<sup>g</sup> “α,” *her*, does not cause aspiration, but requires η before a vowel—“α,” *his*, aspirates; “α.” *their*, eclipsis as does “α,” *in*.

<sup>h</sup> Ἰη, αζυη, α'η, ααη, αζυη, οαη, and.

<sup>i</sup> η-ζηηε. The sound of η before ζ cannot be given in writing, it must be learned orally, just as the terminational “n” in French, which having no

## III.

But alone there was in Erin,  
 Fintan, the prophet, without drowning in the Deluge,  
 'Twas not his swimming, nor running gave safety to him,  
 But the will of the High-king; that is the wonder.

## IV.

The hour (*when*) Noah spent, without folly, without lies,  
 Much time, and the end of his life, (sin,)  
 He went to Limbo to visit Eve,  
 And left to his children the world wide.

equivalent letter or combination of letters in English, must be learned from one who talks the language purely. η-ζηέρτε.—The η in this place is for euphony—the possessive pronoun Δ is left out for sake of metre.

This line, the interpretation of which is

“The torturing of her people, the melting of her wealth,”

has been treated of by us elsewhere. The author throws his feelings, through a long vista of time, into our's. His language, so expressive and affecting, moves us, as it evidently did himself. He saw the victims of torture undergoing the excruciating ordeal. He must have witnessed the inhuman execution of Bishops O'Connell and Mac Egan, on Fair Hill, near Killarney. We picture to ourselves his generous nature recoiling from the mere reminiscence of the racking, mangling system of punishment of Cromwell's party. In fact, to those who understand the language the last lines present a beautiful hypotoposis—

“βιον μο χρεα σι um ohleev dhawrayboo.”

Pronounced *beun mo chreea si um ohleev dhawrayboo*.

η-ζηέρτε. A notion has been created that η-ζ is a difficult sound;—but this is a mistake.—To pronounce it a person has only to apply the tongue as in the words *this, that, this*; the only sound heard will be that of η with the tongue pushed out between the teeth. δο 'η η-ζαδαν, *dhun nhou-ur*. A lisper never sounds the words, *on nhou-ur*, unless with the tongue pushed out, that is precisely the sound for η-ζ. Nothing can be easier.

ι Δ'η', Δη μο, in our copy was ηη, contraction for Δη μο.

κ β' for δο, a particle set before some parts of verbs, 'it would appear as if used for the sake of euphony in some plans, in others arbitrarily. It means *to, of, δό, to him, to it, also, two, not, in, un*; as δό-βευραδ, *not mannerly, or unmannerly*. δό, when negative before a slender vowel, is by some written βόι. δό-βαϊαδ, *not mortal, immortal*; as can be learned from the example given, δο aspirates, though not always, thus δο céραδ, *was crucified*; where c is not aspirated, δο céρ ré, *he crucified*; the past tense passive is not aspirated—the active is.

## V.

An Ária íoinn\* fuair Sem mar céad cúid,<sup>a</sup>  
 'S an<sup>b</sup> Áiríic\* éaf fuair Cam, nar naomad ;  
 Do éir an Eupóip cum Japhetur,  
 Do glac-fuinn<sup>c</sup> mar íoinn an cúid déigíonac.

## VI.

Jan c-enuúzáb an domáin, a b-fozur na bíalí riu,  
 Ní raib na maréuinn aét ceáémar 'r an<sup>c</sup> c-ráim m-bíé,  
 Adam, ir Cain, Abel ir Eubá,  
 'S do marb Cain Abel zan éanóim.

## STANZA II.

<sup>a</sup> Latin, *legitur*.

<sup>b</sup> *δαοηδα*, *tibeanna*, the middle *o* being quiescent ; an euphonic *o* is inserted, or added to the end of words in old authors—thus *riu*, *reuo*, *ruo*, *pro*. (in Munster) *sin*, *sen*, *sun*, (in Connaught) *shin*, *shen*, *shun*. In the middle of words it is quiescent where it is only euphonic ; but when it is a radical part of the word, it must be sounded thus, *lonub*, *munub*, a *blackbird*, but *δαοηδα*, *population*, or *people*, *ub* = *uh*. In such as the last, the “*o*” may be a substitute for “*u*,” or merely *arbitrary*. The poet should, of necessity, sometimes introduce it for melody. “*Duine*,” a single person, *home*—*δαοιηγε*, persons, *δαοηα* or *δαοηδα*, population.

## STANZA III.

<sup>b</sup> *Hodie*, *ahy*.

Éiuíh—dative case—See Grammar at end of this volume, at 1st declension and *articles*.

<sup>c</sup> Hence, “*faith*,”

<sup>d</sup> *m*, and *b*, thus dotted before broad vowels, have the sound of “*w* ;” as *maáair*, *his mother*, *baab*, *his baton*, but before *e*, or *i*, they sound “*v* ;” at the end of words “*v*” is the sound, whether the words are broad or slender, as *caim*, for *khayuv*. However, in Connaught these letters, when *final*, seem to have, in some words, a protracted sound, nearly as “*wv*.” and the Conacians pronounce *b* final, in many instances, like “*ff*,” thus *hub*, *pro. Duff*, the tongue in pronouncing, being gently protruded and pressed out between the teeth. *A*, *her*, does not aspirate, as *δαοιηγε*. In some places these letters are altogether silent—See Grammar.

<sup>e</sup> Hence, *rata*, wheel,<sup>f</sup> also *ruí*, *rf*.

## STANZA IV.

<sup>a</sup> *r*, or any *eclipsed* or *deadened* letter, does not require to be aspirated with a dot or with an *h* after it, which is equivalent to a dot. The student will

## V.

(The) Asia East got Shem as the first part,  
 And hot Africa got Ham, who was not blessed,  
 There fell Europe to Japhet ;  
 I would take as share the part<sup>6</sup> last<sup>5</sup>.

## VI.

After the creation<sup>2</sup> of the<sup>3</sup> world,<sup>4</sup> shortly<sup>5</sup> after<sup>6</sup> that,<sup>7</sup>  
 There was not of the living but four, in happy existence,  
 Adam, Cain, Abel, and Eve,  
 And Cain killed Abel without one fault.

please observe, that the dot and the h are used in the poem, to accustom him to the use of both. This word must be carefully distinguished from ρῆν, or ῖν, *West*, pro. "*sheer*," whereas ρῆν is pronounced "*serk*," the "r" to be sounded roughly, or with a rough breathing. This is easily understood by the Greek student, who is acquainted with the use of the aspirated ῖ.

<sup>b</sup> *Aliter*, κλην.

<sup>c</sup> Hence dominus, and domain.

## STANZA V.

<sup>a</sup> ἐὸν ἐνυρ, is also written ἐὸν ἐνυρ; it could, with grace, be given ἐὸν ἐνυρ, the shorter the better when equally intelligible. It is monstrous to be encumbering words with letters that are not essential to the radicity; the syncope is of frequent use in the Irish writings, as are the epenthesis, prosthesis, apocope, paragoge, tmesis, aphæresis, metathesis, elision, coesura, crasis.

<sup>b</sup> Ἐν for ἦ ἐν, "and the," also used for ἦ ἐν, "and in."—Ham, as a part of the curse entailed on himself and his offspring, for laughing at his father's weakness, got as his inheritance, *hot Africa*, that even their color might be a brand of infamy.

<sup>c</sup> In Munster *this* ρ is usually sounded, but silent in Connaught; it is generally silent in the middle of words. This word might be translated—"he took the end," or "I would take," ρῆν being then a part of the verb—the sign of the potential mood. ρῆν. *end*; Europe being the end of the world. The latter interpretation is the better.

## STANZA VI.

<sup>a</sup> ῖν ἐν—see diphthongs, also consonants in grammat. τ-ρῆν ἦ-βῆ—see grammar, as above; also, rules under 1st declension. There is clearly a link of the historic chain lost here, as the transition is abrupt. However the poet introduces this verse, it seems, merely to make his imagery the bolder, by presenting to the reader's view the first assassin, Cain, and the first parent-mocker, Ham; a grand, comprehensive stroke of poetic tracery—to warn—

## VII.

Cām mac Naol, nar b'aoibhinn tréada,<sup>a</sup>  
 Jr ó Cham do zein' na h-ácaiz<sup>b</sup> zan béara;  
 Aclar<sup>c</sup> ar a m-bjod leac na rpeinne,  
 Jr, aen t-rúil a c-cean, Poliphémur.<sup>d</sup>

## VIII.

Briarhur,<sup>a</sup> ar a raib céud lam mēirzeac,  
 Arzur, 'h a ceann, fear céud léir-ruirz;  
 Tiran<sup>b</sup> dalrad<sup>c</sup> deic t-tairb air mēile,  
 Zo3, mac Zoiz,<sup>d</sup> jr a cuirp zan léine.

## IX.

Cyclopr, Centaurur, Cerberur, Eripr,  
 Zorzon do zjod cloca do daonne (daoibh);  
 Mhotaaurur diéad na Tréazaz,  
 Nimir, ceann jr Rij na Féinne.

## X.

D'eazla arjr zo d-tucrad an dje,<sup>a</sup>  
 Do mear Nimir tor do déanam (deanad),  
 Bud h-airde ceann na<sup>b</sup> na meulta,  
 Nj nar<sup>c</sup> crjóchnuz, déir a faetair.

with them immediately are placed, in fresco, the monsters; as much as to hint—behold the evil effects of sin.

<sup>b</sup> 'r for azur, &c.

## STANZA VII.

<sup>a</sup> “*Kawim mac nhee nhawr veevin thrayha.*” As we write for two classes of readers—those who know the language, and those who do not, we thought right to give a key for pronouncing the first line.

<sup>b</sup> Some write faéaz, and azaz.

<sup>c</sup> Atlas was a great astronomer;—a chain of mountains extending through the Barbary states to the Atlantic, was called after him, as from its top he made his astronomical observations. Hence the classical myth, that he supported, on his shoulders, the heavens. The myth about Hercules having got under the load until Atlas brought him the Apples of the Hesperides from the Madeiras, originated in the fact that Golamh, or Milesius, assisted him in making his observations, as the latter had been on his way to Gadeira, Hodie, Cadiz. The mythic Hercules was the real Milesius.

## VII.

Ham, son of Noah, that was not of happy deeds (*traits*).  
It is from Ham were descended the monsters without man-  
Atlas, on whose shoulders was half of the heavens; [ners,  
And Polyphemus, (*with*) one eye in *his* head.

## VIII.

Briareus, on whom were a hundred hands of thorny fingers.  
Argus, a man<sup>5</sup> of a hundred<sup>6</sup> seeing<sup>7</sup> eyes,<sup>8</sup> in<sup>2</sup> his<sup>3</sup> head.<sup>4</sup>  
Titan (that) swallowed<sup>2</sup> ten<sup>3</sup> oxen<sup>4</sup> at<sup>5</sup> a meal,<sup>6</sup>  
Gog, Magog, and their bodies without cover, (*shirt.*)

## IX.

Cyclops, Centaur, Cerberus, Eryx,  
Gorgon (that) made stones of persons,  
Minotaurus, (that) devoured the Greeks,  
Nimrod the chief, and king of armies.

## X.

Through fear<sup>1</sup> the<sup>5</sup> flood<sup>6</sup> again<sup>2</sup> would<sup>3</sup> come,<sup>4</sup>  
Nimrod<sup>2</sup> resolved<sup>1</sup> a tower<sup>3</sup> to make<sup>4</sup>  
(That) was of<sup>1</sup> higher<sup>2</sup> head<sup>3</sup> than<sup>4</sup> the<sup>5</sup> stars,<sup>6</sup>  
A thing<sup>1</sup> that was<sup>2</sup> not<sup>3</sup> finished after<sup>3</sup> his<sup>4</sup> labour.<sup>5</sup>

<sup>a</sup> One-eyed Polyphemus—There was a race of giants in the south-east of Sicily, called Cyclops; so called from having a circular large eye in the middle of the forehead. Of these, Polyphemus was the chief. For an account of these giants, the reader is referred to Virgil's *Æneid*, also to Lucian.

## STANZA VIII.

<sup>a</sup> For the history of Briareus and Argos, see Lempriere's "Classical Dictionary," wherein will be had a full description of the giants.

<sup>b</sup> For these names read Lempriere.

<sup>c</sup> This must be gen, plu, as *decem taurorum*, in Latin. If such were not so there can be use of τ, as the accusative case does not suffer eclipse.

<sup>d</sup> ἄλκυονες, son of Gog—see rules for genitive case, under 1st declension in grammar. αῖ = oo at the end of words of more than one syllable—thus, ἄλκυονες ghalpoo—in monosyllables, aw, as παῖ, γρᾶῖ, pronounced *raiw*, *graw*; in fact the ῖ is silent, the α being sounded *aw*, as being before an aspirative consonant; every vowel so situated, is, by position, long; I know no exception; αἶ, αἶς, αἶε, οἶς, οἶς, αἶς, αἶε, = *ee*.





## XI.

He collected a gathering of the artists  
 On Olympus Hill, Ossa and Pelion.  
 It was not they that were until night on one meal  
 A sowing potatoes in a fallow garden.

## XII.

God was patient, meek, full of endurance  
 On the earth from heaven a looking,  
 He did laugh at (*the worms*) the people,  
 It was not little to him the length he was listening.

## XIII.

He<sup>3</sup> tumbled<sup>2</sup> down<sup>4</sup> with<sup>5</sup> his<sup>6</sup> nod<sup>7</sup>  
 Themselves and the hills on top of each other,  
 They are yet burning in their members,  
 Turning with difficulty, a groaning and a screaming,

## STANZA XII.

a This word means artizans, from γαοβ, (pronounced see) *knowledge*, and γεαρ, *man*. The reader will always pronounce αιβ, οιβ, υιβ, αιβ, οιβ, υιβ, αιβ, οιβ, υιβ, *ee*. γ coming before e, i = sh as γι = she—English—she, her; but before α, ο, υ, it is s, as in sat, sot, suf.

b γαοβ, labor; γεαρ, man—laboring man, or laborer.

## STANZA XIII.

a Some Irish scholars would read λυαγσαδ α η-ζεουσα, "*clapping their hands*," but we prefer it as it stands in the text, as we found it. We never wish to tamper with a text, especially when it conveys good sense. λερσαδ α η-ζεουσαδ, *burning in their members*, is excellent sense. ζεους is a bough of a tree, and by a figure, signifies a member of the body. Therefore, whether we understand the words of the author in reference to the pains of hell, or only to their being placed under the burning Aetna, the text retained is evidently genuine. This is poetic language, having reference to Jove, when he subdued the Titans who assailed heaven.

β βήϊσαδ. I don't see the use of the slender vowel at all in this word, as the sound of the syllable is perfect without it; however, I let it stand as I found it, though I condemn the use of them. A vigorous tongue must have nothing useless. It belongs to the first conjugation, as βυλαδ, *beating*.

## XIV.

Ἐν μαϊζιῖρτιν λεᾶν, δο βῖ\* ἀρ ἡα ραεῖαῖβ,<sup>a</sup>  
 Ἐν ἔορ Νεαῖηρμαῖβ, 'ρ ᾠ<sup>b</sup> λυῖτ ραεῖαῖρ;<sup>c</sup>  
 'Ν-αῖρ ἂ δ'ἰαρηεᾶδ<sup>d</sup> cloç, δο βεῖρῖτῖδ\* εῖε δό,  
 'Ν-αῖρ ἂ δ'ἰαρηεᾶδ εῖαηη, δο βεῖρῖτῖδ αεῖ\_δδ.\*

## STANZA XIV.

<sup>a</sup> "The silly superintendant who was over the men," λεᾶν, pro. llyaw, silly, / beginning a word or syllable, pro. as the / in the last syllable of William *Ugum*, the tongue being *protruded* between the teeth, but not *pressed*. We wish to be precise and clear on this sound, as it seems difficult to learners; but the observance of our simple rule at once removes the apparent difficulty. A stranger to the sibillating English language, will find vastly more difficulties in its pronunciation than in ours. The very sound we are explaining is a proof of what we say; but as we are familiar with the word *William*, the sound *lhyum*, *liam*, seems quite easy. Habit is every thing in speaking a language. This proves that there is nothing peculiar nor difficult in pronouncing *Irish* more than *English*. The rule for sounding / holds good for *d*, *t*. In other words they are sounded as if an "h" followed, thus, da = dhaw, ta = thaw, la = lhaw. It will be borne in mind, that this simple rule is the result of experience in speaking and teaching the language; βῖ pro. *ves*, βο, pro. *woe*, ἡα plural of ἄη, in all cases, it is also gen. fem. sing. ραεῖαῖβ or ραοῖρμαῖβ, derived from ρῖβ, ρῖῖ, or ραοῖ, *knowledge*, and ρεᾶρ, *man*, αῖβ or ῖβ being the sign of the dative plural. 'ρ ᾠ λυῖτ ραεῖαῖρ, and his persons of labour—the labouring men—those who attended the tradesmen or artists—who were men learned in their arts. The term ραοῖρ may be applied to any tradesman, but the Irish apply it generally to carpenters or builders; when they apply it to masons they add the word cloçe, *g.* of cloç. δο has many significations: it is used in a relative sense as above, it means *in*, *of*, *to*, with an accent on the ὀ, *to him*, *two*; it is also negative = *in*, *un* in English, as δό-βεραῖ, *unmannerly*, δό φαῖρρηαῖ, *invisible*; pronounce it as *though*, in English, or nearly so. Written δο it is pronounced short. It is, likewise, an intensitive particle, like *in*, *im*, in English—*exempli gratia*—δὸβρῖόη, *great grief*, *melancholy*, μεῖλασ, *black*, χαῖλη, *bile*, from the Greek. δο is sometimes a prefix or sign of the infinitive, as δο ἔαφαδ, *to torment*, of the past tense, as δο ἔαφαρ *I tormented*. In prose, this word could be written without the broad vowels, as it could in verse, if the metre required, according to the rule "slender to slender," and "broad to broad."

<sup>b</sup> ᾠ has several meanings; in this place it is to be translated *which*, the relative for ἀνωῖρ, "*the hour*," or "*when*;" it signifies *his*, *hers*, *its*, *theirs*; sometimes placed before the infinitive mood, the present, perfect, and future tense indicative, con. for ἄη, the interrogative particle, for ἄη, *in*, for ᾠ, the prefix of the pre. part., &c.

## XIV.

The silly<sup>3</sup> master<sup>2</sup> that was over the artizans

Of Nimrod's tower, and his labourers :

When he asked for stones they gave earth to him,

And when he asked for timber they brought slime to him.

<sup>c</sup> Σαεταῖται, laborers = ῥαῖε, to dig or push, and ῥεαν, man ; a digging man : these were the workmen who attended the artizans—the ῥαοῖται-κτιση, carpenters, and the ῥαοῖται-κτοῖε, the masons.

<sup>d</sup> δ is here the prefix of the past tense indic., ὄϊαται for δὸ ἰαται, he asked for." ἰα = ee, at all times, therefore the accent over ἰ is a mistake. We may here note, that the author, as far as we could find, has uniformly kept to the rule αοι λέ αοι ῖ λεατη λέ λεατη. However, grammar commands a deviation, when the broad or slender vowel is an essential part of the word, so that another cannot be substituted, as in the word ὄϊβ, which is contracted for ὄο, to, ἰβ, them. Both prosody and etymology prevent the carrying out the rule in this instance ; there will occur other exceptions, which the careful student can easily distinguish, ἰβ is also ye, and ὄϊβ, con. for ὄο, to, ἰβ. We are anxious to be explicit on these words ; a close distinction can alone make a stranger to the structure of our venerable language comprehend the manner of using them ; ὄο ἰβ, the accent on the ἰ, "to you," suffers apostrophe, and is written ὄϊβ. The observance of such rules as these obviates the interference with the venerability of the structure of the text, by the interposition of many marks. This ought to be avoided as much as possible. The 14th, 15th, and 16th verses are literally grounded on the Book of Genesis (which see).

<sup>e</sup> Nimrod's Tower—this tower is thus described by Strabo :—"It was 660 feet high ; it consisted of eight square towers, one above another, which gradually decreased in breadth : this, with the winding of the stairs from top to bottom, on the outside, rendered it somesort like a pyramid" Though Babel, in the common acceptation of the term, means "Confusion," yet might it not very easily be identical with Baal, its founder, (according to some writers) by the epinthesis of "b," a thing usual with early authors. The aim of the designer of the tower was clearly, not that it would be a place of refuge in case of a second deluge—its circumscribed dimensions at top precludes that hypothesis, as it terminated in a cone or point, the ascent to which was by a spiral stone staircase, on the outside—but the intent must have, therefore, been the wild object of assailing heaven, as is said of the mythic giants—and herein is explained the myth ; or the men who deified Baal, and worshipped him in their adoration of the sun, moon, and stars, on which they looked as his great agents in working out the machinery of general nature and pro-creativity—thought that by the aid of the tower they could walk into heaven in case of a deluge. Most positively this tower afforded the Greek poets, whose writings are only a rehash of the Pelasgic ones, the theme for their romances, as to the assault of the giants on heaven, and their crushing defeat by Jove ; and the Hebrew doctrine of fiery punishment of sinners after death gave rise to

## XV.

ՏՀԱՐԱԻԾ ԶՕ ԵԱՐԱՅՅ, ԻՐ ԻՅԱՐԱԻԾ ՌԷ ՇԵՂԵ,  
 ԲԻ ԿԱՆԵ ՔՕ ԼԵՂԵ Ա<sup>a</sup> Մ-ԲԵՂԱԼ ԶԱՇ ԴԵՂ-ՊԵ,<sup>b</sup>  
 ՈՂ<sup>c</sup> ՌԱՅԵ ՈՂՊՈՒՄԵ<sup>d</sup> ԻՂՂ ԴՇ Ա ԴՇԵ ԴՈՂ ԶՄԵ,<sup>e</sup>  
 ԱՂ ԵԱՂՅԱ ԵԱԾՐԱ, ԾՕ ՌՄՂՂ Կ-ԵԵՐՈՒ.

the heavenish notion that under Ætna was buried Enceladus, transfixed with Jove's thunderbolt, and that as often as he turned his wearied side so often was there an eruption of that volcano. Reason, without the aid of revelation, has ever led, and will ever lead, to monstrous and wicked errors.

## STANZA XV.

<sup>a</sup> Ա Մ-ԲԵՂԱԼ, "in the mouth," Ղ is used before a slender vowel, and is translated *in*; before a broad vowel we use Ա or ԴՂՂ, pro. *on*. We have already noted that when a letter is eclipsed it needs not be dotted; *մ-բեղալ*, pro. *mayul*; *ե*, thus marked, invariably sounds *ay*; it does without it when the last letter of a monosyllable; all vowels in such position are long, Ա, Օ, Ս, Ե, Ի, = *aw, ô, oo, ay, ee*.

<sup>c</sup> Ղ without an accent, pro. as Ղ in *hit*, Ղ as *ee*; the latter is its natural sound in every language, except English; in Irish it never, unless joined with some other letter, sounds as the *i* in *life*. This last sound is an innovation amongst some of our Latin scholars. We are forced occasionally to tolerate it, though knowing it to be a corruption.

This, and other prepositions, signify *in*. This copiousness of our language gives a fluency to the speaker, a facility to the poet and prose writer, as he can take the form, most suitable to his metre or his taste; the same may be said of other prepositions. See remarks on vowels in preface to second volume.

<sup>e</sup> ԴՈՂ or ԴԵՂ, as the vowel following may be slender or broad.

Դ ԾՂԾ ԾՂԾ, con. for ԾԵ ՂԾ, of *them*, must be distinguished from ԾՂԾ, to *them*.

<sup>d</sup> Could be ՂՂՊԵ.

<sup>b</sup> Con. for ԴՈՂ-ԾՂՊԵ; ԴՈՂ-ԶՄԵ, ԴՈՂ *one*, ԶՄԵ, *voice*, in the previous line we had ԴԵՂ, here we have ԴՈՂ, each means *one*, in one place the slender vowel Ղ followed. Therefore, it was written ԴԵՂ; in the latter place, the *broad vowel* "u" came after, hence ԴՈՂ. It occurs to us, that if a slender vowel be pronounced broadly, the preceding vowel may be broad, as *մբեղալ*.—*Usus te plura docuit*:

"Quem penes arbitrium est, et jus, et norma loquendi."

We must never, for the sake of melody, destroy the *radix* of a word. Yet a license is allowed to poets. We refer the reader to our remarks on the language that was spoken by the first patriarchs, which are to be found in the chapter on *Round Towers* in this volume.

The numerals ԴՈՂ or ԴԵՂ, ԾՕ, cause aspiration, thence upwards they do not; but ՔԴՇԵ, ՕՇԵ, ՊԴՈՂ, ԾԵՂԵ, cause *eclipsis* or *mortification*, ԴՈՂԶՄԵ should be written ԴՈՂ ԶՄԵ. It is a manifest corruption to join such words. What

They slipped away quickly, and separated together.  
 There was speech different in the mouth of each of them,  
 There was not before that to them but one tongue,  
 The Hebrew<sup>3</sup> language<sup>2</sup> (that) Heber<sup>6</sup> taught.<sup>5</sup>

caused this error in *printing* Irish was this :—The original writers or transcribers found it inconvenient to be raising the pen at the end of each word. They preferred to let it run to the next. This they did for dispatch, and to compress their manuscript into as narrow a limit as possible ; an expeditious writer or copyist of the English language does the same at this day. He will finish an entire line without ever lifting his pen. It does not thence follow that a printer ought not to print his words *asunder*. Ignorant writers or copyists of the Irish language, made the manuscript as the word sounded on the ear not as *grammar* demanded. Hence, we have met some manuscripts that were perfect nonsense and disgusting. and what makes this evil still worse is, that the ignorance of some of them is incurable ; they fancy themselves more learned than all others, and will not, therefore, yield to the force of common sense, because of their dogged pertinacity in pre-conceived notions. However, we are satisfied that a little time will rectify this mistake, when it will be found that there are hundreds of *learned* Irish scholars to be met with. Time, the grand developer of all things, will prove the truth of this statement. There are, at this moment, many native *Cionfodhla* (*kinfyowtas*) in Ireland, though they do not shine in print. There is no field for them, no encouragement, no patron to sustain a writer. If an *individual* venture to publish to any extent, he is sure to fare as the patriotic Barron of Waterford, who devoted his life, and his entire property, to the revival of the language ; he got in return a broken heart. Notwithstanding all this, it is fortunate that there is even one small field for the advancement of Irish literature, even though a monopoly may be, and is greatly complained of. Rivalry is salutary. It purifies matters, as does agitation the waters of the deep. I like to see honourable emulation, because it creates an earnest that work will be better done.

Let me here add that the one language spoken at the tower is an evidence that the tradesmen and laborers must have been Shemites. Because Holy writ and Bishop O'Connell attribute the cessation of the works of the Tower to the confusion of languages ; the language of my author states that Hebrew only was spoken, and that Fenius came at that very time from the eastern shore of the Caspian, to learn the primitive Iranian, or Irish language, which remained with Heber, and which was spoken by the first *pearsa* (person). Adam (a quo Persia). The tongue of the Chnaites—the posterity of Ham who were the dominant party, was a corrupt dialect, owing to their emigrations South Westward. Our native annalists tell us that Fenius as well as Heber dissuaded their followers from going on with the impious work. Either then the Shemites must be supposed to have adopted the primitive tongue, as it must be

## XVI.

Do bġ fo η-am roġ<sup>a</sup> p̄p̄ioħħa tpeġġteac,  
 Aħħr a\* Scġġa,<sup>b</sup> Nġul, mac Pħēġħr,<sup>c</sup>  
 Do ċuġħ rē dġħ ġr fġce ġr caezad,<sup>d</sup>  
 A tōzbaġl<sup>e</sup> teahzta ġa b-tġoġta 'ħēġħteac.<sup>f</sup>

admitted that the Shemites by command of Baal or Belus, not Nimrod or Nimbrothus, built the Tower.

There is apparently something that needs be reconciled in this whole passage. The poet says that at this time (when the Tower was being erected), Niul, the son of Fenius, (or Fenius himself, as most authors say,) sent out severai deputations to collect the dialects which were then spoken in all the various parts of the surrounding country, and that on their return he incorporated them into a Univerity on the plains of Senair, or the *old land*, whereon Adam, during his state of innocence, enjoyed the delights of Paradise. Now, in order to reconcile facts, as set forth in this passage, we must assume as true what our Irish old writers and tradition tell us. They say that Fenius came up to Senair, the *cradle land* of his ancestors, to learn, ζυε άρ b-tġēarġa, (ignorantly, *gortiyern*,) *God's voice, or tongue*, which he gave to Adam, and which the best authors now call the *Iravian*, or *Irish*. The reader will keep in mind that *Persia* and *Iran* are names applied to the countries lying between the Euxine, Levant, Caspian, and Indian Seas, as far as the mountains, west of Hindoostan and Tibet. We must here say that we claim the honor of being the first to give the roots of "gortiyern," improperly termed *humana lingua*, as it is the divine language which God gave to Adam in Paradise.

Common sense is in favor of this analysis—at which, after many years consideration of the word, we have arrived.

The very fact of Fenius having come to learn his mother-tongue, is an evidence that he spoke it not before, but another dialect, which grew out of a new combination of circumstances, and the continual emergence of new objects, presenting to the mind fresh ideas, which required the exercise of the lingual laboratory to forge new names to express them. The Scythian King had therefore a language of his own and not that of Heber, which he came to learn, and the Hamites had one of their own also. Therefore in order to account for the language of Holy Writ, about the confused tongues, we must set down the sinful infidel portion of the Shemites—the immediate connections of Heber, as the architects of Babel—but against Heber's will.

It must be here likewise noted, that it was after this confusion of tongues that Fenius set out to collect the dialects of the dispersed tribes, as well as of these peoples, who had previously to the dispersion, various systems of the Iranian, or Pelasgic language. Gadel or Gael, who came from Greece, as head professor, arranged the Greek and Irish in school form. They are radically identical as they were beyond all doubt, primitively but one—the Iranian or Pelasgic. Time, place, distance, and circumstances generated new idions.

## XVI.

There was at that<sup>5</sup> time<sup>4</sup> an accomplished<sup>6</sup> prince,<sup>5</sup>  
 In Scythia, Niul, the son of Fenius ;  
 He sent twelve and twenty and forty,\* (72)  
 A<sup>1</sup> collecting<sup>2</sup> the languages<sup>3</sup> of the countries<sup>4</sup> together.<sup>5</sup>

## STANZA XVI.

<sup>a</sup> η αη η ροηη, pro. *nhom son*, "that time," sometimes written τ αη η ροη, pro. *thon-scn*, in Munster is *thon-sin*. τ before the broad vowels is pro. as *s* in *sat* but before and after the slender vowels, pro. *sh*, as heard in *shall* thus Σε αη η, pro. *shawn*, "John;" Σέ αη η, pro. *Shaymus*, "James." In Connaught, ρο and ρυ are sometimes pro. *sho*, *shu*; but as τ αη η αη η ρο, pro. *thor on sho*, "comes hither," αη η ρυδ, "thither," pro. *on-shud*. When the student will be reminded that the *h* is not a letter, but an *aspirate*, he will find that *s* in English, when preceded or followed by a slender vowel, *e* or *i*, is attended by an *h* or *aspirate*; and when by a broad vowel *a*, *o*, or *u*, there is seldom an *h*. Hence, it appears, that rule refers as much to the English, as to Irish—nay to all languages. There are, however, some exceptions.

<sup>b</sup> Ehiphianus, Bishop of Salamis, a great writer of the fourth century, and who died in 403, says, "that the monarchy of the Scythians began soon after the flood, and continued to the captivity of Babylon;" he further adds, "that the laws, customs, and manners of the Scythians were received by other nations as the standards of policy, civility, and polite learning, and that they were first after the flood who attempted to reform mankind into notions of courtesy, into the art of government, and the practice of good government—see edition of his writings by Dians. Petavius, Parist, 1622.

The primitive or early Scythia exactly corresponded with the present Western or Independent Tartary, though, in after days, it comprised a great portion of Europe and Asia. The reader will please recollect, that as often as Scythia whence Milesius emigrated, will be mentioned in this work, the author means no larger a territory than Western Tartary, having the Caspian Sea to the west, the Beloo Tagh Mountains to the east, Siberia to the north, and Persia with Affghanistan to the South. *Persia*, at the earliest days, comprised all the countries to the Caspian, Levant and Euxine Sea, and was called *Iran* or *Eiran*, "Sacred land," because of its purity in religious matters, and its fame in learning, and because in it was PARADISE, wherein was the first man, Adam, αη εέ αδ ρε αη η α, hence *Persia*.

<sup>c</sup> This word, by the insertion of *o* for the first *l*, would read in English pronunciation, "Scotia."

<sup>d</sup> From him, "Phœnicia;" (because, for a time, some of his posterity ruled the Hamites,) also European civilization. It is said he built Athens, in Achaia, in Greece, see Mac Curtin's "Antiquities."

<sup>e</sup> Sometimes α ε η α β.



## XVII.

R100<sup>a</sup> ré co100e 110 a1 maca110e<sup>b</sup> Seanar,  
 200 110 c11011010. 1301 30 1aet1ac,  
 Ba ha eol11ze cean3ta, 11 t1e1te,  
 31e1311, Eab1a11, 1a1010 11 3a01013e.

## XVIII.

Do cu1a10 Pharaoh ta13 1e1c<sup>a</sup> Pen111,  
 D'1a11 a11 101 1e11 1e11 10'0 E1311c  
 Thu3 1e a 103ean 00 1a11 ca1le,  
 2e103ea1<sup>b</sup> a1 01-111c, Scota, 1e10-3eal.

## XIX.

11 ua1te tu3a10 Scot1<sup>a</sup> a11 3aede<sup>b</sup>  
 Scot1a a 1a1010 1a11 a100 a11 E11e;\*  
 Do 1u3 11 mac 10 1a1e, 3atelur,<sup>c</sup>  
 Se 110 3a010eal 31a1,\* 110111 E11ean0.

<sup>f</sup> c030a1, *thogawl*—0-0103ea1c, *nyaymaghl*. This is the Connaught mode of pronunciation.

<sup>g</sup> The genitive plural takes the eclipsing letters, b, b, m, &c., as occasion requires; double cc, cc, pp, &c., d-t. 3-c, b-p, &c., in these places the second letter is silent; but to omit it would destroy the integrity of the original term.

## STANZA XVII.

<sup>a</sup> R100', *by apocope* for "1100e10" co100e 110, "a meeting with them," or "of them," that is, he made them Professors in his University; the first we read of that was ever established. From that day down to this in which we write, the Scythic race, wheresoever it streamed, has been proverbial for its fame in all the walks of literature, and pre-eminently so the descendants of the Milesian Irish colony.

<sup>b</sup> 1a1c pro.\* *mogh*, "a small plain," maca110e, a vast plain," resembling a sea. "The plain of Senaar." 1ean, *old*, 11e11, *sire*, but much better is 1ean, *old*, a11, *country*—as we would say, "the old land of the first man, Adam," was the ancient Chaldea, (though Mac Curtin, in his "Defence of the Antiquity of Ireland," says, "this plain was in Achaia.") From this it is seen why Dr. O'Connell asserts in his poem, "that Athens (in Greece) belonged to the Gadeliens by right of Feniusa." If this is so, then that renowned city must have been built by the Scythians, who, as Justin, in his second

\* Pro.=Pronounced.

## XVII.

He<sup>3</sup> arranged<sup>2</sup> a meeting<sup>4</sup> of them<sup>5</sup> on the plains of Shenaar, A. M. 1757  
 Therein he assembled a school with diligence ; A. C. 2247  
 He was the guide of virtues and languages—  
 Greek, Hebrew, Latin, and Irish. 4004

## XVIII.

Pharoah<sup>3</sup> heard<sup>2</sup> of the fame of Fenius' son,  
 Asked of him to go with him to Egypt†  
 He<sup>2</sup> gave his daughter to him as wife,  
 The golden-locked<sup>3</sup> maid,<sup>1</sup> whitetoothed<sup>5</sup> Scotsa.<sup>4</sup>

## XIX.

It is from her the name "Scoti" is given to the Gaeliv.  
 Scotia in Latin, as a term for Eire ;  
 She<sup>3</sup> brought<sup>2</sup> forth<sup>2</sup> a son very good, Gadelas,  
 That is Gael-glas, ancestor of Ireland (the Irish).

book, and Herodotus, in his fifth book, write, spread civilization and refinement wheresoever they travelled. Herodotus, in the passage alluded to, calls the Scythians *αυτοχθονες*. By this very name the Athenians of old seemed to have called themselves *αυτοχθονες*. For this reason, that, with the exception of the Pelasgi, they were never held in subjection by any foreign tribe, and considered themselves *as old as the ground* from which they thought they sprang. Herodotus viewed the Scythians in the same light, though he formed a false notion of the primitive Scythia, which certainly did not extend west of the Rha or Volga.

## STANZA XVIII.

<sup>a</sup> ηεјс, or ηјс, son, or, of son, as in Latin so in Irish the form of the genitive singular is the nominative plural. The *gen. sing.* of masculines is aspirated, but not the *nom. plur.* Yet the *gen. sing.* of mas. nouns beginning with "r" suffers eclipse, as ρηαβ αη τ-ραζαηηс, *the priest's mountain*. However ρηαηηηζсδηα, "of the Saviour" seems to us sweeter than αηητ-ηα. Nouns beginning with this letter and of the masculine gender have no eclipse in the *gen. plu.* This is peculiar to ρ. and indeed it would be more graceful not to mortify τ, in the same case, nor in any case as δ, and τ, are nearly alike in the same cases. Feminine nouns are aspirated in the *nom. sing.*, not in the *gen. sing.*, their *gen. plu.* suffer *eclipsis*; if the *gen. sing.* of masculine nouns be eclipsed, the same case plural of the same word will not.

## XX.

So 'é an tam do b'í Mhaolr' 'r an Égipce,<sup>a</sup>  
 'S poball Iúrael fo daerbhuib; \*  
 Pháid fallra, fíocmair, daéir leir,  
 Ír Scóta céanna, lan do\* daennaét.

## XXI.

Do muz Mhaölre a múntair féin leir  
 Tríó an Múir Ruaid rlan zan eirlinn; <sup>a</sup>  
 Do mear an ruz a b-fillead', ír a t-traeáδ<sup>b</sup>  
 Zan baicead é féin 'r a buidean anéirfeáct.<sup>c</sup>

<sup>b</sup> This means, *for a man*, that is, *marriageable*; or *masculine, intrepid as a man*.

## STANZA XIX.

<sup>a</sup> Rather she was called *Scota* by Niul, in honour of his own country, *Scythia*. Doctor Keating, O'Flaherty in his *Ogygia*, and other writers (with whom we agree) maintain that Ireland was called *Scotia*, not after *Scota*, but from *Scythia*. The Milesians called their most cherished or prized things either after *Fenius* or *Scythia*. See a previous note.

<sup>b</sup> So called after *Gael*, the Linguist, whom Niul so much respected. The Professor must not be confounded with *Nial's* son; the last syllable cut off.

<sup>c</sup> *Gadhál Glas, Gadelas*. Niul called his son by *Scota Gadhál (Gael)*, or (*Ghayul*), out of respect to his tutor of the same name, who digested the Irish tongue into form, and who was also his relative, being descended of *Gomer*, son of *Japhet*. The reader will have learned, that it is said, when *Gadhál* was young, he was bitten by a serpent; and *Moses*, through the intercession of *Aaron*, having laid his wand on the child's arm (the part injured), it was instantly healed, and the place of the wound remained *green*, which in Irish means "*Glas*." Keating and Mac Curtin give this story, which is not *lightly* to be denied. Before the United States of America was populated, as it is now, Irishmen emigrating used to carry with them a hazle stick whose touch was considered death to the snakes. Niul relieved the Hebrew people with provisions and other things; and we are not, therefore, to be surprised that *Moses*, the divinely-chosen leader, besought God in favour of the generous prince and his child. We are moreover told, that the Hebrew chief pronounced a blessing on the posterity of *Gadelas*, that wherever they ruled, serpents could not exist. And it is a fact, that wherever they reigned, as in *Crete*, *Thrace*, and *Ireland*, serpents have been unknown. It is even remarkable, that in the parts of Great Britain occupied by the Celts, or their progeny, adders and snakes do not infest. *Moses* likewise predicted, that learning, in all its lovely

## XX.

It was at that time that Moses was in Egypt,  
 And the people of Israel in bondage.  
 Pharoah [*was*] false, cruel, oppressive towards them,  
 And Scots mild, full of generosity.

## XXI.

Moses<sup>3</sup> brought<sup>2</sup> his<sup>4</sup> own<sup>6</sup> people<sup>5</sup> with<sup>7</sup> him,<sup>7</sup>  
 Through the Red<sup>4</sup> Sea,<sup>3</sup> safe without hurt. [them,  
 The<sup>3</sup> king<sup>4</sup> <sup>1</sup>thought<sup>2</sup> to bring them back and annihilate  
 So<sup>1</sup> that<sup>3</sup> himself<sup>4</sup> and all his host<sup>8</sup> together<sup>8</sup> were<sup>2</sup> drowned.<sup>2</sup>

shapes, would be spread in every land wherein the Gael would gain sway. This has been literally verified. For, in this island, the infernal tyranny of the Danes, and the abominable Vandal spirit of English rulers could not uproot learning from the Irish soil. What but the Divine will, powerfully manifested, could have saved it. Even as late as the days of bigoted Anne, mountains of precious Irish manuscripts were burned and otherwise destroyed. We need not harrow up the mind of the reader, by alluding to Elizabeth's demolition of Erin's noble literary structure—

“Heavens! whole ages perish there.”

Just so, Ireland's faith cannot fail: such was the promise of the angel Victor to St. Patrick, as the poem on which I am writing, states. How vain was it, then, to strive to root out either the language or creed. They are, each, based on imperishable rocks—on God's word. They can no more fail than truth be entirely pushed back to the ever-flowing fountain whence it gushes. They are as immoveably settled in this holy old island as the impregnable rocky ramparts which nature has thrown up along our shores to beat back the waves of the tyrant ocean. The raging billows of persecution may menace, as often they did—the iron rod of penal laws, may again, as formerly, be reddened to lash and torture our anointed Priesthood. The tempest may howl and the storms of heresy rage, but all in vain; Ireland's Church will never fail; God its source, the blessed Patrick its founder, Mary its shield, and a devoted Hierarchy its faithful guardians.

## STANZA XX.

\* ἡ ἰ ἀη ἔστῃτε; by close observation we have found that this ἰ ἀη hitherto set down as a *preposition*, is not such, but is compounded of ἰ, “*in*,” and ἀη, the definite article “*the*.” For example, ἰ ἀη ὁ-τῆ, pro. *son their*, “*in the country*.” Now, as we have no *indefinite* article in Irish, the Irish words given by us, *must* contain a *definite* one, and that is evidently found in ἰ ἀη,

## XXII.

Do glac r3rubal\* mōri clann 3adēlur\*  
 Comnu3de do deanān ar an tae3 r1n;  
 Do glēarr3d a 3-cabla3 t1om 3o glēurta,  
 'S n3or rta3 \*3ur<sup>c</sup> mo3ēadur\* cr3o3 na 3rē131.\*

## XXIII.

\*Do<sup>a</sup> b3 r1ad rēal a 3-ca3ar1n an \*Tēb1r<sup>b</sup>  
 Ba leo Achenr a 3-cearrt Pēn1ur,\*  
 Do cūar3 ar r1n 3o Lacedémon<sup>c</sup>  
 'S do 3luaread ar lé h-1omad\* 3neuzac.

## XXIV.

Do 1mē13 rō1n leo 3ur an Sc31a,  
 'S an3 d'ē1n13 urrān\* 1ō1n' r a n-zealta  
 Do 3ille' ar ar ēn3 h-ō1llear1n na 3rē131,<sup>b</sup>  
 Or \*r1nd<sup>c</sup> rēōle' 3' an h-331r3, 1r h-3bēr1.

which should be r an, "in the," If we would express "in a country" in the Celtic, we would say a b-31n. According to our own view of this matter r is often used for a3r, not for a3ra, as this last word is itself a contraction for a3r a, "in the," a being occasionally substituted for an, "the," as it is for a3, "in."

Again we say, a3r an leabar, "in the book," but a3 or 13 leabar, "in a book," r an 3 carbad, "in the chariot," a 3-carbad, "in a chariot." We were indeed much surprised to find, that the learned O'Brien, who has conferred so lasting a benefit on his native tongue, did not animadvert upon this inaccuracy, though the least reflection could not have failed to suggest the improvement, a3uar a b3 an n13' r an 3-ca3ar1n, pro. *nhooir a vee un res son gogh1r*,—"when the king was in the city," but a3uar a b3 an n13 a 3-ca3ar1n, is translated "when the king was in a city." Wherefore, we undertake to say, that a3ra, 'ra, a3ra, 13r, 13ra, o3r, o3ra, 13ra, &c., are each equal to "in the ;" but that our predecessors, for want of reflection, not through ignorance, did not notice the error. We have seen with pleasure that our improvement in this respect was adopted by the writer of a grammar, since the appearance of our former edition. But the writer ought to have acknowledged that we were the first who detected the error.—This was not fair towards us,—*Moses* and *Niul*, cotemporaries. See preface to 2nd volume, and "Essay on Ireland," on this interesting fact.

## XXII.

Gadelas<sup>5</sup> sons<sup>5</sup> made<sup>2</sup> great<sup>4</sup> scruples  
 To<sup>2</sup> make<sup>3</sup> their<sup>1</sup> residence<sup>1</sup> in<sup>4</sup> that<sup>6</sup> quarter ;<sup>8</sup>  
 They equipped their heavy fleet elegantly,  
 They stopped not until they reached a territory of Greece.

## XXIII.

They were for a time in the city of Thebes,  
 To them belonged Athens by right of Fenius,\*  
 They went thence to Lacedemon,  
 And they departed from it with many Greeks.

## XXIV.

They went east to Scythia ;  
 It was there arose a strife between them and their kindred,  
 They returned back through the islands of the Greeks,  
 Thence *they* sailed to (*the*) Egypt and Iberia.

## STANZA XXI.

<sup>a</sup> *hree un murrh roo-s slawn guneshlhyn.*

<sup>b</sup> Ḃ-ḡḡḡḡḡḡ, *villhoo*, in the copies we read ḡḡḡḡḡḡ, which is clearly a corruption.

<sup>c</sup> The preposition ḡḡḡ before this word used, to be improperly divided, so that one ḡ was placed before the eḡḡ, and the other after ḡ. It is time to improve when *thought*, by *electricity*, is being conveyed so rapidly.

## STANZA XXI.

<sup>a</sup> ḡḡḡḡḡḡ, or ḡḡḡḡḡḡ, if the latter, the English will be "*sailed*."

<sup>b</sup> ḡḡ ḡḡḡḡḡḡ, *elegantly*; in Irish the preposition with the noun or adnoun is a form of adverb, as it is sometimes in French, avec rapidite, *rapidity*.

<sup>c</sup> ḡḡḡ ḡḡḡ ḡḡ ḡḡḡḡḡḡ are the words of the copy—"until he settled in the country." We have made it "*until they reached, &c.*"

## STANZA XXIII.

<sup>a</sup> ḡḡ ḡḡ ḡḡḡḡ, "*they were*," the copy has it, "*he was*," using ḡḡ (*shay*) instead of ḡḡḡḡ (*sheeud*). However ḡḡ would do very well and would mean the chief for all the clan. It might be more poetic.

<sup>b</sup> ḡḡ ḡḡḡḡ, "*of Thebes*," the copy has ḡḡ-ḡḡḡḡḡḡ, "*of Hisperia*." We read that the Gadelians were for some time in the city of Thebes. As in French so in Irish we use the article before the proper name in some places.

## XXV.

Գ'էլլէձ<sup>a</sup> բժօլլւմ, ր ծ'արձայ՜ Յաէ՛ծ օր հ-ա,  
 յ բլէյե Ծ-Կալլիլ,<sup>c</sup> միւ ԿԱլլւմեա,  
 Ելլի Պլի՛ծ աՅւր<sup>d</sup> Եփերւր,  
 Ելլի Օրէ՛լլա<sup>e</sup> ր օլեան Կիւրա ;\*

<sup>a</sup> The capital of Laconia, whose inhabitants wrote so curtly, that all pointed brief writing is styled *laconic*.

<sup>b</sup> Gadelas the linguist was from Greece, and was nephew to Fenius, and this perhaps is the allusion here. Cadmus of the Greek writers was the Gadelas of the Pelasgi. See preface to 2nd volume and "Essay on Ireland."

## STANZA XXIV.

<sup>a</sup> ԱՐԻՒԱՆ. I have considered this term more appropriate than յՊՊԵԱՐ, the latter denotes a *petty* quarrel. This is evident from the fact, that մՕՐ, "great," is added when the idea of a dangerous dispute is to be conveyed; but the former term implies "*contentio*," a contention, not for a part, but for the entire possession of a thing.—See Ainsworth's large dictionary, he writes: "Contentio est non de *parte* sed de *tota* possessione." This was exactly the case in the matter alluded to by the poet; the struggle was for the sovereignty of Old Scythia, between Riflore, its king, and his kinsman, Eagnon (Annon), son of Taith (Thagh), the former having been slain, and the Gadelians fled to escape the rage of the descendants of Nenual.

<sup>b</sup> Ծրէլլի for Ծրուլլա՛ծ.

<sup>c</sup> Րլլո, the ծ is only euphonic, as the Greek poets had their euphonic ς, the Celts used ծ. The Greeks, according to their provinces, had their *αφα*, *θα*, *θι*; the Irish had its particles to secure melody, for which it stands pre-eminent. The patriotic Keating thus writes of the Irish language.

"Ար յիլլի ան տեղա ան ձօթիլլե,  
 Ծւէ, չան, շաւար, շօլլեմիւ;  
 Ծլօր, շլէ, շլիլլ, շարձ,  
 Տէլլի, լալլիւ, լալլեւարձ.

Կա Եաւրա տեղա ար տեղո՞ւ,  
 Կա Լալլիլլիլլ ր Լալլալլա,  
 Ալա յիլլե յիլլիլլ րիլլ Կիլլ  
 Կալլիլլ լալլիլլ Ե՛լլ լալլիլլ.

"The Irish is a language completely sweet,  
 In aid of which no foreign e'er did meet,  
 A copious, free, keen, and extending voice,  
 And mellifluent, brief; for mirth most choice.

Although the Hebrew language be the first,  
 And that for learning, Latin be the best,  
 Yet still, from them the Irish never was found,  
 One word to borrow to make its proper sound."

The Irish as spoken now has many foreign words.

## XXV.

A storm arose and the winds raged against them,  
 At the Cabiri, sacred to the son of Alcmena.  
 Between Melos and Ephesus,  
 Between Ortygia and the island of Crete,

## STANZA XXV.

<sup>a</sup> δ' for δο, the sign of the past indic, as of the infinitive, for δο ἀπὸ αἰθ.

<sup>b</sup> Also ἐξάτ, ἕλατ ἀηφάδ. "a tempest," ἀη, *intensitive particle* "very," φάδ, "long," ἕλατ ἡσπ, "great wind," "a storm."

<sup>c</sup> "Carbin" is a name the poet gives to a promontory on the south-east of Italy, and which, as we find by the third book of Virgil, was, with the whole territory, sacred to Hercules, the son of Alcmena. Strabo says, that in the city of that place was a colossus of brass to Hercules; that it was built by the celebrated Sysippus, Alexander's statuary; and that Fabius Maximus brought it to Rome, and placed it in the Capitol. Καρὰ taken literally, means "a head," also "a friend," it signifies also "a gammon," likewise a "headland," but somewhat *winding* or *crescent-like*. Hence Καρβίση, "a lofty headland," the promontory of Licinia, where Juno was worshipped. To the west of this promontory lay Scylla and Charybdis; the latter on the coast of Sicily, and the former on that of Italy. Καρβίση is better, though we allow the text to stand. The reading of a passage in Virgil leads to the true interpretation of Καρ-βίση, and only when we had a former note in print. Καρ-βίση, for Καρ-βίση, "stone-promontory." Καρβίη, mountains of Phrygia, in Asia Minor, on the coast of the Egean Sea; they lay south of Troas. Deities, called after them, were worshipped here, in a most obscene and wicked manner. This system of worshipping was practised in Colchis, west of the Caspian, and in Samothrace; especially in the latter place. These deities were supposed to be most powerful in their guardianship of sailors and warriors. Hence all chiefs and princes were initiated in Samothrace.—V. Her ii., 51. Strab. 10. Pan. ix., 22. There is much dispute as to who were those gods. The author evidently sets them down as ἡσπ Ἀλκίμηδα, "sons of Alcmena," daughter of Amphytrion, king of Mycenæ, and her mother was, according to Plutarch, Lysidice. She gave birth to twins, viz., Hercules by Jupiter, and Iphicles by Amphytrion.—V. Pantheon and Her. ii., 43. These are now called Guebres, as can be seen in Moore's Account of the Fire-worshippers, Caunter's Syria, and Egypt, &c. The horror the Clanna Fenius, or offspring of Milesius, conceived regarding them, leads to a belief of what the author (Doctor Parsons) of "The Remains of Japhet," states, when he says, that the Scythians who first colonized Ireland, believed in the one true God. Melos, lying between Candia and Peloponnesus, famed for minerals, iron and wines, much written about by Thucydides, ii. Pliny iv., 12. Sicily is clearly this island, which the translator of Keating ignorantly calls "Gothia." The comparison of facts leads to this opinion.

<sup>d</sup> Also ἀγυρ "and," ἰ, also ἰ, ἰηρ.



## XXVI.

Եօր Տցիլլա՝ ղա է-տօղ Ծ-տաերչաե,<sup>b</sup>  
 Եր Շարիբօր Բաշարա՛, Բաօղլա՛;\*<sup>c</sup>  
 Փօ Ել աղ Պարիսաճա՛\* Յօ Բլղղ՝ տաե՛ Լեյր,  
 Չ ՅրսալՅ րՅաօլե, րր ի ծ՝ա ղեյրեա՛.

## XXVII.

Փօ ճլաճաԲալ տալա՛ն ա շ-ճալալՅ՝ Կ-Երբեյլա,  
 Երր աղղ ա յ-ԲլօրՅալղ, Ծօ Յալլաեաճ Քեճր ծե,\*  
 Բսալղ Լե ՅալրՅե, ղար աղղ "Պլեյրլր"  
 "Պլե \*Եարթալղղե," աղղ ա՛ Ե-ՅաօլծեյլՅ.

<sup>c</sup> Օրտյլա, also called *Delos*, a little south of the Archipelago, and north of Crete, or Candia. The latter was, at a very early date, inhabited by the Milesians, whence some of them migrated to a place lying to the south of Troy, where they built Milesus, of which place was Thales, the celebrated astronomer. There is another small island called Ortygia, in the bay of Syracuse, south west of Sicily; there is a grove of that name near Ephesus. In the former the fountain Arethusa sprang up.

Melos or Milos is an island north of Crete. Ephesus, a city of Ionia, 50 miles south of Smyrna, in Asia Minor, celebrated for the temple of Diana, which was burned by Erostratus the night of the birth of Alexander the Great. Its architect was Ctesiphon. Its length 425 feet; its breadth, 220; it had 127 columns, each the gift of a king, Pliny xxxiv. 14. This temple was rebuilt, and continued to be thronged with votaries until the days of Constantine, when all Pagan temples within his realms were overthrown.

How beautifully does the poet group the places in regular geographical positions. Throughout the whole work can be seen a rich vein of talent, and refined literary taste, evidencing the polished learning of our anointed clergy at the very time that hell and wicked men conspired to annihilate prelates, priests, education, and the Catholic religion. (How vain are the efforts of weak mortals!) We are, in all these respects, at present, blessed be God, in a glorious position.—“*Deus nobis quis contra*”

## STANZA XXVI.

<sup>a</sup> Scylla—dangerous rocks on the coast of Italy. Charybdis, a whirlpool on the north-east coast of Sicily. Here the Trojans apprehended great dangers, against which Helenus, King of Epirus, warned them. Numberless pages of myths were written by ancient Greeks and Latins on this passage—Vid. Virgil’s *Æneid*, b. iii. l. 420; Homer’s *Odyssey*, b. xii. c. 15; յար, *sea*, ղսաճ, *red*; signifying that the monster lady had golden tresses.

<sup>b</sup> է-է, pro. *d*; written also է շաօրՅա՛, *pumping, boiling*; in compound Irish

## XXVI.

Between Scylla of the loud-resounding billows,  
 And the menacing,<sup>3</sup> perilous<sup>4</sup> Charybdis.  
 There was the mermaid melodious by his side (near him),  
 Her hair loose and she adjusting it.

## XXVII.

They made land at a bay of Hesperia,  
 It was then in Spain, in Biscay he was called King,  
 Got, for might, as name, Milesius.  
 Spanish Milo in the Irish.

words, the first vowel of the second part determines the quantity of the last vowel of the first to be either broad or slender. The same rule applies to words of more than one syllable, thus ; ρεατη-ατη-πιθε, "*mediator*," ρεατηρατη, "*a spindle* ;" in all other cases it is the last vowel of the first syllable that commands the following one, and so on to the end, thus ; ρετημε, "*a calendar*," the former being slender, the other is so. In order to carry out the above rule one slender letter may be used for another, and a broad for a broad, and even a slender for broad, or vice versa—it is so occasionally in Latin, as *olli* for *illi*, as in *Virgil*. But this commutation cannot take place when the letters are read radically ; for instance u cannot be substituted for α, being a radical part of that particle ; so, also, εα, in ζηεαηη, could not be commuted for γα, for then it makes ζηγαηη, the latter means "*sun*," the former "*jest*," the genitive of which is ζηγη. The derivation of ζηγαηη, ζηε, "*essence*," ετηη, "*fire*." ζηεαηη the η, being single, signifies "to engrave." We should have sooner remarked, that for the ease of the articulating organs it is necessary that a broad vowel come after a broad one, and a slender after a slender. Let any reader experiment on this theory and he must agree with us, thus : e, i. or i, e, there is but the slightest change of the lips from one sound to the other ; the same can be said of a, o, u, whilst there is a very perceptible change from e to o—from o to e (try it) whereas slender to slender, broad to broad, is graceful easy and natural. It is so in music—the movement from high to low notes, or vice versa, is distressing on the vocalist or instrumentalist.

<sup>c</sup> *Terrific, boiling Charybdis.*

<sup>d</sup> Βηηη means a *pinnaclé, hill, promontory*—figuratively, *pitch of the voice*. Its translation in the line is "*melodious*." βηηηηηηη means the same.

## STANZA XXVII.

<sup>a</sup> The copy has, in first line, ζ-κατατη, *city*, this could not be the true reading because strangers would not attempt a landing in it without first reconnoitering

## XXVIII.

Ἰαοὺ ἢ ἀνῆα ἢ μεανῖαλλ ῥῥῆνε,  
 Ἰαοὺ ἢ Βανθα ταμὰλλ ἢοῖν Ἰαοῦλιβ;  
 Ὁ ἡ-Ἐἰδῖρζεοῖλ κῖδδα ἢ Ὀ'Λαεζαῖνε,<sup>a</sup>  
 ἢ Ὀ'Κοβῆαιζῖ βῖνν' δὸ ῖννεαδ ἀρ ἔεαδαῖβ.

## XXIX.

Βῖλε,<sup>a</sup> Ἰαοὺ Βῖρεοζαῖν,\* ἀν Ἰῖ' ῖ ἄ ζαεῖτα,  
 'S ἄ ῖεῖρῖορ μακ δὸ βῖ ἢα λαοῖραῖβ,<sup>b</sup>  
 Δὸ ῖννεαδαρ ἢδδβῖντε δὸ ἢα δέεῖῖβ,<sup>c</sup>  
 'S δὸ ζῖλαῖ Ἰῖ ῖαῖρῖνῖζε ῖαῖραῖνε<sup>d</sup> Ἰῖεῖρ.

## XXX.

Ἰαοὺ μαῖε Βῖρεοζαῖν Ἰῖ,<sup>a</sup> ἢ ἄονδα,  
 Ὁ 'η-ῖ-Βῖραζαῖνῖα<sup>b</sup> ἔῖζ δ'<sup>c</sup> ἄ β-ῖεῖαῖν;  
 Ἰαοὺ δὸ Δανῖν<sup>d</sup> ζαῖν ταῖρεῖδ, ζαῖν δαονῖαῖτ  
 Ἐ δὸ ῖαῖρῖαδαρ Ἰῖ ἡ-αβῖδ,<sup>e</sup> ἀν ἄον-ῖεαρ,

the place. Again, there is internal evidence in the history of Spain, at the time, that there was not a *city* in that part of it, wherein they made a landing, unless we suppose that there was one built by the Phœnicians, said to have settled in Gadeira. (now Cadiz), more than 1500 years before Christ.

<sup>b</sup> ἄ ἡ-ζαοῖδῖεῖζ'; some would write ἀηη ἡ-ζαοῖδῖεῖζ', but the double η after α; in the proposition, is not at all requisite; the eclipsing η preserves the melody. It is inelegant to crowd language with letters that are not necessary; *nhayilig*.

## STANZA XXIX.

<sup>a</sup> This verse alludes to the council of the chiefs, held in Brogan's tower, in Galicia, in the north-west of Spain. The place is generally called Briganzia. Here, after mature consultation, it was decided, that the intrepid, learned and accomplished Ith (Ee), son of Brogan, was to go to Eire, to reconnoitre the country, in order that he might be able to inform his friends how best to attain their object. We are told in history, that, before he left Galicia, a sacrifice was offered to Neptune for his safe voyage. The translator of Keating mentions, that Ith (Ee) sacrificed when he landed in Ireland. This matter is written of at much length in the Book of Invasions. The poet here states that it was the uncle of Ith (Ee) and his children that sacrificed. We cannot ascertain upon what authority. We would be inclined to interpret the stanza thus—"Bile, and six other sons of Brogan, and their kindred," meaning

## XXVIII.

Adverse winds, and a cloudy (*foggy*) sky,  
 Wafted to Banba a time before the Gaodhalibh,  
 Renowned<sup>2</sup> O'Driscoll and O'Leary,  
 And tuneful<sup>3</sup> O'Coffey, that played on the harp-strings.

## XXIX.

Bilé, son of Brogan, the hero, and his kindred,  
 And his six sons, who were champions,  
 They made a sacrifice to the Gods,  
 And Ith took to the expansive plain of Thetis (*the sea*).

## XXX.

Ith,<sup>4</sup> the good<sup>2</sup> and noble<sup>6</sup> son<sup>1</sup> of Bilé,<sup>3</sup>  
 Came from Braganza to visit (*to explore*) ;  
 The Tuatha De Danaans, without beauty, without humanity,  
 Him did murder with despatch, *him only* (*the only man*.)

*Milesius* (son of Bilé), his sons, &c., assisted at the sacrifice. Bilé was the eldest son of Brogan, pro. *Broun*, the other sons were Broa, Fua, Meur-heivne, Cualne, Cuala, Blaa, Eivlenn, Nar, Ith, pro. *Ee*.

<sup>b</sup> ΛΑΟΨΑΨ, *Warriors*.—We have seen this word written ΛΑΟΨΑ, also ΛΑΟΨΑΨ, to agree with the last syllable of ΔΕΨΨ.

<sup>c</sup> A slender vowel, whether accented or not, is generally long before a dotted δ, or ζ, or ε, and indeed, with few exceptions, all vowels before aspirated consonants, will be found to be long. The few mistakes that would accrue from laying this down as a rule would not be worth noticing. For instance, ΨΑΨΑΨΨ is very short in Connaught, yet if sounded *maiuysheere*, it would be intelligible, and not very unmusical, this once understood, the accent might be often omitted, as ΔΕΨΨ—the accent and the letter *e* might be left out.

<sup>d</sup> This word means a large plain ; hence, metaphorically, the sea.

## STANZA XXX.

<sup>a</sup> *The good, and noble warlike son, Ith (Ee)*.—The reader can plainly perceive that *Ee*, here mentioned, could not be a son of Milé, or King Milesius, but his uncle, as he was the brother of Bilé, son of Brogan. The term “Milé” was used in Spain to denote the *Miles*, or warrior of the Latins. The Bourkes of Irish descent are fond of this name—there being rarely a family of distinction of that name that has not a “Milo.” Other families have the name “Myles,” thought to be a corruption of Miles ; but it is not ; for the Irish

## XXXI.

Do na1113<sup>\*a</sup> tar3 a bair<sup>b</sup> a 3aolta,  
 Jf fuaatnur feap3ac 3lacai3 na r3ealta ;  
 Thu3ada1<sup>\*c</sup> m3le m3onna,<sup>d</sup> nar breaa3ac,  
 3o b-fu13o3r m3o3ac3c 3f fu1, a1<sup>e</sup> \*e311c.<sup>e</sup>

of it is maol 113. Yet the true translation of these words is *bald king*. We cannot learn how Myles became the conventional interpretation of it.

O'Flaherty, in his *Ogygia*, tells us, that, the Milesians landed in Eire 1015 years before Christ, which was the fifth-year of Solomon's reign, but Keating, O'Halloran, Mac Curtin, and others say the Invasion was 1298 years before Christ ; of the world, 2737—after the Flood 1081.

1 The h after the b in this word is what is improperly termed the sign of aspiration, and causes the b to be sounded as the English *w* ; but before *e*, or *i*, it is sounded as *v*—thus, mo bhéul, pro. *mo vayul*, my mouth. The author of this poem, as may be seen, generally uses the dot as the sign of aspiration, which would be with more propriety denominated a melody, if we could so speak. The 1 before the a in the end of the word is inserted because the word after is a slender vowel—carrying out the rule caol ne caol 'r leac3a1 ne leac3a1, which is peculiar to all languages.

It may be here noted that b and m, at the end of words are in Munster always pronounced as *v*, but in Connaught nearly as *w* together, thus—la11, according to the Momonians, pro. *lhav* ; according to the Conacians, *lhawv*. There may be a few deviations.

c 3o=3o a—3o belongs to the verb after a (*them*), and is the sign of the infinitive mood in this passage ; it is also the sign of other parts of a verb, as was already explained. The English of a, in this place, is *them* ; it likewise signifies *her, him, its, who, which, that, to, in* ; is also a prefix of the tenses of the indicative mood ; is likewise a preposition.

d Tuatha De Danans, were either *persons* descended from Danan, a lady of a direct line from Nemedius, or, according to some antiquaries, tuac3a, *nobles*, de, or de3ce, *gods*, ban, *song*. This colony, agreeable to the last explanation, was divided into three classes—Nobles, tuac3a, *gods* or *druids*, bee (dhaye) or de3ce de ban, *gods of song*, or poets. They were a very learned race, and were, we might say, worshipped on account of their learning, especially in the necromantic art. For an exact account of them see historical notes and chapter on Round Towers.

e le abu3, *with despatch*, or *quickly*, vernacularly 3o t-apu3—ao1-fea1, pro. *ayunar*—this term, in this passage, signifies *the man*, that is, *the matchless hero*, or it means Ith alone was killed. We may remark that some copies have a11 a leaba3, *in his bed*. This is nonsense as we are told that Ith (*Ee*) departed from Carmody's sons, (A. M. 2736), brought up the rere of his 100 select men. As to the word ao1 fea1, it is supposed that it is identical with

## XXXI.

Report<sup>3</sup> of his death<sup>3</sup> <sup>1</sup>came<sup>2</sup> to his kinsmen,  
 And they became angry, having got the news,  
 They gave a thousand oaths, that were not falsified,  
 That they would get a kingdom and blood as an Eric.

ἰῆῆ-ῑῇῑ, ἰῆῆ ὀ-ῑῇῑ, ἀῆῆ-ῑῇῑ, ἀῆῆ ὀ-ῑῇῑ, but we think not, and we are of opinion that the latter words, denote *marriageable*, and the former is to be translated as above.

## STANZA XXXI.

<sup>a</sup> This word is comp. of πο, *to*, ἡ-Ἀῆῆ, *came*,

<sup>b</sup> Ἀ βᾶῖῑ (*wawish*), of his death—Ἀ, *his*, pro. as *a* in ask—fourth sound of *a*; this sound, even in English, is not carefully observed, it should be, as it were, *a* ask, the *a* to be articulated *twice* but *quickly*. Ἀ, *hers*—*a* in *hät*, or like it, very short—the ῑ in βᾶῖῑ, is the genitive sign, the nominative not having it.

<sup>c</sup> τ or τῆ is the same sound as *h*, thus τῑῑ, τῆῑῑ, pro. *hee*, *came*. It should have been remarked before now, that ῆ, placed before a word beginning with a vowel to prevent *hiatus* or *gaping of the mouth*, is exactly the same as the aspiration in Greek. Any one who has read a Greek grammar knows, that there is no such letter as *h* in the language; but that a reversed comma (‘) expresses aspiration, and the ordinary comma (‘) is the *lenis* or *gentle* breathing, not causing any change in the vowel over which it is set. A philological question very naturally arises here. Would it not be consistent with strictness to make the same distinction in Irish as in Greek? We will not assume to determine, but we must observe, that as the Greek ϖ is sometimes aspirated by having dot (‘) over it, so is ϖ, in Irish, in the end of some words. and the mark might be the same. In the Greek poets the aspiration was for some time neglected; instead of it the digamma was used—*n* was likewise used, and is still. But experience proved, that from the disuse of the aspirations, melody was lost and disphony had set in; the beauty of Homer was in a manner injured, and it was dreaded, that innovation would have completely destroyed the grand work of the Prince of Greek poets. Hence the use of the aspirations was re-assumed. Wherefore it is also clear the use of marks in the Irish dialect is necessary to protect and preserve its purity, as well as to facilitate its study. Wherever this was neglected, we know that we can find but the *heads* or *tails* of words in the *bastard* dialects of our sweet, vigorous language.

<sup>d</sup> ἠῑῑῆῆ. A stroke over ῆ makes it ῆῆ. ἰῑ—neither accented—pro. as short *i* in *nit*—ῑῑ, *eeu*, as cῑῑ, *keough*. Sometimes the letter *o* is used poetically, and then in such case the ῑ is sounded, as though *o* were not at all after it. It would be much better to reject it altogether in such places as ῆῑῑῆῆ and write ῆῑῑῆῆ.

## XXXII.

Ξλακαῖδ ἀν ἀρῆμ ' ῥ ἄ λοῖηζεαρ ζο ζλέαρδα,  
 Σεῖρρον\*<sup>a</sup> μακ<sup>b</sup> μακᾶητα, μεαρδα Ψηλερῖυρ  
 Σεῖρρον<sup>c</sup> μακ Βηλε,<sup>d</sup>\* ἡαρ β-ῥυρῦρ ἄ τ-τραεῖαδ,  
 Ἰρ κληη ἡῖε Ἰη,<sup>e</sup> δο καλλεαδ δον ἔεαδ δυλ,

## XXXIII.

Ἄ<sup>a</sup> ρῖηρρον\* εἰλε, ζᾶη ἀῖρρυρ, Ἐῖβεαρ,\*  
 Εἰρεαῖον ρυαῖρ μαῖ, Ἰρ Εαηδα,  
 Colpa<sup>b</sup> βυαη Ἰρ Ἀῖῖηρζῖη τρεῖζῖεαῖ  
 Ἰρ Donn,<sup>c</sup> δο καλλεαδ ἄ η-ῖαρῖαρ Βεαρρα.<sup>d</sup>

<sup>e</sup> ἔρῖε.—This name means a compensation for an injury inflicted. The Brehon laws inflicted an ἔρῖε proportioned to the crime and rank of the culprit. Capital punishment is an impolitic punishment.

## STANZA XXXII.

<sup>a</sup> We think that the word ρεῖρρον (sheshur), is an *interpolation* of some hand, who did not know the history of the sons of Milesius, or that the poet merely meant, that *only six* sons of Gollamh (Gollay) attended the Council in Brogan's tower. For we find in Keating, that *eight* sons arrived on the coast of Eire; these are their names—Donn, Aireach Fabhrudhe (Fuvrove), Heber Fionn, Amergin (Avereen), Ir, Colpa (the Swordsman,) Arranan, and Heremon.

<sup>b</sup> This would be μεῖε or μεε, if the word after it had a slender vowel in the first syllable. Eugene Curry, Esq., the well-known Celtic antiquarian, has made a very nice remark relative to this word, and, as far as we can know, original. As it stands in the text, he says it signifies *youthful*. We dont recollect having ever heard it sounded unless μακᾶητα, which means *generous*, whereas μακᾶητα is *youthful*. The former interpretation in this passage conveys exactly the idea of the poet, who intended a compliment to the young princes: but assuredly the term *youthful* would be a frigid one to express eulogy, that word being applicable to even the most *criminal* or *ignoble*, and at best means only a lad of about sixteen years. Persons may be *youthful* and *bad*, but the whole scope of the author goes to compliment the Milesian race, and, this taken into account, μακᾶητα might be a fair reading. *ῥεαρ* (*far*) μακᾶητα is used by the country people to denote a *kind, generous man*. μακ μακᾶητα μεαρδα is a high enlogium on the sons of Milesius, "the *kind, courageous sons;*" *kind* yet *fearless, humane* yet *intrepid*, is a most graceful expression, not to be surpassed by any poet who has ever climbed Parnassus, or wooed the Muses.

## XXXII.

They prepared an army, and their well-equipped fleet,  
 Milesius'<sup>5</sup> six<sup>1</sup> amiable,<sup>3</sup> stout<sup>4</sup> sons,<sup>2</sup>  
 Six sons of Bilé, who were not easily conquered,  
 And the<sup>2</sup> sons<sup>2</sup> of Ir, who was lost on the first landing.

## XXXIII.

Their other<sup>3</sup> progenitors, (*were*) without doubt, Heber,  
 Heremon, who found luck, and Edna,  
 Colpa, the valorous, and Amergin,<sup>5</sup> the virtuous,  
 And Donn, that was lost in the bay of Bere.

c The poet must have here, *metri causa*, written *Ujle*, for *bpeozan*, as we find by the authority already given that six sons of *Brogan*, or *Broan*, not his grandsons by *Bilé*, accompanied the expedition to have revenge for the death of their brother. Their names are *Breagha*, *Cuala*, *Cualgne*, *Bladh*, (*Blaw*), *Fuoid* (*Fooid*. *Murtheimbne* (*Murhevne*). Keating gives another, *Eibhlinne*, son of a *Breoghan*, but as he inserts another family between him and the 6th name, we infer this *Eibhlinne* (*Eviling*) was not a brother of the six. See Connellan's analysis on *Cinfodhla*.

d By this the author only means, that six sons of *Ujle* (*Beelay*) came to Ireland, *not that he had only six sons*.

e The sons of *Ir*, who was lost just as he was about landing, *céub dul*: in our own copy it was *céub cáč*, *first battle*, which is plainly wrong; for he was drowned on the coast of *Kerry*, and not killed in battle. This correction we have been enabled to make through the kindness of our friend, Professor *Curry*, who allowed us to see two copies of the poem in the *Irish Academy*, *Dublin*. The copies he showed us differ in some particulars from the one we have. Each of them has errors requiring to be removed by the aid of history, geography, etymology, syntax, and prosody. The laws of *Irish poetry* are very simple and beautiful. A knowledge of the *Greek poets* is a help in reading the bards of ancient Ireland. Without such a knowledge, a "mere reader" of the language would destroy poetry, as he would fancy errors where there are harmonious beauties. He would imagine, that *letters* and *syllables*, inserted or omitted, as the case may be, to suit the metre, would be a heinous offence against orthography, etymology, and syntax. His want of a knowledge of rhetoric would not allow him to recognise so *flagrant* a heresy as to use one case for another—one tense for another, &c. In fact, unless a man is naturally a good *Irish poet*, or that he is thoroughly acquainted with the laws of poetry generally, he is an unsafe guide in that respect, no matter how well he may talk, write, or read the language.



## XXXIV.

A. M. 2737  
A. C. 1298  
4035  
when Christ  
was born,  
according to  
some.

Ἄ c-constae<sup>a</sup> Ἰαρρυίδε<sup>\*b</sup> α η-ιαρταρ Ἐιρεανη,  
 Δο ἕλαcαδαν cαλαῖ<sup>\*c</sup> αἷς ἰηβιον Σῆρνε,<sup>\*c</sup>  
 Τα αἷς buη Cαρρῆν<sup>d</sup> φορ ζαν τραοcαδ ;<sup>e</sup>  
 Ἄη cμαῖς λέη<sup>f</sup> cαλλῖδ zo φαcμῦλλαc Eυνδα.<sup>g</sup>

## STANZA XXXIII.

<sup>a</sup> Their other ancestors doubtless were Eibhir (Eivir). This was Ir's son—and his only son, as far as his relation to Ireland. He must not be confounded with the son of Milesius. Hence, it is plain that the poet, in the thirty-sixth stanza, having used the word *cληη ἰη*, did so for metre. Homer and Virgil uses the like privilege—*plural for singular*. How often do we read the word *litora*, when *one particular coast* only is meant.

<sup>b</sup> We used to hear old men of the O'Brennan family derive their origins from Colpa. We cannot trace the fact. We plead ignoranc. Amergin was a poet. See O'Reilly's "Irish Writers," 1st page.

<sup>c</sup> Δοηη, another of the sons of Milesius. We have been unable to fix a rule for final consonants when they ought to be *single* or *double*. The only consonants we have found *double*, at the end of monosyllables, are *l, r* and *η*, and these only after short vowels. The letter *η* we have found double in the middle of some words. That chiefly occurs wherein the latter syllables begin with *η*, and in such like instances other letters are of course doubled. However, it strikes us, that whenever the final consonant has a heavy sound these three letters are generally written double, as *ιαρηη*, *ask*. Of this rule we are almost certain.—*Experientia docebit*. For rules of vowels see Grammar at end.

<sup>d</sup> An island north-west in Bantry Bay, on the coast of the County of Cork.

## STANZA XXXIV.

According to the Annals of the Four Masters, the children of Milesius landed in Ireland, A. M. 3500, that is 1694 years before Christ: 5194 the age of the world when Christ was born, as the above work records. Keating gives the landing as in A. M. 2737, A. C. 1298, 4035 being the age of the world at the Redemption, see page 106 of "Φορηρ φαγα αἷη Ἐηηη." He says that one of the best computations is 4035, as the world's age at the INCARNATION. However, he remarks that from the number he will differ a little. We therefore find that Criomthan (Creevhan), came to the Irish throne, A. M. 4023, and that, in the 12th year of his reign, Christ was born; therefore, in the year of the world 4035—see page 408 of the above work; Keating says, at page 318, Φορηρ φαγα—that fourteen years after the death of Heber, Heremon died at Argidross, in Iduah, Kilkenny, and this was in A. M. 2752; from this number take fourteen years, the duration of Heremon's reign, and there will remain 2738, in which year, on the kalends of May, the Milesians landed at the month of the Slaney, in Wexford harbour. Here their landing was prevented by the

## XXXIV.

In the county of Kerry, in the west of Erin,  
 They disembarked at the river Skeine,  
 There is at the end of Currawn, yet without decay,  
 The rock, whereby was lost sillily Enna.

Tuatha De Danons. Thence they steered S.W. to Inver Sceine (Kenmare Harbour); here, having disembarked, they marched to Sleev Evlinne, or Seev Phelim, in Tipperary; thence to Usneagh in Meath; MacCurtin Bishop MacCullinan, Polichronicon, and O'Halloran, agree very closely with Keating. Captain Philip O'Sullivan sets the fact down as 1342, A.C. We were anxious to fix the date of this fact.

<sup>a</sup> c-σoηcαε, pro. ζoηcαε.—*Gunthay* (in Connaught).—*Goonthay*, in Munster.

<sup>b</sup> Cɪar-riḡ—King Ciar. From him are descended the O'Connors and O'Brennans of Kerry.

"Port," Greek, *κίλτο*, to make port; Hebrew, "Cala," rested. Ἐπνε for Ἐπνεαση, by apocope. In the copy before us the word is cαrriuiḡ; we have made the change for these reasons: the word in the text suits the metre; again, we are of opinion that cαrriuiḡ is a massive rock, and may not be high or shelving, such as are the craggy barriers of our sea-girt isle—the imperishable ramparts, placed by the hand of providence along our shores, to beat back the fury of the angry element, and to serve as towers to an united people—if such we were—the more securely to resist, from their cloud-capped tops, the aggression of rapacious invaders.

<sup>d</sup> Currawn is a lake one side of the rock, and at a small distance from the river Skeine. There is a small river, we understand, adjacent, called "Enny," after Enna, one of the Milesian chiefs, who was lost here.

<sup>e</sup> ζαη τpαoαδ (gun thrayughoo), *without decay*, in another copy we have read lē pēαcuiηc, to be seen.

<sup>f</sup> Cαrriuiḡ, a massive rock, cpiuiḡ, a shelving rock—such as may be seen along the water's edge, near the Bailey light-house at Howth. The *Carraig* is seldom very lofty, though it may be vast, whereas the *craig*, or *crays*, are often very elevated and precipitous. They are then designated *cliffs*. Lofty rocks or eminences, but not of wide dimensions, are sometimes called αλ-βηη, *rock-promontories*, as there are some promontories not of rock. Hence, Albany, as that country abounded in *rocky head lands*, or αλ-βανη, *white rocks*, as there used to be a perpetual snow on their tops before they were reclaimed. Thus αrcluiḡ, means *rocky angle*, or *corner*, an appropriate name for *Cnoc Heremon* now *Fort St. Michel*, a most romantic rock, in form of an island, on the coast of Normandy, in France.

It could also be called αrcluiḡ, *rock wall*, the natural rocks ascending from

## XXXV.

Do<sup>a</sup> bġ tġġur<sup>b</sup> baġġioġan aġġ an taeb-ġġ\*  
 D'ġaġġ ġac beaġ dġob<sup>c</sup> aġġ a<sup>d</sup>\* cēġle,  
 A ġ-aġġm fēġġ aġġ feaġ a ġēġme,  
 Do<sup>e</sup>\* ġabaġġe maġ aġġm aġġ ġuġ Ēġġe.

the base to the summit like *walls* or *brachia*, arms. This must be the Δġġġġ to which St. Patrick alludes in his "Confessions," as it *could not be the Clyde*, in Scotland, which can be seen in our notice of the saint farther on in this work, to which the reader is referred.

<sup>a</sup> CġġġA—sometimes written CġġġA; ġġ, dġ = ġġ. It is on this account that a Connaught man always pronounces London, *Lunnun*; however, when ġġ belongs, the one to one syllable, and the other to another, each letter has its own sound; also, when d is used, an eclipse d is sounded, and the letter after it is silent, thus, Δġ Δġ-ġ-dġġġ = *ig in nhorus*, n-horus must be pronounced, the tongue being in the position as in the word *the*. The O'Haydens claim descent from this prince.

## STANZA XXXV.

<sup>a</sup> dġ bġ—In these three words, the English of which is "He was," we have an example of the simplicity of the Irish, when compared with Greek, Latin, French, &c., the verb dġ bġ remains invariable; add mē, the English will be *I was*; add cū, and you have *you were*; and so on by adding the pronouns—not so in the other languages mentioned, the verb and of course the pronouns are varied, that is, a different pronoun prefixed to a different form of the verb. This serves as an example for all the Irish in all the tenses, active and passive. Another instance of its comparative simplicity in the present tense active, buaġ—add mē, cū (*thou*), ġē (pro. *shay*), ġġġ (pro. *shin*) ġġb (*shiv*), ġġab (*sheeud*), and you have *I strike, thou strikest, &c.* The Latin runs thus—each person, both verb and pronoun, having a different form—*Ego cædo, tu cædis, ille cædit, &c.*—the English as above. The Greek—*Εγω τυκτω, τυ τυκτις, ε τυκτι, &c.*—English the same as before. French—*Je frappe, tu frappes, nous frappons, vous frappez, &c.* Italian—*Io frappo, tu frappi, egli frappa-e (frappes) noi frappiamo, voi frappet e, eglino or egli frappono*—the translation is already given. It is unnecessary to collate farther. Hence it is seen that the Irish, comparatively speaking, is easier than other languages; but the fact of its not being commonly in print, instead of manuscript, has made it appear difficult of attainment. Another circumstance has tended to make it seem difficult. Signs and contractions were much used in olden times, resembling in a manner our present system of shorthand, rather phonography. This was almost unavoidable, there being no printing, and all public and private documents, works on literature, science, arts, poetry, &c., being of

There were three queens in that<sup>8</sup> quarter,<sup>7</sup>  
 Each<sup>2</sup> woman<sup>3</sup> of<sup>4</sup> them<sup>4</sup> asked<sup>1</sup> of<sup>5</sup> her<sup>6</sup> husband,<sup>7</sup>  
 Her own name during his reign  
 To give as an appellation to Inis Eilge.

necessity to be preserved, solely in MSS. No nation under the sun produced so many, such varied, learned, and important works, without the aid of printing as did the Gael—though English Vandalism has left us only a mere remnant of them—the more valuable—like the best of the people, having been exiled or destroyed. But Providence has still preserved to us the materials for an Irish literature. The language, like the Catholic faith and people, could not be rooted out of the soil. They are indigenous. Had printing not been applied, when it was, to the Greek, we would be less acquainted with it than foreigners are with the  $\Sigma\alpha\omicron\upsilon\delta\iota\lambda\acute{\iota}\varsigma$ .

De for do é, of him, of it. We find it sounded with the accent when the o is omitted, as in the latter form, this word is the past tense, indicative  $\epsilon\alpha\zeta$ , or  $\epsilon\alpha\zeta\alpha\iota$ , to find; it must be carefully distinguished from  $\epsilon\upsilon\alpha\tau$ , cold. Some writers mark the u long; this we think is not necessary, as it is always long before  $\alpha$ , and sounded oo; the letters *us*, in this word, are a corrupt extension of Miles, "warrior." How it originated we cannot say, but use has now established it. Spanish Miley, or Mile,  $\Delta\eta\eta\tau\ \alpha\ \eta\text{-}\Sigma\alpha\omicron\upsilon\delta\iota\lambda\acute{\iota}\varsigma$ , the  $\eta$  is by prosthesis placed before the letter  $\Sigma$ , a hyphen is placed between them by modern writers—this is not wrong in this place. The Greek poets prefix, affix, and infix, without scarcely any marks. The Irish bards did the same, as melody demanded—they left the rest to the grammarian. At the same time we are bound to remark that some transcribers and writers of our vigorous, euphonious tongue commit grave errors in uniting words that should be written separately. This they do, because they are pronounced together. French words are commonly sounded as if they were only one, yet who would jumble them into one—thus, "qu'est ce que disent les journaux," pro. *kesk dis lay journō*, "what is the news?" "qui est ce qui," pro. *ki ay ski*, "who;" how ridiculous it would be to write the above phrases "questceque cequi;" "il est en haut," pro. *eslay aino*, yet no one would write the phrase so. So it is in the Celtic. In fact, in almost every language some words are so spoken that in sound they seem as if but one, yet it has never been known that a scholar wrote or transcribed them as such. And though a licence may be extended to poetry and to manuscript, yet in prose and in printing the less the licence the purer and better will be the language.

The following notes were intended for another place, but were overlooked, as well as the previous one:

Spain was called Hesperia. The Scythians called places west of themselves *Iar, Iber, Iberia*, "west." The Greeks called places westward, Hesperia—

## XXXVI.

Fodla,\* Banba, a n-ainm, ir\* Éinne<sup>a</sup>  
 A t-triur fear do tuir anhéirfeact,  
 Mac Cúill, mac Ceact, ir mac Fíne,<sup>c</sup>  
 J 5-cait<sup>d\*</sup> Tairtíonn<sup>e</sup> a cailleab zo léir iad.

## XXXVII.

Ó crúeab an domáin zo maibin an lae rin<sup>a\*</sup>  
 Trí míle bliazán fairne cúig céuda,<sup>b\*</sup>  
 Ní deacaid ó 'n n-zleo de cloinn Whilerur,  
 Ait Éireann, clann Jn, ir Éibh.<sup>c\*</sup>

from *Hesperos*, "the end." In the copy which we saw were written both *Éarraig* and *Biorraig*—the latter word we have kept and omitted the former. This we did, feeling that Dr. O'Connell had not used both words.

The passive-past may be sometimes same as the active participle, as *cearab*, *tormenting*, *do cearab*, *was tormented*. The consuetudinal present form is formed by adding *tar* to the root—thus *lar*, *to light*, pas. pres. *lartar*, *I am in the habit of being lighted*; or by placing the past participle after *bjom*, as *bjom larda*.

*Onra*, also *anra* (*anrab*) *tempest, error of sky, alias, deluding stars*—Gr. *Σφαῖρα*. Lat. *Sphæra*.

The *h* in this place is prefixed to prevent the hiatus—it is but an aspirate. In fact it is in every language. How common is the practice even amongst educated English persons to pronounce words without the aspirate "h."

*Bilé, son of Brogan*.—It was this Brogan who built the great tower in Galicia, north of Spain. In this tower council was taken to be revenged on the Danaans for the death of Ith, pro. *Eeh*.

*Breoguin*, or *ain*—the *j* is inserted as the sign of the genitive in words whose terminations are *an*, *on*, *on*, *ur*, *ar*, &c.

*Sa = 'r a, and his kindred*.—*Bilé* was the father of *Golamh*, pro. *Gollhawv*; in Munster, *Gollav*. *Miles* or *Milesius*, in Latin.

*Bjom loraab, I am used to be lighted—to be burned*. *léigcear an roirzeul 5ac aon domnac*—The Gospel is usually read each Sunday.

*Taim*, or *tamé cearba, I am just now tormented, that is, this very moment*. This *past present* form (so to speak) is formed by adding the past participle to the auxiliary verb. It corresponds, I might add, with the Latin perfect passive which is made up of the past participle and the auxiliary *Sum*—*Gallia est divisa*, "Gaul is divided." However, this passive form of the verb is translated as the Latin present passive. There may be found some variation from

## XXXVI.

Fodhla, Banba, and<sup>b</sup> Eire<sup>c</sup> were their<sup>3</sup> names,<sup>4</sup>  
 Their three husbands fell together,  
 Mac Coll, Mac Ceacht, and Mac Greine,  
 In the battle of Tailtean they<sup>8</sup> were<sup>5</sup> all<sup>7</sup> lost.<sup>5</sup>

## XXXVII.

From the creation of the world to the morning of that day,  
 Three thousand years, besides five hundred, (*was the period*),  
 There did not go from the fight of the children of Milesius  
 But<sup>1</sup> Heremon,<sup>2</sup> and<sup>b</sup> Heber, (*and a*)<sup>3</sup> son<sup>3</sup> of Ir.<sup>4</sup>

this rule which the reader will himself be able to understand. The passive voice of Irish verbs is much easier than that of Greek or Latin. In both these languages each person of the present, imperfect, and future indicative, both active and passive, is different—not so in the Irish, the verb or participle (the latter also being varied in Greek and Latin to agree with the persons) continuing invariable in these tenses as well as the participle in compound tenses—the pronouns alone being placed after the verb, in simple tenses, and after the past participle in compound tenses.

Ἐῖοι, *to praise*, the *o* having a middle sound between short *δ* and short *υ*, as the same syllable in the name *Molloy*. Ἐῖοιταρ, ηῖε, εῖ, εῖ, ηῖη or ρηη, ἦ, ἦ or ἦο, *I am praised, you are praised, &c.* Hence it is evident how easy is the Irish passive verb. For sounds of vowels, &c. beginning, see Grammar of this volume.

This word is the Latin *rex*, “king,” the Celtic term is ρῖḡ = ρῖ, sometimes ρῖοḡ or ρῖαḡ, if a broad vowel follow it.

<sup>b</sup> See note on the Tuatha de Danaans and the landing of the Milesians, where this stanza was explained *in extenso*, also note on first stanza.

<sup>c</sup> ḡḡoḡ = *theiv, of them*, ḡḡḡ = *thoughiv, to them*.

<sup>d</sup> Δ, (*his, their*), pro. as *a* in “hat:” when Δ denotes *her*, or (*their*) the latter possessive pronoun referring to females, the letter is very much compressed, nearly to *i* in “hit.”

<sup>e</sup> ḡo, Δ, ḡe, cum are used as signs of the infinitive mood, the two former are sometimes treated as relative pronouns as well as possessives, also they are prepositions. This has been noted already; however, in didactical instruction repetition is often useful.

## STANZA XXXVI.

<sup>a</sup> The history, here alluded to, was given in a previous note.

<sup>b</sup> Cuḡll, Ceacḡc, ḡḡeḡe, genitive cases, with the slight attenuation of *ḡ*.

## XXXVIII.

Na Mhuimh<sup>a</sup>: uile do zeinead<sup>b</sup> ó Éibhir,<sup>c</sup>  
 Ó Éinearhoir, clann Néill ne céile,  
 Ó fliocht Iu, buð mhór zéille,<sup>d</sup>  
 Clanna Ružraide njanac, éizre.

<sup>c</sup> *Tailtean*, near Kells, in Meath. These old names of places, rivers, lakes, and persons are imperishable, actual monuments—facts, which are internal evidences of the Scythic colonization, and of Ireland's great antiquity. See second volume, Chapter on Round Towers, and Preface.

## STANZA XXXVII.

<sup>a</sup> The variation of time between the author of my poem we have already alluded to, and said that it was not to be wondered at, that authors would differ in their chronological accounts, whereas it is not agreed upon, how long our Redeemer was on earth.

O'Flaherty makes the time from the Creation to Milesius' sons expedition 2934, being 206 years later than Keating. Burns' "Remembrancer" agrees within a few years of Keating. By O'Flaherty's calculation, therefore, the plantation of the Milesians is 200 years later.

Calvagh O'Moora or O'Moore, a nobleman of great landed property, and a great antiquarian, makes the landing of the Milesians to be 2934, A.M., from the Deluge, 1277, including twenty-one years of Abraham. There intervened, as O'Flaherty asserts, according to the Annals of Donegal, 980 years between Partholan and the arrival of the children of Gollamb (*Gullav*.) 968, according to the Book of Cluanmacnois, and 965, according to himself. The computation given in the poem we find in the Annals of the Four Masters, who have followed St. Jerome in his Chronicon of Eusebius. The Septuagint computation, according to St. Jerome, is 2242 years from the Creation to the Deluge; from Deluge to Partholan's arrival, 278 + 2242 = 2520. Therefore, as according to the Annals, the Milesian Invasion took place in 3500, A.M., there was an interval of 980 years between Partholan and the Milesians. From the arrival of the children of Milesius to the Birth of Christ, according to the same Annals of the Four Masters, there elapsed 1694 years, which thus appears; age of the world, 5194, at birth of Christ as the Annals have it, arrival of the Milesians, 3500, according to same authority; Milesians arrived in Ireland 1694 before Christ was born; add to this, backward to Partholan, 980; therefore 2674 years is the period that Ireland was inhabited before the Christian era. We have given authorities—unquestionable. O'F. thus computes;—the Flood 1656, A.M.; Ark floats, 1; Partholan arrives 312 after Flood; 1969, A.M.; add 965; Milesian Invasion, 2934, A.M. Such is his computation. But the Psalter of Cashel, the Book of Invasions, and "THE

## XXXVIII.

The Momonians all are descended from Heber,  
 From Heremon, the O'Neills, and all their kindred—  
 From the race of Ir, who was of great glory, (*many hostages*)  
 Clan Rory, hospitable,\* learned.

\* Because they entertained the bards.

REMAINS OF JAPHET," by the distinguished antiquary, Doctor Parsons of London, A. D., 1767, all confirm Doctor Keating's account, as also MacCurtin and O'Halloran, viz. A. M. 2787, B. C. 1267—4004. MacCurtin, in his "Vindication of the Antiquity of Ireland," agrees with the computation of 2786 given by Keating. As we are satisfied that the last named authors were best acquainted with the native tongue, and were, consequently, better able to explore (and proved they explored) the critical walks of Irish Chronology as contained in our native writers, we are convinced that more reliance is to be placed on their account than on that of moderns, who know not the Gaelic, and who, therefore, theorize on what they hear from others, that can—if they so please—deceive them. Some mercenary writers affect a great love for a knowledge of our antiquities, yet they will not devote themselves to study the vehicle on which they can ride up to the source. They look for knowledge in this way, in order that they may find wherewith to draw their lamp-black brush over the bright character and fame of our illustrious ancestors. But when they will have looked through the telescope into the vista of past ages, and if they will not allow prejudice to dim their mental vision, they must confess that England, even in Christian days, and all parts of Europe, will present to their view a bloodier picture of internal discord and family murders than can be found in the history of Ireland, when yet she sat in the darkness of infidelity. In our worst pagan days we had no *infant* princes murdered in a tower to place a debauched and deformed uncle on a ricketty throne; nor had we in such days a father married, as is said, to his own daughter. These are unnatural acts, perpetrated scarcely by brutes, and from which even their instinct has been known to recoil.—See Preface, also note to *Stanza vi.*

Ireland had, indeed, in pagan times, witnessed domestic strife, but her ignorance of the true God, who was then known only to the Hebrews, goes to extenuate the acts, which were still fewer and less criminal than those of other nations of olden times. However, we are to write, that the moral law of nature has given to man principles, that condemn murder and robbery, and other criminal deeds. We shall let Justin, a very old and respectable Latin historian, whose words are supported by Herodotus, in his fifth book, speak for the Scythic race:—

"Hominibus inter se nulli fines; neque enim agrum exercent: nec domus illis ulla, aut tectum aut sedes est, armenta, et pecora semper pascentibus, et



## XXXIX.

Ἄρ ἰομαδ\*<sup>a</sup> ἡῖς ἡεακτμαρ, ἡδῶηεακ,  
 Τῖζεαρνα τῖηε, ἡρ δαοῖηε ἡεαῖηεα,  
 Φαῖς ἡρ φλαῖτ<sup>b</sup> ἡρ φῖλε φαοβηακ,  
 Θαῖηῖς αῖρ ζακ ταοβ δο ἡ ἡεῖδ ρῖη.

per incultas solitudines errare solitis. Uxores liberósque secum in plaustris vehunt, quibus coriis imbrium hyemisque causa tectis, pro domibus utuntur. *Justitia, gentis ingenis culta, non legibus. Nullum scelus apud eos furto gravius: quippe sine tecti munimento pecora et armenta habentibus, quid salvum esset, si furari liceret? Aurum et argentum non perinde ac reliqui mortales appetunt. Lacte et melle vescuntur. Lanæ iis usus omnino ignotus: et quanquam continuis frigoribus urantur,<sup>7</sup> pellibus tamen ferinis tantum utuntur. Hæc, continentia illis morum quoque justitiam edidit, nihil alienum concupiscentibus. Quippe ibidem divitiarum cupido est, ubi, et usus.<sup>8</sup> Atque utinam reliquis mortalibus similis moderatio, et abstinentia alieni foret! profecto non tantum bellorum per omnia sæcula terris omnibus continuaretur; neque plus hominum ferrum et arma, quam naturalis fatorum conditio raperet. Prorsus ut admirable videatur; hoc illis naturam dare, quod Græci longa sapientium doctrina, præceptisque philosophorum consequi nequeunt; cultosque mores incultæ barbaræ collatione superari. Tanto plus in illis proficit vitiorum ignoratio, quam in his cognitio virtutis.*

CAP. III.—Imperium Asiæ ter quæsilvere, ipsi perpetuo ab alieno imperio aut intacti, aut invicti mansere. <sup>2</sup> Darium, regem Persarum, turpi ab Scythia summovent fuga: Cyrum cum omni exercitu trucidaverunt: Alexandri Magni ducem Zopyriona pari ratione cum copiis universis deleverunt: Romanorum andivere, non sensere arma. Parthicum et Bactrianum Imperium ipsi condiderunt. Gens et laboribus et bellis aspera: vires corporum immensæ." *What a noble character, even in its primitive state. Those who carp at Ireland's fame, because of her former feuds, will learn through a retrospect glance of Grecian history that that immortal old land was, during the most brilliant periods of her renown, a vast theatre of internecine strife, bloody feuds, and continuous revolutions. Such was almost the universal system of mankind in days, that have long since merged in the great ocean of time. We will not here refer to England's history, but refer the reader to the preface of this volume. It will be seen on a close inspection of our history, that fewer feuds existed here than in any country of antient times. The influence of MORAL FORCE has, of late, swayed the minds of statesmen, and the WAR PRINCIPLE and physical force rejected.*

<sup>b</sup> "ϕλαῖη," not "ἡακ," is used for melody, either denotes "a son," though the former is generally applied to children or posterity.

## STANZA XXXVIII.

Να ἄηηηηηης ἡηε.—The author here says, that all the original Momonian

## XXXIX.

Many a king, lawgiving, brave,  
 Chief of territory, and people holy,  
 Prophet, and prince, and poet, satirical,<sup>1</sup>  
 Were descended on every side from *that*<sup>7</sup> *line*.<sup>2</sup>

clans were descended from Heber—the son of Milesius; that of Heremon came the clans of O'Neill and the other illustrious families of Ulster, as the O'Donels, the O'Canes, O'Dohertys, the royal Mac Guires, O'Gallaghers, Mac Manamans, Mac Mahons, Mac Donnells, and that from noble Ir, who was drowned at Scelig Michel, off the coast of Kerry, sprang the magnanimous chiefs of Emain, the bravest and most renowned of whom were the O'Rorys, in Armagh, CLANNA RORI, or RUDRICIANS, (See many of the name in note under 29th Stanza). Heber was the only surviving son, to whom was given the territory, now called Down and Antrim, and his posterity got Desmond—the present Cork and Kerry.

ΚΛΑΝΝΑ ΡΟΥΡΙΑΒΕ, ΠΙΔΑΤΑΚ, ΕΙΣΤΕ.

The O'Rory clans, *hospitable, learned*.

Only about twenty-five of this tribe swayed the sceptre of Ireland, but their renown in learning and arms was unequalled. They had a continental fame for seven centuries, during which they were the dominant power. Doctor O'Connell would ignore the existence of the Ithians in South Westmunster, but that is an error, as their posterity are there to this day.—The O'Driscolls, O'Coffeys, O'Crowes, or Cruos.

<sup>b</sup> ζεινηαδ—Sometimes this word suffers *apocope*, and is written ζειη, 'ζειη ζειηε'. In almost every respect we have found the structure of the Irish and Greek to be nearly the same—and no wonder, as Gael, son of Gomer, the Professor of Greek, digested the Celtic. When we say "Gael digested," we mean only, that he gave languages an *educational* shape, not that he made them, being aware that God himself radically instituted them. Hence, the dignity that has ever been accorded to the knowledge of languages. Every other science, or species of knowledge, except revealed religion, has been devised, produced, and acquired by man's industry, but the *primitive* tongues were *directly* given by The Omniscient to mankind. How sublime and noble must not, then, be the science of speech. What the stuccoed fresco is to the noble mansion, such is lingual education to the man. It refines the manners, it cultivates the taste, it purifies the motives, it engenders self-respect, which ensures a just regard for others, it elevates the thoughts, it gives birth to high aspirations, it creates energy, it removes sordidness; it superinduces self-reliance, it produces and fosters an innate love of virtue, it keeps alive an undying patriotism, it checks vice, teaches man his own nothingness compared with the Creator, and finally it sublimates all the ideas.

<sup>c</sup> This word is asserted by St. Fiech.

## XL.

Ar uaca fjolaib Fjannab Eneann,\*  
 Fionn mac Cumall\* mic Aine mic Treine,\*  
 Diaimuid do njob luc ir leinneac,<sup>d</sup>  
 Ar\* rionnir mic Ailin' o Dan Eadain.\*

<sup>d</sup> *Of many hostages, and figuratively, of great power, also of great generosity.* Fjal, the genitive case of which, as well as nominative plural, fjolle is a *hostage, a human being*; fjall, a *pledge, as clothes, cattle, lands, gen. sin,* and nom. plu. fjll. The posterity of Ir have been generally the most eminent of the Milesians.

## STANZA XXXIX.

Ar iomaib, pro. osummoo — ar, another form of ir, it is. Or ir—written phonographically—

*Is amoo nec rochtour roinnugh,*  
*Theurna theera, iss dheene abesce,*  
*Foy, iss foyee iss feele fbecorugh,*  
*Hanig ar gagh theev dhuu vavil shinn.*

A=aw; o, u=oo before aspirated consonants, e, r=ay, ee in the same place, hence the accent is not necessary, ja, re, ru, =su, therefore the accent over r is not required.—Sometimes a, b, u are thrown in after r by the poets; this makes the pronunciation a little confused: thus Fjonn, in which the o is a poetic insertion, as Fjon would be a better word.

<sup>b</sup> Fajis, ir fjalt, ir fjle, *prophet, priest, and poet.*—This stanza would seem descriptive of the Irian clans, who continued formidable until the (*avium malum*), division weakened them, when some of them migrated to Conmacne, which comprised Tuam and the adjacent lands in Galway, in Connaught; some to Leit, Queen's County, others to Desmond, South Munster—they were called Glana Ruad-rig (*Rosares*), the *red king*.

• *Cutting of rather sharp,* is the natural import of faobnac.

<sup>d</sup> Thatline, viz., from Ir.—*From him was Ollav Fholla, as great a lawyer as was in days of yore.*—See Preface. The poet does not mean that the Fians or Irish militia, were all the offspring of Ir, but only the bravest of all; uaca "from them" has reference to Heber, Heremon, and Ir.

## STANZA XL.

• Fjannab, by *paragoge*, for fjanna, being the dative plu. for the nom., the same occurs frequently in Homer, as metre required. Uaca, pro. ooha, *from them*; fjannab, the dative case for the nominative fjanna or fjne. We have often heard Irish preachers address their flocks, a feannab, instead of a fjn—where the dative was used for the vocative case. Virgil uses *urbem* for *urbs* to suit the metre: "*Urbem quam statuo, vestra est.*" Homer abounds in instances of poetic licence in giving one case for another. Eneann sometimes written Ejjonn.

## XL.

It is from them have come the Fenii of Erin,  
 Fion Mac Cooil, Mac Art, Mac Traon,†  
 Dermot<sup>1</sup> the swift and bouncing‡ and nimble,  
 And the ancestor of Mac Allen from Dun Eadin,

Some persons, unacquainted with our annals, look on the Irish Fiana as fancied beings. Never was there a more erroneous impression. They were the national militia to guard our shores against invasions; they were not to interfere in the strifes of the native princes and chieftains. No nation on earth could boast of a more courageous army than they were. Keating gives a full and interesting account of them. See history of them in our second volume—also Miss Brooke's collection of Irish Poets. Lovers of romance and dealers in legendary writings, did much harm in having attributed to some of them impossible deeds; so much so, that many doubted that there was such a body, though no human fact is better sustained by history and tradition. The reader will be amply recompensed by referring to some of our annalists for their history, which, we regret, it is not possible for us to insert here at any length. Keating is the most accurate. They are the chief actors in the Battle of Magh Lena, by Professor Curry. We are satisfied that the Fenii were so called after Fenius, who founded the University in Seanair, in Mesopotamia, in Asia.

<sup>b</sup> *Fionn Mac Cumhail* (Cooill) was the son of Muirne Munchaomb (Fair Neck); her father was Teige or Timothy, the druid of a princely family of Bregia, a district of Meath, extending to the County of Dublin. His father, Cumhall, was, according to our author, the son of Art, the son of Trein Mor (Treynor). But, according to others, Cumhall was son of Baoisgne (*smooth-palm*), from Clanna Baoisgne, or Leinster Militia.—See Annals Four Masters. However, our own opinion, founded on fact, is, that Baoisgne was only the ancestor, not the father. Fionn was the sixth in descent from Nuaghadh Neacht (Nooa Neacht):—Nuaghadh, 1; Baoisgne, 2; Trein, 3; Art, 4; Cumhall, 5; Fionn, 6. The curious must have recourse to Mac Firis' grand antiquarian researches for the exact pedigrees of the Fenian chiefs, whose existence is clearly established by unquestionable authorities. However, if modern Pyrrhonists take pleasure in doubting, or—we should have said—seeking a pretext to make others doubt, clear facts, let them indulge that morbid taste. Forsooth, because feats stupendous or ridiculous have been attributed to the heroes of old Eire, there never existed such men. These *quidnuncs*—these *know-everythings*—these *doubt-all-things*, might as reasonably argue thus:—Ridiculous things have been recorded by Livy of Romulus and of Rome, by Virgil of Æneas and Dido and Troy and Carthage, by Homer of Menelaus

Gall\* mac Mhóirna doǵhíod éirleac,  
 Caoilte,\* Oigean, ir Oirín éreac,  
 Flar Donn mac Anncearpa Béara,\*<sup>b</sup>  
 Ir Conán Maol, fear millte na Feine.

and Helen of Sparta, &c., therefore, these persons and these places existed only in the brains of a silly historian or wild bardic novelist. Now, who would not laugh at such drivelling sceptics. The Rev. Dr. Drummond, says, "the era of Fionn and the Fenians, is as distinctly marked in Irish history as any other event it records." At A.D. 283 in ANNALS FOUR MASTERS, is recorded that Fionn O'Basgin fell at Ath Brea, near the Boyne. O'Baoisgne, and Fionn Mac Cooil represent the same person. In the book of Ballymote and Lecan, are given the pedigrees of Fionn, Oisín, Gall, and other Fenian chiefs. Now such authentic and grave works would not have recorded the names of fabulous kings.

As to Nuagadh Neacht, he was so called from the fairness of his body. "Sneacht" means "snow"—hence the term implies, that he was fair as snow. He succeeded O'Edersgcoil, or O'Driscoll, as monarch of Ireland, A.M. 3970, or about thirty-four years before our Redemption. He gained a victory over O'Driscoll in the Battle of Almhain, or Allen, in Kildare. His rule was only of six months' duration. He was descended of Breanain Teffia (Teabhadha), of the line of Heremon. He fell by the sword of Conaire the Great, son of O'Driscoll, his predecessor. From this Conaire, were the Dalriadas, in Scotland. It may be as well here to explain the term—*Riada*—Conaire II., who reigned after "Conn of the Hundred Battles," whose predecessor was *Cathoir* (Caheer) *Mor*, was married to Conn's daughter, the princess Sarah, by whom he had the three Cairbres, or Carberry's: their names are Cairbre Roighfada, the eldest, Cairbré Bascoin, and Cairbré Muisg. Bascoin and Muisg had, the former, territories in Clare, and the latter, the country to the east of him. The Collas—the sons of Eochaidh Dubhlein (Eagha Duvlayn), by Oilean (Ilhain), daughter of the king of Albania—and the posterity of Cairbré Roighfada (*Riada*) *Longamanus*, fled from Ireland, for refuge to the court of their grandfather, A.D. about 315.

The father of these warlike, ambitious (the word Colla may signify either *ambitious* or *carnal*) youths alluded to, was brother to the reigning Irish monarch, and took the crown which the bravest of them, *Colla Uais* (noble) placed on his own head, though he did not wear it long until himself and brothers were expelled the kingdom. Their relative, Muireadhach Tireach (Murecugh Theerugh), or Murty, regained, having ascended the throne of his

## XLI.

Goll Mac Morna, who made havoc,  
 Kielty, Osgur, and Usheen (*Ossin*) the wonderful,  
 Glas Dunn, Mac-an-Chearda Beara,  
 And Conan, the bald, *the unlucky mau of the Fenii*—

father. It was from this monarch descended the *Clanna Neill* (or O'Neills), and those of the same tribe in Connaught. They were all Heremonians. Such is the learned Keating's account of them. It may be interesting to the reader to learn the derivation of *Dailriada—Roigh* (Ree),—the part of the arm between the wrist and the elbow;—*fada*, long. Hence the contracted form, *Riada*. His hands reached below his knees. Hence the word *Rontes* as applied to districts in Antrim, see Annals of "Four Masters," in several places by Doctor O'Donovan.

There was another *Dall* (tribe called *Arada*) *Arrae*, called after *Fiaghra* (*Feeughra*), *Aradia*. These occupied the eastern parts of Down and Antrim, and never left Ireland; the former *clan* inhabited the western parts of the same counties. See Annals of "Four Masters," A.M. 2250, 2859, and A.D. 10-106, and many other places. In A.M. 3099, the river *Fneac* *Abal* (now *Newry*) sprang up between the two countries. The *Collas*, after three years' stay in the land of the Picts, returned to Ireland, and, instead of punishment, received generous forgiveness, and the greatest marks of friendship from the monarch "Tierach." He gave them men and arms, to enable them to make conquests for themselves and their children. They invaded Ulster, and destroyed the splendid palace of *Eamhain* (*Evan*), which was built 350 years before the Christian era. This is the time assigned.

<sup>c</sup> *Al* for *asur, ocar, acur*, dif. from *ar*, "it is," in the first line. *rinshir* (*shinshir*), ancestor of *Mac Allen* of *Duneden* or *Edinburgh*, in *Scotland*. This agrees with *Hector Boetius*, *Keating*, *Charles O'Connor*, *O'Flaherty's* "*Ogygia*," and other antiquarians, of whom *Rev. Dr. Keating* is the most venerable, and most learned—though *O'Flaherty* is the most critical and accurate.

<sup>d</sup> See Historical Notes.

## STANZA XLI.

<sup>a</sup> *Goll*, (or *Gaul*), son of *Morna*, the word *Mac*, frequently a descendant. He and *O'Fionn* had their forces drawn out in battle array, when *Fergus*, the Fenian poet, by his persuasive eloquence, reconciled them. *Goll*, son of *Morna*, king of *Connaught*, killed *Eugene Mor*, on the field of battle, and thus *Conn* became sole monarch. See battle of *Magh Lena*.

*Dearta*—a promontory of *Cork*, now *Berehaven*, so called from *Beara*, daughter of *River*, king of *Spain*, and wife of *Eoghan More*.

## XLII.

Déir na mjozáct do cúir ari aoncoir,  
 Jr Tuacá De Danan do leazad 'r do triacéad,  
 Ní, faraoir ! do lean do Shaoidealuir,  
 Déirníz imnear eatarra,† jr céad<sup>a</sup> olc.

## XLIII.

Eirir Eóžuin Mhóir jr "Chonn,<sup>a</sup> cúz céad éad"  
 Anuar do mizneadar dá leic d'Eirre,  
 Déirníz zleo nar b-furur a rēireac,  
 Jr an do carllead, zan ariroc, na céuda.

## STANZA XLII.

<sup>a</sup> Céad olc—this word can be written also céub or céb, the last, as being the simplest, I prefer; vowels, not necessary for the integrity of words, ought not to be used. Some ignorant persons think that céad and céub ought to be translated as—*first*—the other—*hundred*. This is a mistake, as they can be written either way, to signify either "hundred" or "first." References to authors will shew this. It might as well be urged that the *pupil* of the eye—*pupil* a learner—and *pupil*, a minor—and many such words ought to be spelled differently, because there is a different meaning attached to them; céad oic could mean a hundred evils. This has reference to the quarrel generated between Heremon and Heber, through the ambition of Heber's Queen, and of Tea, the Queen of Heremon, daughter of Luidhaidh (*Lhooa*) "a *qua*" Louth. She gave name to Teamar, or Tara, *Tea-mur*, "the palace of Tea." An ancient poet has stated that the two young Milesians ruled the nation in peace and happiness for twelve months, the Boyne and part of the Shannon at τῖς Clíona, in the west of Clare, forming the boundary of their respective territories. But this division is not agreed upon by other antiquaries, who assert that the bipartite division did not take place for many years after the reign of these princes. Of that hereafter. The cause of dispute was this;—Heber Fionn had two grand rich valleys—at that time when the country was covered with woods, water, or bogs—these were of great value; they were beautiful and extensive. But as Heremon had one in his kingdom, Heber's wife, prompted by excessive vanity resolved to become mistress of that one with her own, that thus she would be in possession of the three finest and richest valleys in Eire. On the other hand, Tea, wife of Heremon, boldly told him she would reject him as a husband, if he did not uphold his dignity. The consequence was, the two brothers, with their armies, met in the plain of Geishel, in King's County, in dread array, wherein Heber and three of his principal officers were slain. This was, alas!

† For "eirir iad," between them.

## XLII.

After having put the nation in order—  
 And weakened and subdued the Tuatha De Danaans,  
 There arose a dispute and a first<sup>s</sup> evil<sup>6</sup> between<sup>s</sup> them<sup>s</sup> (*fourth  
 line in Irish*),  
 A thing, alas ! that has attended the Gaeliv. (*third line in the  
 Irish.*)

## XLIII.

Between Owen Mor and “*Con of the Hundred Battles*”  
 When they made two parts of Eire  
 There arose a dispute which was not easy to arrange ;  
 It is in it were lost, without revival, the hundreds.

the first fatal division amongst the Gael in Ireland. Heremon was then sole monarch, A.M. 2738. Between that period and the birth of Christ, we calculate 1283, that number being the difference between Heremon's accession, as sole monarch, and 4021, the earth's age, when man's redemption was announced by the birth of our Saviour, as some chroniclers have it.

## STANZA XLIII.

\* *Conn, who took.*—This ellipsis of the *relative* is in frequent and elegant use, at least in Connaught. LABAIRI ME EIRIIR URIGIB R COZAN BI ANN, (*Lhowir may idher breeid s Owen vee on*) “I spoke between Bridget and John, (*who*) were there.” The relative often refers to the latter noun only. Attention to this peculiarity of it will render the understanding of some clauses very easy. Between Eogan (*Owen Mor*), and Conn, *who* gained a hundred battles. The manner of connecting the sense of the verse is this :—There were many bloody battles between these most valorous and illustrious princes—in most of them Owen or Modha—Mogha—was victorious, until Owen became master of one-half the island. It was then that the bipartite division—known as Leath (Lhagh) Chuinn—and Leath Mhoda, took place—*Conn's half* and *Mhoda's half*. For Eogan was also called Mhoda, besides two other names. From Dublin to Galway was the line of demarcation—the northern part being Conn's, and the southern Owen's. I should have said that the mother of the latter was Beara, daughter of Heber Mor, son of Mioidhna (Minna), king of Castile in Spain, and that his father was Modha Neid ; Conn, of the Heremonian line, and Owen of Heberian. Conn was designated as of “The Hundred



## XLIV.

Βιοῦ ζῶ παδάδαρ λαη δὸ δασηνάετ,  
 Κορητάε, αβαρητάε, ταβαρητάε, κρηιζτεάε,<sup>a</sup>  
 Νη παρη ροιρη ηη κρηιδημη η-Ἐρηρη,<sup>b</sup>  
 Ἄετ δηαοιδεάετ ηρ δεαμηηαιζεάετ ηρ φαλληράετ δεεεε.

## XLV.

Do jab Jupiter iomað zelle,  
 Mar dia flaitir ηρ αααηηη αηη-ἔηηεαηηε ;  
 Neptune η α δία αη αη μηρη δηασηηαιζηη ;  
 Pluto<sup>b</sup> αη ηρησηη, ηρ ηη', αη αση'αη.<sup>c</sup>

Battles," because he triumphed over the provincialists in many a hard-fought battle. He made *Cruachan*, in Roscommon, his grand provincial palace, but, after, as *monarch of all Ireland*, he visited Tara, where he fell by the hand of an assassin, prince of Ulster, whose name is Tivbraidhi Tireach (Thivreei Theeragh). Fifty ruffians, disguised as women, hired for that purpose, attacked him, when he was taking a solitary walk, unattended by his guards or courtiers. But it must be here remarked that success forsook him, since he himself caused the death of his rival, Owen, as some chroniclers have it, on the very morning that they were to fight a pitched battle in Magh Leana. His brother-in-law fell by the hands of the invincible Goll, son of Morna, a Connaught Fenian chief. They flourished in the 145th year of the Christian era. O'Halloran denies, that Owen fell by the sword of Conn, and says, that Goll slew both Owen and his Spanish ally and brother-in-law in open fight, just as the day appeared. The fame of the glory of two such champions and of their posterity, reached far and wide, and was the fertile theme for bard, poet, and other writers, from their time down to this day. And I grieve to have to say, that some of the leaven of division, fomented so many centuries hence, still is visible in this unhappy land. Whereas men ought to reflect, that each province has had its good men and its bad men. It is *training* and *nature* that form the character, not the *soil*. Oh, may heaven grant my countrymen the spirit of mutual toleration and an oblivion of unchristian feelings and jealousies. Irishmen of every province and of every creed can only prosper and be happy by union and by love. In unity consist the welfare and security of society. How expressive these words of the poet :—

## XLIV.

Though they were full of generosity,  
 Valorous, beneficent, munificent, virtuous,  
 There was not the light of the faith in Erin,  
 But druidism, diablery, necromancy or sorcery.

## XLV.

Jupiter<sup>3</sup> <sup>1</sup>had<sup>2</sup> many<sup>4</sup> vataries<sup>5</sup>  
 As God of heaven, and earth.  
 Neptune, the God of the expansive<sup>6</sup> sea,<sup>6</sup>  
 Pluto of Hell and of wealth, *and he but one man.*

Ab! why will kings forget that they are men,  
 And men that they are brethren? Why delight  
 In human sacrifice? Why burst the ties  
 Of Nature, that should knit their souls together  
 In one soft bond of amity and love.

## STANZA XLIV.

\* Homer does not contain a more beautiful or sweeter passage than this stanza. The alliteration and rapidity of the second line is hardly to be equalled. The flight is lofty as an eagle's, the language is vigorous as that of Oisín, and sweet as that of Fergus, the Fenian bard.

The system of worship practised by the Irish people when pagans, was the most harmless as well as the most exalted and rational of all pagan nations. See the Earl of Rosse's learned work in vindication of the antiquity, enlightenment and civilization of ancient Ireland. His Lordship's work should be in the hands of every antiquarian. See also chapter on Round Towers in this volume.

## STANZA XLV.

\* It would be as improper to write  $\Delta \eta\text{-}\eta\eta\eta\eta\epsilon\alpha\kappa\tau$  as "u nhomme," for "un homine," though sounded as *oonum*, one man.

† Some antiquarians hold, that Jove was not worshipped here; but this is mere assertion against authority, and likewise opposed to the fact of the worship of the Pagan Irish being identical with, and in a measure, similar to that of Greece and Rome, as can be collected from what we have written elsewhere on ancient art in Ireland. Such was, however, only partial.

‡ He was God of Hell and riches—thus implying that the abuse of riches leads to his dark realms.

## XLVI.

Գ' ածրած ասծ ծյօծ ծյա նա Յրէյնե,<sup>a</sup>  
 Կսծ քլե աւ Կ Կաւ ԿՅսր Կաւտա ;  
 Պար, Բաւսսր, Կսրծ յր Քիւսր  
 Աքոլլօ շիւ քար ծյա նա քէլլե.

## XLVII.

Գյա նա յ-ճարնե Բսլքան քէւլ ծսծ  
 Քան, ծյա քսաւսլլիճե 'նա ք-քաւրաւ ;  
 յսո, Քալար, Բէսսր, Կէտր,  
 Եքէւ\* Բեանթարծ նա քարիայճե<sup>a</sup> լէյէ.

## XLVIII.

Գ'էր Կրիօրծ ծօ քեաւտ Կ ք-քոլսրն<sup>a</sup> ծաւնծա<sup>b</sup>  
 Գիա քիսծսրն քրի-քէյծ յր քէյրնե քէսաձա,  
 Պիւրիծ<sup>c</sup> Պիւրիւ, յի' Գիալիսաձա,<sup>\*a</sup>  
 Գօ ճլսար ծ 'ն Կօրն քար-ար ծ' ար քաւրաւ.

## XLIX.

A.D. 432.

Կելքրիսր ան Քարա յաօրնճա,  
 Գօ քսր Քարնաւ<sup>\*a</sup> քսճարն 'ր Կ քէլլնե,  
 Ար քէ ծօ քեաճարն Գիսաձաւտ ծաւնծաւտ,<sup>b</sup>  
 Երա<sup>c</sup> Երիօրտ յ ք-քիւօւսիծ Երիւսրն.

## STANZA XLVI.

<sup>a</sup> The ancient Irish worshipped whatever was thought to be *fire*, as the *sun*, *moon*, *stars*. They thought the sun gave life, vegetation, &c. We cannot find history as to the assertion here made, that they worshipped Bacchus; they were a temperate people, though they used generous wine. They adored Orpheus. See Chapter on Round Towers.

## STANZA XLVII.

<sup>a</sup> Some copies have յօծիւլլ նա քրիայճե լէյէր. "*Craglia*."—Dr. O'Donovan spells it Aowhill (see A. F. Masters, A. D. 1013), and Kil. Arch. Society, July 1856. The like spelling is adopted in the 2nd vol. of the Ossianic Society, also in Kil. Archæological, for July, 1856. However, Mr. O'Donovan has made the word to be so spelled, though he first writes *acihinn*, but he gives no reason or no authority to support this change; he may, of course, have met both words, but may they not represent different beings? Our learned

\* Vowels before aspirated consonants are long.

## XLVI.

Some<sup>2</sup> of them<sup>2</sup> adored<sup>1</sup> God<sup>4</sup> of the<sup>5</sup> sun,<sup>6</sup>  
 Another<sup>2</sup> part<sup>1</sup> of them,<sup>2</sup> the moon and stars,  
 Mars, Bacchus, Cupid and Phebus,  
 Sage<sup>2</sup> Apollo<sup>1</sup> as God of (the) Wisdom.

## XLVII.

Vulcan,<sup>4</sup> of the blackmouth<sup>5</sup>, as God<sup>1</sup> of Smiths,<sup>2</sup>  
 Pan as Deity of Shepherds,  
 Juno, Pallas, Venus, Thetis,  
 The Sybil, the prophetess of the hoary rock.

## XLVIII.

After Christ came in a human<sup>7</sup> body<sup>6</sup>  
 Two years, thirty and four hundred (432)  
 The pigboy of Milcho, king of Dariada,  
 Came<sup>1</sup> from<sup>2</sup> Rome<sup>3</sup> back to our ransoming.<sup>7</sup>

## XLIX.

Celestinus, the holy<sup>4</sup> Pope,<sup>3</sup>  
 Sent Patrick and<sup>4</sup> his<sup>5</sup> clergy<sup>6</sup> to us,<sup>7</sup>  
 It was he who taught the Incarnation (*the Gospel*),  
*Jesus Christ* to the people of Ireland.

friend tells us that *Ibheul* is a corruption. Had he referred to an old manuscript to confirm his assertion he might have gained credence, and would have done a service; if he felt confident in his remark he should have added that *Ibheul* or *Aordhfheull* was not to be met with in any writing before the 18th century. See historical notes on this stanza.

## STANZA XLVIII.

<sup>a</sup> c—c=5, c-columm daenba—5ulllqq, *dheena*: when a letter is eclipsed or mortified, an aspirate over it is not requisite, thus a η-buqqe=in *inhuinne*, in a person.

<sup>b</sup> See Historical Notes.

<sup>c</sup> *Milcho* was a chief or a prince of the country, called *Dalariada*, comprising part of Down and Antrim, &c.

<sup>d</sup> That is, St. Patrick. The star refers to Historical Notes at end of this book, on our Saint's life.

## L.

Ծօ ծիծր ծրօւջեաճ, յր՞ ծեամայր յր ծժիճ,  
 Ծօ ծարծ և լեյմծ յր և յ-ծօւրնե լերծա ;  
 Ծօ ճլօւծ աղ յւճ. յիծ յար ծեաճար և ծեղար,  
 Պաճ լեյրճ, Նիլլ Նաւիճյալլաւճ, Լաճարնե.<sup>b</sup>

## LI.

Ար շրսած աղ շարած ար և յիճիօծար,  
 Փարն ծ 'ն յ-ժարն ծօ ճար աղ ճարիճ ;<sup>a</sup>  
 Փիա ճեարն աղ շիճ լարած աղարնիճեաճ  
 'Տ և շ-ժ յաճ ծօլիճիճ ծ և Փիա<sup>b</sup> ճիլլեաճ.

## LII.

Ծ'եաճլա ճարա ծօ ծիճ 'ն և շ-ճար ծաճաւճ,  
 Տարնալաւծ\*<sup>a</sup> ծար յիճ յա ճիլլե ;  
 Ծօլիճեաճ աղ ծար. 'ր յիճ ծարճ ար Յիճիճ,  
 յր աղարիճ ծօ ճար ծիճ ճար, յարնա.

## LIII.

Ծօ ծի 'ր աղ՞ Պարնայր յարն ծ, յօ ճարնաճ,  
 Շարնար ծ'արրօճարն ծարնաւճիճ, յարնա,  
 Ալլե<sup>b</sup> յար յր Փիաճլար Փիլլե,  
 յարնար յար յր Շարնար Շիլլե.<sup>c</sup>

## STANZA XLIX.

<sup>a</sup> Patrick was consecrated in presence of Celestine, A. D. 431, came to Ireland in the next year—the first of Sixtus, A. D. 432.

<sup>b</sup> ոծ, ոշ=ոն, thus ծօւրնաճ=theenught, humanity, or INCARNATION.

<sup>c</sup> յօ=es : this being understood there is no need of the ' over յ ; but when the o is a mere poetic letter—not radically necessary—the յ is short as i in *hit*, the same is true of either vowels in the positive. *eu=ayu* at all times—the accent is not requisite—but in elementary books these marks are useful. The best Greek and Latin grammars of the present day use marks to guide the young student in reading these languages, but this is the case only in initiatory works.

## STANZA L.

<sup>a</sup> Observe the frequent use of յր instead of *այսր*, (*and*), by our poet ; but a slender vowel mostly follows. In fact, the melody of our sweet language demands it, and the curt colloquial style of our peasantry enforces it.

## L.

He banished druidism, necromancy, and idolatry,  
 He baptized children and adult<sup>7</sup> persons;<sup>6</sup>  
 The<sup>3</sup> king<sup>4</sup> <sup>1</sup>submitted<sup>2</sup> tho<sup>5</sup> that<sup>6</sup> was<sup>7</sup> hard<sup>7</sup> to<sup>8</sup> effect,<sup>9</sup>  
 O'Leary,<sup>5</sup> the slothful<sup>2</sup> son<sup>1</sup> of "O'Neill<sup>3</sup> of the nine<sup>4</sup> hostages."

## LI.

Hard was the test on which they settled :  
 A person from a (*each*) person to put into one house,  
 Both ends of the house to set fire to over them together, (*at*  
*the same instant*) [worship.  
 And he who would not be burned, his God *they were* to

## LII.

Lest charms were in their clothes  
 They exchanged dress with each other,  
 Burned *was* the druid, and it lighted not over Benin (*St. Benignus*)  
 And then was given a judgment, righteous, holy.

## LIII.

There were in (the) Munster before him, with (*of*) diligence,  
 Four bishops, blessed, holy,  
 Ailbe<sup>1</sup> of Imley, and Declan Deisey,  
 The humble Ivar, and learned Kiaran (*Kieran*).

<sup>b</sup> *Laoghaire (Leary)* was rather inclined for Christianity, but was never a true Christian. The poet hints as much in the third line; history tells us so.

## STANZA LI.

<sup>a</sup> This fact is mentioned in some of the lives of our saints. Greater miracles were wrought in his favour. The almost simultaneous conversion of the island was itself a stupendous miracle.

<sup>b</sup> This is exactly the accusative case of *hoc*.

## STANZA LII.

<sup>a</sup> An English word.

<sup>b</sup> Saint Benignus was a pupil of St. Patrick, and his successor in the See of Armagh. He wrote many Irish poems still extant. He was author of the "Book of Rights."—See notes on Patrick.

## LIV.

Տօ ԼԱԾԱՐ ԵՐԲԱ ԵՄԼ ԱՐԻ ԵՄԼ ԼԵՐ,<sup>a</sup>  
 ԿԻՅ ՏՕ ԼԵԱԾԱՐ ԻՐ ԵԱՇԱԼԼ ՄԱՐ ԶՐԵՅԵՆԵ,  
 ԿԻՅ ՏՕ Ա ԵՅԵՇ ԱՊԿ Ա<sup>b</sup> ԵՐԵՅԵՐՈՄԻ ԱՐ ԶԻԱՕԸԼԱԿ,<sup>\*</sup>  
 ԲԱՐԻԱՐ ԱՐ ՏՅՈՆ ԼԱՊ ԱՆ ԼԵՐԻՅՈՒՐ.

## LV.

ԿԻՅ ՏՕ ՇԵԱՐԱՐ<sup>a</sup> Ը՛ԱՊՄԱՊՊԱԿԵ ԶԱՕԸԼԱՇ,  
 ԿՕ ԵՐԵՅՇ ԶՕ ԲԼԱՅԵՐՅՈՐ ԶԱՇ ՏԱՇԱՐՆ<sup>b</sup> ԲԱԵՐ ԼԵՐ ;  
 ԴԵԱՐԵԱԿԸ ԵԿԻՆ, ԵՕ ԵՂ ՊԱԵՄՇԱ,  
 ԶԱՐ ԵՐԻ ՇԵԱՐԱՐ ԵՕ ԷՅՅ ՊԿԱՇ ՊԵ<sup>c</sup> ԸՕ.

## LVI.

ՊԵԱՅԼԱ ՇԵԱՐ, ԻՐ ԵԱՐԵ ԻՐ ԵԱՅՅԱԼ,<sup>a</sup>  
 ՊԵՐԵՐԻՐԵ ԵՕ ԼԱԿՅ ԱՐ ԶԻԱՕԸԼԱԿ,<sup>b</sup>  
 ԿՕ ԶԵԱԼ ԱՆ ՏԻԼԵ Ա ՇԱՐ ԱՐ ԵՂՈՒ,<sup>\*</sup>  
 ՇԵԱՇՇ Մ-ԵԼԿԱԾՈՆԱ ՈՐՈՄ ԼԱՐԱԾ ՊԱ ՐՐԵՂՈՒ.<sup>c</sup>

## LVII.

ԿՕ ԶԵԱԼ, ԱՆ ԸԱՆ ԵՕ ՈՅՅՈՒՆԵ՝ Ը՛ ԱՐ ՊԱՕՄԱՇՇ,  
 Ա Ե-ՐԱՊԵ ԱՆ ԵԱՐԻ ԶԱՇ ԵՄՊՈՒՆ<sup>a</sup> ԵՄԱՐԲԱԾ,  
 ՈՕ (ԵԱ Մ-ԵԼԿԱԾ Ա Շ-ՇԱՐ) ՊԱ ԵՐԻ ՈՐՈՄՈՆ ԵՅՅՅՈՆԱՇ,  
 ԱՆ Ե-ԱՊԱՄ ԵՕ ԵՐԵՅՇ<sup>b</sup> Օ ԻՐՈՄՈՆ ՐԱԵՐ ԼԵՐ.

## STANZA LIII.

<sup>a</sup> ՕՐ ԱՊԿՐ ԱՊ—as before noted, the article is set before names of countries ՇԵԱՐԱՐ—It occurs to us that this word should be ՇԵԱՐ, as it means simply *four*, whereas ՇԵԱՐԱՐ signifies *4 men*.

<sup>b</sup> After ՈՐՈՄ the pronoun *e* is short, elsewhere it is long *é=ay*

<sup>c</sup> Ailbe or Ailve, Bishop of Emlý, in the time of King Ængus, when St. Patrick visited that province, which was then not composed of the same counties as now. Deighlan or Deicolus (Ceile De), the pious, was bishop in the country of the Desies or O'Deisles, County Waterford. Ivar of Begerin, and Ciaran of Saigar. Ciaran is called *the learned*, because he was eighteen years in Rome, and taught theology therein.—See notes on St. Patrick in this volume.

<sup>d</sup> This was an epithet of pre-eminence for learned ecclesiastics, though in its literal acceptation it signifies a scribe or scrivener, a scholar, as also a clergyman or cleric.

## LIV.

Jesus<sup>3</sup> did speak, face to face, with him,  
 Gave him a *book* and crozier as jewels,  
 Gave him to be judge\* over the Gaeliv,†  
 Watching on Calvary<sup>4</sup> the moon of the Last Desolation.

## LV.

Granted to him four Irish<sup>5</sup> souls<sup>4</sup>  
 To bring to heaven each Saturday free with him ;  
 Evin, that was blessed, asserts,  
 That<sup>1</sup> the son<sup>6</sup> of God<sup>7</sup> did give <sup>2</sup>twelve<sup>3</sup> to him.<sup>8</sup>

## LVI.

Lest the cunning wiles or danger  
 Of Antichrist would rest on the Irish,  
 He promised a flood to send on Eire  
 Seven years before the burning of the sphere.

## LVII.

He promised,<sup>1</sup> the<sup>2</sup> poem,<sup>3</sup> (*that*) was<sup>4</sup> made<sup>4</sup> for<sup>5</sup> our<sup>6</sup> sancti-  
 fication<sup>7</sup>  
 (*That,*) at the point of death, each person who would say,  
 Or, (if he were in danger,) the three last<sup>9</sup> verses,<sup>8</sup>  
 The (*his*) soul to bring from purgatory free with him.

## STANZA LIV.

<sup>a</sup> See notes on Seachnall's and Fiech's hymn. As Moses will sit, on the last day, as judge over the tribes of Israel, so will Patrick over the Irish.

<sup>b</sup> Hence Saturnus, Saturn. Literally *in his judge*.

## STANZA LV.

<sup>a</sup> We think *ceacair* would be a better word.

<sup>b</sup> See Colgan and St. Evin's life of St. Patrick ; also the life of Deighlan.— See note on Stanza liii. *De, g, of Dja.* *o* is to be aspirated in every genitive case, except *De*.

<sup>c</sup> "*Three fours* did give."—The author writes *three* fours rather than *twelve* to suit the metre.

## STANZA LVI.

<sup>a</sup> The reader's attention is called to the melody of this beautiful line.



## LVIII.

Ἡ-ἰμῆν Phadruiz a h-aiym a n-ḡaoidéiz,  
 Do nízne' Seachall\* mac Daibearca,  
 Aca rí azumra d' meabairi ré cêile,  
 Ir d'orduibzim<sup>a</sup> a beic az fearaib Éireann.

## LIX.

Dhá céad tré ríob earroz zán cêile ;<sup>a</sup>  
 Cúiz míle razarit, díada, déirceac ;  
 Seact c-céad eazlaiz do nízne' an naoimra,  
 Tré ríob bliadan do máiri ré i n-Éirynn.<sup>c</sup>

## LX.

Ar iomad maizdion, briaizidzeal,<sup>a</sup> beuraç,  
 Do zlac rboil 'r do nízne' treideanur ;  
 Deazanaç, canonaç, cléirneac,  
 Do nízne' an fear do nuzað cum déizdeairt.<sup>b</sup>

## LXI.

An niozact uile do túllead<sup>a</sup> cum naoimçact,  
 Bí eazla zac la ir zmad Dh ac a ;  
 An fead do máiri tear an çreid, zán triaocad,  
 "Oilean na naoim," do b' aiym air éirynn.

See St. Ciaran's (of Saigar) prayers in behalf of Ireland, in Historical Notes, stanza liii.

<sup>c</sup> The fulfilment of this promise is not opposed to the promise, that there would not be an *universal* deluge—nor to the decree of an universal fire. The Father of Nature has made exceptions, and can make exceptions from a general rule. See notes on Seachnall's hymn in this volume. The paraphrase of this verse is this. Patrick promised, that any person who would say at his death this poem—Seachnall's—or in case of necessity, three last quatrains, he would free his soul from Purgatory, that is, the soul would not go there.

## STANZA LVII.

<sup>a</sup> We think this word ought to have two η as the accent falls on that letter ; but no dictionary spells it so.

<sup>b</sup> How like the Latin *ferè* is this word, having the same signification.

## LVIII.

Patrick's<sup>1</sup> hymn, its name in Irish  
 Seachnall<sup>2</sup> 'wrote<sup>3</sup> it—the son of Darerca,  
 It is with me (*I have it*) in memory, all,  
 And I do order the 'men<sup>6</sup> of Ireland<sup>7</sup> to<sup>8</sup> have<sup>4</sup> it.

## LIX.

Two hundred *and* sixty bishops without wives,  
 Three thousand priests, holy, poor,  
 Six hundred churches this<sup>6</sup> saint<sup>7</sup> established,<sup>4</sup>  
 Sixty years he lived in Ireland.

## LX.

It is many a virgin, fair, graceful,  
 That took the veil and made abstinence ;  
 Deacons, canons, *and* clerics,  
 The<sup>3</sup> man<sup>4</sup> *who* was<sup>5</sup> born<sup>6</sup> with<sup>7</sup> happy<sup>8</sup> lot,<sup>9</sup> ordained.

## LXI.

The kingdom all did rush to sanctity,  
 There was fear, each day, and love of God in them ;  
 As long as lived the warmth of faith without decay,  
 "Island of Saints" was the name of Eire.

## STANZA LVIII.

<sup>a</sup> This word proves, that the writer was a bishop. *I direct or order*—the language of a man invested with spiritual authority. No layman would use such a term. A layman may *advise* but not *order* in spirituals. See this hymn and notes on it, in Seachnall.

## STANZA LIX.

<sup>a</sup> 347 *céile* at the suggestion of a friend, a change was intended, but reflection made us see that the author's words are those of the text, showing he celibacy of the clergy; not *le céile*.

<sup>b</sup> The number of years was thirty-three, on the authority of Rev. Doctor Lanigan.

## STANZA LX.

<sup>a</sup> The most eminent was St. Bridget of Kildare, who wrote an Irish poem in honor of Patrick. She was aunt of Cogitosus.—See Ware.

## LXII.

'Sih mar caitheadar fealað zo feunmar,  
 No zur caradar Danair d' a nêrluzað,<sup>a</sup>  
 A loingear laidri lan do laecairb,<sup>b</sup>  
 Do buaird' aiz tamall i c-ceannar na h-Éireann.

## LXIII.

Do raor Brian Boroihe Banba o daorbriuid,  
 I c-caé Chluanacairb Aoihe an ceurda;  
 Jr anh do marb, (zid cailleað e féin leir),  
 Laoéirb Loclann uile le h-aon cáé.

## LXIV.

Déir na niozácé arír do íaerib,  
 Jr buannar Loclann rtopað le h-aen-cáé,  
 Thuiz clann na c-cairb n-aire d' a céile,  
 Uz dozad 'r a creacáð na m-bairte 'r d' a raebad.

<sup>b</sup> A man may be a cleric, though not a priest; those in *minor orders*, are called clerics.

## STANZA LXI,

<sup>a</sup> Filleað was in our copy; the verb in the text is in another copy; it is a more general term than Filleað. The poet uses a figurative word, cúilleað. The people, as well the penitent apostates as the pagans, rushed, torrent-like, to adopt the doctrine of Saint Patrick, though, by all accounts, the Apostle had much to contend with before he gained many converts. But when the conversion once began they *flooded* to receive the holy faith of Rome. Mr. Williams, a worthy antiquary, writes that he has a copy of "The Dirge," in which is "írlleairb," "*dropped into.*" Decidedly this word conveys the sense which Doctor O'Donovan, in a note to the *Annals of Four Masters*, expresses, viz., that it was only gradually—or, to so speak—one by one, the people dropt into the faith. By írlleairb it is implied that some had relapsed into idolatry. Hence it would seem, that there were many Christians in Ireland before St. Patrick, though Palladius did not succeed. "Returned to righteousness," intimates that many had fallen away. The seed that Palladius planted had almost died away, or was choked up with the weeds of Paganism, as happened in Goa, and other parts of India, after the death of St. Francis Xavier. Subsequent Missionaries found Paganism and some principles and practices of Christianity mixed up together. There is undoubted authority to shew that

## LXII.

In that manner they spent a space of *time* happily  
 'Until' the Danes<sup>4</sup> came to oppress\* them,  
 In<sup>1</sup> strong<sup>3</sup> ships<sup>2</sup> full of warriors ;  
 They gained *for* a time a head in Ireland.

## LXIII.

Bryan<sup>3</sup> Boiroimhe<sup>4</sup> did<sup>1</sup> free<sup>2</sup> Banba from<sup>6</sup> thraldom<sup>7</sup> A. D. 1034  
 In the battle of Clontarf *the* Friday of Easter ;  
 It<sup>1</sup> was<sup>2</sup> in<sup>2</sup> it<sup>3</sup> *he* killed, <sup>4</sup> (though<sup>5</sup> <sup>6</sup>himself<sup>7</sup> was<sup>6</sup> lost<sup>6</sup> thereby,<sup>9</sup>)  
 The host of Loughlin, (*nearly*) all by one fight.

## LXIV.

After the kingdom again he freed  
 And the triumph of Denmark he staid in a single battle ;  
 Sons<sup>2</sup> of<sup>3</sup> friends<sup>4</sup> took<sup>1</sup> jealousy<sup>5</sup> of each<sup>6</sup> other<sup>6</sup>  
 A burning, destroying, and dismantling towns.

even in the second century some Milesians taught the Gospel here before the bishops alluded to above. The Neophites, having not been sufficiently grounded in the faith, soon relapsed.

## STANZA LXII.

<sup>a</sup> ΔΑΝΑΙ, compound of ΔΑΝ, *bold*, ΦΕΑΙ, man. The Danes are called, in the Irish language, Dubhloclaḡaḡ = *Black Sailors*, Dub = black, loḡ, lake or sea, and loḡḡ, *ship*. Hugh, *the First-Sucker*, succeeded to the throne of Ireland, A. D. 813. In his reign the Danes first invaded Ireland, though some writers state, that after they<sup>1</sup> had been beaten out of England at the close of the eighth century, they came to Rathlin, an island off the coast of Antrim, and laid it waste.

<sup>b</sup> Λαεḡαḡ, also Λαοḡα.

After Ireland had groaned for a long duration under the demon oppression of the Danes, until endurance was longer impossible, the Irish chieftains, once in their lives combined, and expelled the invaders. Would to God that we had now that union of purpose. However, it is to be feared, that nothing but terrible persecution can effect so desirable an end. Yet come it will—and sooner than is imagined.

As in a sketch, such as a note, we could not do anything like justice to the glorious Brian of Clontarf, and King O'Connor, of Connaught, who supported him at that famous battle, we must refer the reader to our second volume.

## LKV.

Nór ar meara, 'r ar mallaije d' a m-féidín,<sup>a</sup>  
 Do beic ar talam, bí realad az Saodaluib;  
 Mhá da malairtužad tairn a céile,  
 'S a mhá póirda féin do éireizean.<sup>b</sup>

## LXVI.

Mac<sup>a</sup> Mhurcáda\* Laijean,<sup>b\*</sup> ir mur rin d'éiznid,  
 Bean Thizearnáin Uj Ruairic, níj na Bréifne;  
 Chuir rin fearn ari Áinríj Éireann,  
 Do bain a beata 'r a talam d' e a n-éiric.<sup>c</sup>

## LXVII.

Do cuaid ní<sup>a</sup> Laijean zo h-uairneac, leunmar  
 A c-cionn<sup>b</sup> níj Sacran, 7<sup>c</sup> cuir é féin ari;  
 D'iarri ari cabairn a n-azaid a žaelta,  
 'S do žeall dō Banba mur luac raotairn.

## STANZA LXIII.

<sup>a</sup> The Annals of the Four Masters, and Mac Geogheghan, give the Battle of Clontarf at A.D. 1014; Keating, Mac Curtin, and O'Halloran, at A.D. 1034; Burn's Remembrancer, 1039, A.D. We prefer Keating.

## STANZA LXIV.

<sup>a</sup> We could not discover, in any records, the very unfavorable character of Irishmen in this Stanza.

## STANZA LXV.

<sup>a</sup> This verse is explained in the next. *Women* and *wine* subjected our lovely isle to seven centuries of persecution, not equalled in the history of the world. The rape of Helen was not the source of such woes to Troy as was O'Rourke's Dervorgilla to Erin.

It was in this year, 1152, a synod of the Irish Church was held, and was attended by Cardinal Paparo, at which he distributed the *Pallia* to the four Archbishops of Ireland, in token of the purity of the Priesthood of Ireland. Some of the latty were guilty of wrong, and were condemned by the above Council, which some say was held in Drogheda, not in Kells.

## STANZA LXVI.

<sup>a</sup> See Historical Notes.

<sup>b</sup> Leinster Murrough, from whom the O'Cavanaghs.

## LXV.

Habits the worst, and most wicked that are possible  
 To be on earth, were for a time amongst the Gaedaliv,  
 Women exchanging with each other,  
 And<sup>4</sup> their own married<sup>2</sup> wives forsaking.

## LXVI.

Mac Murcha, *King* of Leinster, it is in that way he seduced A.D. 115  
 The wife of Tiernan O'Rourke, Lord of Breffney ;  
 That<sup>2</sup> gave<sup>1</sup> anger to the *paramount King* of Eire,  
 He took his property and his land from him as a penalty.

## LXVII.

\**The King*<sup>3</sup> of Leinster<sup>4</sup> <sup>1</sup>went<sup>2</sup> proud and wrathful A.D. 116  
 On that account to the Saxon<sup>4</sup> King<sup>3</sup> and put himself on him,  
 Asked of him aid against his kindred,  
 And promised him Banba as the price of his service.

c Roderick O'Connor of Connaught.—The stars (\*) refer to Notes at end of the book. See second volume at A.D. 1152.

## STANZA LXVII.

a Mac Murrough, or Mac Murcha, having landed at Bristol, went in the first instance to the Bishop of St. David's, in Wales. This prelate introduced him to the Welsh king, father of Nesta, the concubine of Henry I. She was the mother of Robert and Meyler Fitzhenry, by King Henry. She was after that married to Gerald of Windsor, by whom she had issue, Maurice Fitzgerald and David, the bishop alluded to above, also William, father of Raymond le Gros. The aforesaid concubine's second husband was Stephen of Cardigan. The offspring of this *nominal* marriage was Fitz-Stephen. William de Barri, the son-in-law of the above *chaste* woman, had four sons, Robert, Phillip, Walter, and Gerald. The latter, through worldly and ambitious motives, became a clergyman. The Church was the only hopes he had, all his illegitimate and sinful connexions being needy adventurers. His name will be for ever held in detestation by every lover of honour and truth. Himself was so much ashamed of his hellish calumnies, wickedly uttered before Archbishop Cummin, at a Synod in Christ's Church, and nobly refuted by Alban O'Mulloy, Abbot of Kells, on the spot, that he fled from Ireland, and never again dared visit its shores. But he vented his spleen by using his diabolical pen in seeking to blacken Ireland's character. Some writers say he was

## LXVIII.

An dara henní do b' ainn do 'n necr riu,  
 Do fuaíir ó b-Papa bulla<sup>a</sup> le h-éireact,  
 Cearc ír creidíom do fearaí n-Éirinn,  
 Ír andcior Pheadaíir do d'íol zac féile.

## LXIX.

Mac Maol<sup>a</sup> na m-bo tar air don taeíbra,  
 Thuí leir riu Shacrán fo armuib zléarda  
 Jarla Stranzbó leó mur léader;  
 Cric ó an rzeíl, do zabadar Éire.

## LXX.

Míle ocr b-ficir bliaduin ír aen n-déic  
 Do b' aoir do Chriord ahhíir, zan breaza;  
 Do b'odar<sup>a</sup> caoir, ríbiaita, tréizteac,  
 Buó maic a n-dlízead, a c-creidíom 'r a m-béara.

son of Henry by Nesta, and not her grandson. Such were the desperados that polluted our shores in the days of Pope Adrian; we remove the veil only to make Irishmen learn even now the infamous parties that came not to do (what their sinful blood forbade)—to edify, but to plunder our rich island.—See Wright's "Ireland," at A. D. 1169, and Annals of the Four Masters.

<sup>b</sup> Or, straight-a-head, *direct*.

<sup>c</sup> It may seem strange to have two particles before the infinitive mood; the same occurs in other languages, thus, in French: "*pour dire*," *to say*, and this, though the very form implies "to," which is not the case in Irish—at least, not so generally.

## STANZA LXVIII.

<sup>a</sup> Mac Geoghegan argues that the Bull was a forgery. One thing is certain, it should be held as *void*, our crown was our own natural, inalienable property. The Pope had no power, by virtue of his spiritual supremacy, over our temporal affairs. Hence his bull should be treated in that *matter* as *waste* parchment. The illustrious O'Connell treated documents of that nature as such, as can be learned by reference to a speech of his in the Repeal Association. What is true of one person must be true of any number of persons, or of a nation; now no man, capable of managing his own affairs, it is agreed on by all, can, by any law, be deprived of his property. But the Irish sceptre belonged of right to the nation; therefore, the transfer was contrary to right and

## LXVIII.

The second Henry was the name of that<sup>8</sup> king,<sup>7</sup>  
 He got from *the* Pope a *wonderful*<sup>7</sup> Bull<sup>5</sup>  
 Right and faith to establish in Ireland,  
 And *the* supreme rent of Peter to pay each festival of *Patrick*.

A.D. 1155.  
& 1172.

## LXIX.

\**The* son of *the* Bald, of the kine, returning from that quarter  
 Brought with<sup>2</sup> him<sup>2</sup> Saxon<sup>4</sup> men<sup>3</sup> with<sup>5</sup> finished<sup>7</sup> armour;<sup>6</sup>  
 Earl Strongbow with them as leader,  
 It is the *finale* of the history—they took Eire.

A.D. 1168.

A.D. 1172.

## LXX.

A thousand, eight twenties, and one ten years<sup>4</sup>  
 Was the age of Christ at that *time* without mistake.  
 They were kind, civil, virtuous,  
 Good were<sup>1</sup> their laws, faith, and morals.

A.D. 1171.  
Annals 4  
Masters.

nature, and wherefore it was an unwarrantable act and a robbery. Though some say the Bull was forged, yet we believe the contrary, as we find by history that Pope John, a long time afterwards, in the reign of Edward, alludes to the Bull of Adrian as a "*licit document*," and upbraids the king in strong language for the robbing, persecuting conduct of England in Ireland. We refer the reader to the letter contained in the "*Annals of the Four Masters*," p. 723, by Owen Connellan, Esq., also to Lanigan's *Ecclesiastical History*. Adrian granted the Bull to Henry in A. D. 1155, when he contemplated an invasion of the island; the Bull was confirmed by Pope Alexander, A. D. 1172.

## STANZA LXIX.

<sup>a</sup> MAOL NA M-BO=*mweeul na mo*, that is Mac Murrrough.

## STANZA LXX.

<sup>a</sup> Burns' Chronology makes the date of Henry's landing 1172, but the *Four Masters* gives the date 1171. For a contradiction of the kindness and goodness of the English here mentioned, we refer to Brennan's "*Ecclesiastical History of Ireland*." A few of the invaders were good. If space permitted we could adduce an unbroken chain of unheard-of-crimes, perpetrated on us by even Catholic England, as will be seen in the second volume. England, Catholic or Protestant, she should have Ireland *in chains*. Yet our cup was not brimful until Cromwell's days. We would be inclined to write that these



## LXXI.

Ʒac<sup>a</sup> duine d'umluġ do bġ a ċuid fēn leir,  
 Do bġodan ceann<sup>b</sup> mur ceann clēne;  
 Do fġoleadaim a b-fuġl tġiġ na ċēle,  
 Do bġ an Ʒaoġdeal Ʒallda, 'r a Ʒall Ʒaoġlac.

## LXXII.

A c-cneġdġom 'r a n-dġġe fo deġnead ġur claocġoġ;  
 Caġbġn<sup>a</sup> collaġġ ġr Lúter cġaerac,  
 Dġar do tġēġ a c-cneġdġom aġm ġeġndġġ,  
 'S a n-aġad na h-eaġġaġr fġġġoġ Ʒo h-ēġcearġ.

## LXXIII.

Pġġonġġuġe Saeran olc, deġnead an fġēġrġn,  
 Aġ t-oġtġad ġenġġ<sup>a</sup> ġr Eġrabēta,  
 Rġ na Breataġn, ġr Alban Séumur,  
 Lúter leanaġġ, r a n-eaġġaġr fēuna'.

last six lines seem an interpolation, (as evidently our poet was to the heart's core a nationalist), or he praised the English as they were in West and South Munster. We refer also to Pope John's letter, in the "Annals of the Four Masters," to prove that the English Government were robbers of sacred and temporal affairs. For the purity of Irish morality at this very time, see Annals of the Four Masters, A. D. 1171, where it is recorded that so strict were the laws enacted in a council of the nation in this year, which was presided over by Roderick O'Connor—the Monarch—that women might walk alone through the island without any apprehension of insult. And yet, strange to say, that the most depraved bandits of Wales came here with the guise of religion to establish morality—*recte*, immorality. From that day to this, bad Englishmen and worse Irishmen, were the governmental tools of the oppressor in Ireland.—See second volume.

## STANZA LXII.

<sup>a</sup> This is contrary to historical evidence.

<sup>b</sup> This is not true except of the Geraldines, of whom it was said, "More Irish than the Irish themselves." The illustrious Brownes, of Tork and Abbeyfeile, might also be excepted, and some other good families; they were only the *exception*, not the rule.

## STANZA LXXII.

<sup>a</sup> Martin Luther, an Augustinian monk, was born in Esleban, in Lower

## LXXI.

Each person that submitted, to<sup>10</sup> him <sup>5</sup>was<sup>6</sup> *left* his<sup>7</sup> own<sup>9</sup>  
 They were gentle as head *of the* clergy [property.<sup>8</sup>  
 They mixed their blood without distinction,  
 The<sup>3</sup> Gael<sup>4</sup> <sup>1</sup>were<sup>2</sup> Gall and the Gall were Gael. X

## LXXII.

Until<sup>8</sup> their faith and their laws at last declined,  
 Carnal<sup>2</sup> Calvin,<sup>1</sup> and lecherous<sup>5</sup> Luther,<sup>4</sup>  
 A pair that reneagued their faith for a harlot,  
 And against the Church wrote unjustly.

A. D. 1518,  
 Luther.  
 A. D. 1536,  
 Calvin.

## LXXIII.

Bad Saxon monarchs—the end<sup>4</sup> of that story<sup>6</sup>—  
 The eighth Henry and Elizabeth,  
 (Monarchs of\* Britain), and Scotch James  
 Luther followed and the Church denied.

A. D. 1538,  
 Henry.  
 A. D. 1560,  
 Elizabeth.  
 A. D. 1603,  
 James I.

Saxony, 1483, died 1546, began the so-called Reformation, 1518. Calvin was born at Geneva, in Switzerland, A. D. 1509, died 1564, aged 55.—See second volume.

ἡ μαγνήτις, in its liberal sense is a *bagoda* or *divining rod*.—It has been used on many parts of the Continent as a means of detecting murderers, or stolen property. This is a well-known fact, and that clergymen have used it, but they did not, of course, attribute any other than natural qualities to it. It was a hazel rod, and by the judicious fingering of it, (such is its property,) it inclines or directs to the thing sought after.—We have read several authenticated instances of stolen property and murderers discovered by means of an inherent principle of magnetism in it

The effect is a mere physical one regulated by a physical or natural law of attraction. Hence μαγνήτις is a figurative term, when applied to a harlot who attracts weak hearts.—μαγνήτις, *finger*, δριλαοί, *witch*.

## STANZA LXXIII.

<sup>a</sup> These were the three monarchs who scourged the Irish with a rod of iron. All the old families were disinherited, except those wretches who renounced their God and betrayed nationality. See O'Sullivan's history.

## LXXIV.

Do nižnead do 'n niž ceann na cléinne,  
 Do tozbad a t-talam 'r a m-beata aynneifeact,  
 Do h-iompožad an bjobla<sup>a</sup> o lairdiom cum bearta,  
 'S zhib ac t zay aifmionn d'éirbeact.\*

## LXXV.

Puball na Sacran, ir zarruibe Zhaoidluib,  
 An creidion ro zlacaid 'r a t-aifmionn treiziob;  
 Ar rlad ró comaricaiž deirnead an t-raezail,  
 'D 'porzail<sup>a</sup> an zeata cum peacad do deanaim.<sup>b</sup>

## LXXVI.

Stad ó'n aifmionn Doimnac Zneine,<sup>a</sup>  
 Bean r a teac 'r a mac aynneifeact,  
 Jomad mionna azur mōman éiciz,  
 Zoid ir bnoib ir breic ne h-Éizib.<sup>b</sup>

## STANZA LXXIV.

<sup>a</sup> Although the text has *Biobla*, he clearly means the *Mass*. That is—an act making it penal to hear Mass. How foolish! Persecution has ornamented the Catholic Church with a crop of Martyrs; their sacred blood, after that of their Master, has been the cement, the support of the faithful. The history of the first general persecutions, as well as of subsequent ones, supply ample proofs of this statement.—When God buildeth up who can destroy? How vain is human malice! In 1535, the Bible was first translated into English; and was first read in Protestant Churches, in 1538. Mass was abolished in 1548, by Edward 6th, a vicious child of 9 years old.

## STANZA LXXV.

<sup>a</sup> Cobbett said that the Reformation threw open the “flood-gate of vice.” How inconsistent he was to have continued a member of its Church. To his work, relative to the sinful lives of the early “Reformers,” the reader is referred. The apostate Archbishop Brown of Dublin—an Englishman—wrote a letter to the government against the immorality of the clergy of his new creed. He stated therein that Christ’s Church, Dublin, was converted into a house of drunkenness and revelry. See State Papers and O’Brennan’s Ecclesiastical History, also 2nd volume of this work, in which will be found a list of the plundered abbeys. Cruikshank’s work on Total Abstinence, entitled “Bacchus,” gives a frightful account of the lives of the English *Reformed*

## LXXIV.

*(There)* was made<sup>1</sup> of<sup>2</sup> the<sup>3</sup> king<sup>4</sup> head<sup>5</sup> (*of*) the<sup>6</sup> clergy,  
 Their<sup>3</sup> lands<sup>4</sup> and<sup>5</sup> their<sup>6</sup> property<sup>7</sup> were<sup>1</sup> all<sup>8</sup> seized, A. D. 1532.  
 Was translated<sup>1</sup> the Mass from Latin into English, A. D. 1535.  
 They made an act without Mass to hear. A. D. 1548.

## LXXV.

The Saxon people and their Irish adherents<sup>4</sup>  
 This<sup>3</sup> faith receive and the Mass forsake; A. D. 1550.  
 These are the signs of the end of the world  
 That opened the gates sins to commit.

## LXXVI.

*They* remain from Mass on Easter<sup>5</sup> Sunday,  
 A woman<sup>1</sup> and<sup>5</sup> her<sup>6</sup> son<sup>7</sup> in<sup>2</sup> the<sup>3</sup> house<sup>4</sup> together,<sup>8</sup>  
*There were* many oaths and many lies,  
 Theft,<sup>1</sup> and robbery, and taking with violence.

clergy of that period. It could not be otherwise ; no one has ever yet left the Catholic Church, unless through pride, or sensuality, either to gratify anger, to obtain honor at the cost of virtue, or to pursue carnal pleasures. All these three the Catholic doctrine strictly condemns.

In 1550 the Liturgy in English, was first read in Christ's Church, Dublin.—As these facts will be fully developed in the 2nd volume we need not here dwell on them.

## STANZA LXXVI.

<sup>a</sup> Δομῆαc, is the ordinary Irish for "Sunday." Δομῆαc εαπῆc, Easter Sunday, or Passover. It occurs to us that Δομῆαc ἡμέρηc in this stanza is intended to mean "Easter Sunday," as Catholics look on it as a most heinous sin to be absent from Mass on that day. There was a notion that the sun danced on it in honor of the Resurrection of Christ. Hence perhaps Δομῆαc ἡμέρηc, "the Sunday of the sun," or the pagan name continued, as it was primitively the great sun-worshipping day; the Christians preserved the name as they worshipped the Sun of righteousness.

<sup>b</sup> These verses refer to the great change the new religion made in the morals of the nation.

<sup>c</sup> The crime herein insinuated is too gross to be penned.—In our first edition, at the suggestion of an antiquarian, we made the words Διρεαc. But the sense intended to be conveyed, and the very metre of the line demanded of us

## LXXVII.

2oine na Paire, féoil-biadhúir féurta,  
 Bízil na n-Árpdal zan tiorzean ari aon cúid,  
 Ir duine 'r a z-ceud do zlacad mur inéile,  
 Anan edhna, biolar ir cael deoc.<sup>a</sup>

## LXXVIII.

Criaor<sup>a</sup> ir méirze aḡ ionad an tneizeanuir,  
 "So cúzad," "rud ort," dia do d' néiteac;<sup>b</sup>  
 Raithc, mar ambéin, dearaz z do béabon,  
 Ainnzeat tean tairi cean na cléine.

## LXXIX.

Fuil<sup>a</sup> zan cúir d' a dórtad 'r d' a táortad,  
 Boict d' a c-cneacád 7 cealla d' a raebad,  
 An baithrebaç boct a caoinead a céile,  
 'S a dilleacra 'r an t-tiz a béiciz.

to restore the original, as to be seen in cur copy and other copies collected by us. Rev. J. C. O'Connor, Kerry, held this latter view of it as his eloquent metrical version at the end of this volume shows. A woman in and out to the same man, her husband, would be nothing unusual, such is quite consistent with religion.—Therefore that the verse may have force, it must be given as in the text. No crime, however wicked, is abhorrent from the whole course of the first Reformers, who spared not men in their anger, nor women in their lust. Though long patient, the God of sanctity will avenge Himself in due time on the immoralities, impieties and blasphemies of heretical England. A signal chastisement has been dealt to her in India which has been so long demoralized, plundered, and its people murdered by English officials.

For the immorality and ignorance of the reformed clergy, the reader is referred to Leland, vol. II. p. 194. Spencer, the bigot poet, says, "they are generally bad, licentious, and most disordered; gross simony, greedy covetousness, fleshly incontinences, particular enormities; they neither read the scriptures nor preach to the people." A thousand other enormities he attributes to the bishops. See his "State of Ireland," p. 131. England's fall has arrived.—"Suis et ipsa Roma viribus ruit."

<sup>a</sup> bneç né éizn, *taking by violence*—literally, *with difficulty*.—Here its obvious translation is what we have given; bneç means *judgment, carrying, giving birth to*; it is sometimes a contraction for bneçean, bneçeanan. Hence the term "Brehon laws." Let us here remark, "en passant," that

## LXXVII.

On Good Friday flesh-meat and feasting,  
 Vigils of the Apostles without fasting on one meal,  
 And a person in the hundred took as a meal,  
 Barley-bread,<sup>1</sup> cresses, and slender drink (*small beer*).

## LXXVIII.

Gluttony and drunkenness instead of fasting (*prevailed*),  
 "Here is to you"—"The same to you"—God<sup>1</sup> righting<sup>7</sup> you,<sup>6</sup>  
 Dance, *and*, as amber, polish thy hat,<sup>2</sup>  
 "Hard<sup>2</sup> cash<sup>1</sup> for the heads of priests:"

## LXXIX.

1577. Blood, without cause, spilling and pouring,  
 1578. The poor a-stripping, and churches a dismantling,  
 1588. The desolate<sup>3</sup> widow<sup>2</sup> lamenting her husband,  
 And the orphan at home a-crying.

there were strictly speaking no such laws. They were "Parliament laws," and what are ignorantly called Brehon laws, were merely the recorded decisions of the Brehons, or judges. Of course they construed acts of Parliament according to their own notions, as do the judges of the present day. But no man would call them "Judge laws," though some *partial* verdicts might be so called. In the barony of Costelloe, and other parts of Mayo, they are, no doubt, the offspring of the hereditary Brehons; in Mayo, there are many respectable families of that name, some of them are now called "Judge." The first of them that took the latter appellation was an eloquent Latin teacher, Mr. Roderick Judge, with whom we first began classics. He is still living. We fondly cherish him as a benefactor; every man who spreads useful knowledge being such.

## STANZA LXXVII.

<sup>a</sup> This was the fasting fare in Ireland in those times, and when we were young.

## STANZA LXXVIII.

This verse represents the licentious habits of the followers of the so-called Reformers. *Ὅσα δο ὀ πέτρεαῖ*, *God righting you*—the usual saying is *Ὅσα ὀ ἄ πέτρεαῖ*. Whenever persons are in trouble or danger, the above is the common expression. The author, in this place, makes the carousers use it by way of recklessness—as much as to say, "we shall settle with God on the last day,

## LXXX.

Ար ծօ՛ւտ դա ծկչ՛ե՛ս ծօ րկչդեա՛ծ ծ' ար դ-ջարչսւն,  
 Տէրրւն, շնրեւծ, ր տարմնւն ծաօրա ;  
 Բհարճր, կնրե, ր շնր Երեւսր,  
 Շյօր շօլարծ, ր " րս նօմնե րօնե."

## LXXXI.

Շրեն-ծար, շար, նր, րերկնն,  
 Բարւն, ծյօտ, րնօն, էւջար ;  
 Քրօօր, րրրեւծ, րրրեւ, մեար,  
 Տարրար, մարար, րնրար շաօն.

## LXXXII.

Պկչե՛ս եւչ<sup>a</sup> րլե ծօ րրդեա՛ծ ծօ Շհաօճւն,  
 Տրրենր ար ա շ-ար ծօ ծեարն,  
 Պօ շսր րն Լեւ՛ Շսրն<sup>b</sup> էրն ծա շնրե,  
 Շլար ծա դարն, Շն շարլեա՛ծ յաճ րնր Լար.

let us put our crimes on the long finger." As regards the wicked lives of the Protestant clergy of those days, see "Curry's Civil Wars," p. 11, and many other places. He quotes from Morrison, Leland, Spenser, and Pacata Hibernia, also from Borlase. He quotes from the Annals of the Four Masters to shew the atrocities practised on the O'Moores, and O'Connors of Offaley, who were on terms of peace: he enumerates the robberies and massacres exercised on the Lords of Connaught who surrendered.—See 2nd vol. of this work; *Ան-օղաճ*, that is, *in place*, thus *բար յղաճ*, a man, *place of*, as *Քաթա բար օղաճ Շրյօր*, "The Pope, a man in place of, or deputy of Christ," on earth. It occurs to us that *Ան-յղաճ* is a corruption, inasmuch as *յղաճ* is plainly compounded of *յղ*=*յն*, *օն*, or *ան*, the preposition "in," and "աճ," a place—hence *ան-յղաճ* would signify, *in a place*; however, we have continued the text as we found it.

<sup>b</sup> *րօ շսղաճ*, *րս շօր*, are the usual phrases with persons drinking, they imply by paraphrase "your health," "health and happiness to you, God freeing you from all danger."

## STANZA LXXIX.

It occurs to us that *ա* in such a position as this, is a personal pronoun, and is to be translated *them*, *him*, *hers*, *it*, as occasion may require. In this place "it" is its English, referring to blood.

These Stanzas down to 89, have reference to the reigns of Henry VIII.,

## LXXX.

And fast were the laws made for our oppression  
 Assizes, sessions, and terms severe,  
 Livery,<sup>2</sup> wardships,<sup>1</sup> and Exchequer<sup>5</sup> court,  
 College<sup>2</sup> rents<sup>1</sup> and “*subnominepenæ*,”

## LXXXI.

Greenwax, capias, writ, replevin,  
 Bail-bonds, bills, fines, wrongs,  
 Provosts, tipstaffs, portrieves, manors,  
 Sheriffs, jailers, seneschals partial—

## LXXXII.

Another<sup>3</sup> *small*<sup>2</sup> law<sup>1</sup> was made for the Irish, A.D. 1577.  
 Surrender of their right to make, A.D. 1588.  
 This put Leith Cuin into disorder,  
 They took up arms though *they were*<sup>6</sup> themselves<sup>7</sup> lost thereby. A.D. 1590.

Edward VI., and Elizabeth. In each of these reigns several of the Irish chieftains, such as these enumerated, surrendered their lands and paid large sums to obtain royal patents. However, pretexts were had recourse to; men in power harassed the native proprietors, to goad them into insurrection, that thereby the minions of British misrule might seize their lands and obtain grants of them for themselves. The great Earl of Tyrone, (O'Neill), and O'Donnell were falsely accused, and were condemned, as they had not arrangements made to defend themselves. To the history of these Irish Lords in the 2nd volume of this work, the reader is referred.

## STANZA LXXXII.

<sup>a</sup> He calls it a “small law” by way of irony.

<sup>b</sup> Sometimes “Leacan.” (a place in Tyrawley, Mayo,) but applied to that part of Ireland north of the Shannon, once the kingdom of Conn of the Hundred Battles. The confiscation of Ulster and Connaught Catholics in the times of Henry, Edward, and Elizabeth, is here alluded to, see 2nd volume. In 1589, Mac Mahon, Lord of Monaghan, surrendered his territory and got a re-grant from Elizabeth, but having previously received hard treatment from the Lord Deputy, Sir W. Fitzwilliam, he died of a broken heart, and in the same year Hugh Roe Mac Mahon, his brother, who became heir to his lands, was, by order of Sir W. Russell, successor of Fitzwilliam, tried by a jury of com-



## LXXXIII.

Ան՝ Ե-Եարևր Օ՛Նեյլլ\*<sup>b</sup> բարբ Բարբ բէյլե,  
 'Տ Են Ե-Եարևր Օ՛Դոմնուլլ\*<sup>b</sup> Բա մօր շէյլլե,  
 Օ Ըաճար\* Նա Ն-Եաճ յ-Բար 'ր Նա Կ-ԵյԴուլլ՝,<sup>c</sup>  
 Եր Օ՛Րուարբ արբալ, Երջարնա Բրեյրնե.\*

## LXXXIV.

Պաշարժիր ՅալլԸ\* Եր Պաշարժիր ՅաԵԼԸ,  
 Օ՛Ըալլարձ,\* Օ՛Բարժիլլ,\* Եր Օ՛Րարձիլլիձ,\*  
 Յարբնե Պաշարձարնա,\* Եշար մաշ Պոնշարա ;\*  
 Նիալլ Յարբ 'ր Են Եոր Եր Պաճ Պաշարա,\*

mon soldiers and hanged up opposite to his own doors. Baker's Chronicles, folio 378. Of the Spaniards who were shipwrecked on the coast, 19 ships, 5394 men were destroyed. Rapin's History of England, vol. 9, p. 122, note. Borlase at p. 141 "Reduction of Ireland," writes, "the ensuing war is laid to his (Fitzwilliam's) charge." In 1583 the garrison of Smerwick surrendered on promise of quarter, whereupon Lord Deputy Gray committed to Sir W. Raleigh the duty of putting to the sword or hanging 700 men. With a hearty good wish did the wicked knight execute the bloody commission, Lel. vol. 2. p. 283. Unequalled barbarities of such a revolting nature could be multiplied so as to fill volumes, Curry's Civil Wars, pp. 9, 10, 11, &c. Bryan O'Neill, Earl of Canaboy, in Ulster, with his brother and wife, after the murder of kindred, when hospitably entertaining Essex, were sent prisoners to Dublin, executed, and cut in quarters. Sir Owen Mac Touly, father-in-law of Tyrone and Sir John O'Dogherty, were barbarously treated—Hence Leithcuin was in a blaze.

## STANZA LXXXIII.

<sup>b</sup> *The O'Neill*; we find from a learned work of the "Dublin Celtic Society" and for which work Ireland is mainly indebted to the labours of John O'Donovan, L.L.D., Professor Curry, and the late generous and enlightened W. H. Hudson, Esq., that in the reign of Henry III, the head of King Bryan O'Neill was cut off, and sent to England. Besides him, many of the chieftains of Connaught, and fifteen chiefs of the O'Canes, were murdered in Down, A.D., 1260, because they refused to join Espey the Long, bastard son of Henry II., by the notorious Rosamond the Fair, (rather the Foul), in an expedition against their kindred and blood in Scotland. From the manuscript Irish chronicle, Trinity College, Dublin, we find that Walter, Earl of Essex, on the conclusion of a peace, invited Bryan O'Nial, of Claneboy, with many relations, to an entertainment, where they made good cheer for three days and

## LXXXIII.

Lord O'Neill famed for generosity  
 And Lord O'Donnell of great renown,  
 O'Case of the white steeds and the fine attire,  
 And noble O'Rourke,<sup>a</sup> Lord of Breifneý.

A.D. 1588.

A.D. 1600.

## LXXXIV.

English<sup>2</sup> Maguire<sup>1</sup> and Irish<sup>5</sup> Maguire,<sup>4</sup>  
 O'Kelly, O'Boyle, and O'Reilly,  
 Noble<sup>2</sup> Mac<sup>1</sup> Mahon, and Mac Guinness,<sup>b</sup>  
 Niall<sup>2</sup> Garv<sup>1</sup> in the tower and Mac Manus.

nights, but suddenly O'Nial, with his brother and wife were arrested, his friends were murdered before his eyes, men, women and children; himself, his wife and brother, were transmitted to Dublin, where they were cut in quarters. So much for Protestant English hospitality and treachery.—*Curry's Civil Wars*, page 10. From the first landing of the English up to this, our history, in all ages, presents one unbroken chain of murders, plunder, and sacrilege. Were a pillar, as lofty as the Tower of Babel, erected, and were the bloody atrocities perpetrated on us detailed on parchment, and placed along such pillar, what an ensanguined roll would not the eye behold? But though God is long patient, yet this system must have an end, and terrible and heavy will fall heaven's weighty judgment on the murderers of our clergy, kings, chiefs, and people. Had England acted towards us as Normandy acted towards her, the two nations had long since been blended and united; they would defy the world. Had justice been exercised in our regard, we might be reconciled to English power, whereas we know and feel that many of their tribes migrated originally from this country and that from time to time the families of both islands have been incorporated by marriage. Had they the wisdom of Æneas, to give us equal rights and laws, it might be a matter of indifference who ruled us, whether an Irish or an English monarch, or whether we had monarchy or a republic. But one thing is beyond all dispute, that the Milesian blood has ever clung to monarchical government, and never dreamed of anything else, so did the Scythians; for our own part we say either would be scriptural and good, if impartially administered. It is not to be wondered at, if the O'Neills had an undying hatred of Saxon power; there scarce passed a century without witnessing the murder of some of that illustrious royal family.

<sup>a</sup> This was Red Hugh O'Neill, Earl of Tyrone, and Red Hugh O'Donnell—that is, The O'Neill and O'Donnell; the former died in Rome 1616, and the latter in Spain, 1603. Between these chieftains there was a jealousy which proved fatal to the national cause.

## LXXXV.

Mac Donchad\*<sup>a</sup> ó Chumairn na Céire,  
 'S a maib ó rin ar fad go h-Éirne;  
 O Dubda\*<sup>b</sup> na c-caisleán aelta,  
 Mac Somairle\*<sup>c</sup> buíde, cía zui raorad.

<sup>b</sup> We wish space would permit us to give an abstract of an authentic account of the trial and base execution of Irish Maguire—Lord Bryan of Fermanagh, general under O'Neill. The document we have.

<sup>c</sup> *Of the white steeds and rich dress.* He was remarkable for the gorgeousness of his cloak and other garments.—See Historical Notes.

## STANZA LXXXIV.

<sup>a</sup> This was Bryan Maguire, who went with O'Donnell, O'Neill, Tyrrell, to receive the Spanish auxiliaries as they landed at Kinsale, (A. D. 1601). He was called English Maguire, because for a time, whilst watching his opportunity, he joined the Queen's troops. Irish Maguire, lord of Fermanagh, was barbarously murdered in London, by order of the Government. He and the other Maguire were kinsmen. See second volume. The names given in the first eight lines were Ultonian chiefs, these of the next eight lines Connacian Lords, these of the following stanzas Lagenian and Manonian chiefs. How admirably has the Bishop grouped the prominent leaders. The MacGennis Prince of Iveagh; MacMahon, Prince of Oriel or Monaghan; MacGuire, Prince of Fermanagh; O'Cane, Prince of Araghty; James and Randal MacDonnell, Princes of Glynn, (now-a-days the Glens in Antrim); O'Hanlon of Orior were the adherents of RED HUGH O'Neill, Prince of Tyrone. The adherents of the glorious RED HUGH O'Donnell were Daniel MacSweeney of Fanad; Donatus MacSweeney of Banagh; Geoghan MacSweeney of na D-Tuath, all of Donegal, and were three of the Ulster princes who rallied for the faith when Elizabeth waged war against it; O'Dogherty of Inishowen; the O'Boyle and O'Kelly, all of Tyrconnell. O'Rourke's adherents, in defence of creed and country, at this time, were The MacDermot of Moylurg; the O'Connor-Sligo; the O'Dowda; the MacDonough of Keash Curran; the MacDonell of Doo Castle: but the O'Rourke of 1594, son of the O'Rourke of 1590, who was treacherously executed at Tyburn, by order of Elizabeth, was only an ally of the O'Donnell *Balldeargh*, (Red spot), so called from a red spot on his skin. These clans are all of the line of Heremon, first sole Milesian monarch of Ireland, in the year of the world 3501, and 1693 years before Christ. See Annals Four Masters, at the Age of Christ.

## STANZA LXXXV.

<sup>a</sup> *The MacDonaghs*, of Ceash-Corran, County of Sligo, are descended from the MacDermotts of Moylurg, County Roscommon; their dun or fort was "Ballymote Castle." A story prevails that an O'Donnell, King of Tyr-

## LXXXV.

Mac Donough of Keash-Corran,  
 And all from that to Lough Eirne,  
 O'Dowda of the lofty<sup>4</sup> castles,<sup>3</sup>  
 Mac Sowerly, the yellow—tho' he was denizened.†

connell, at one time married a daughter of MacDonagh, on condition that the latter would always give him a body-guard consisting of twelve of the clan MacDonagh. What MacDonagh and O'Donnell these were is not now certain; it may be that this old tie was the reason why O'Donnell, in 1600 took up quarters in Ballymote Castle—six miles to the south-east of O'Connor Sligo's, at Colooney, in the County of Sligo, 99 miles from Dublin.

"*The O'Donnell's Pass*" (in its central part called Dunaveeragh, anglice—Curlew mountains—extends through a part of four parishes, viz., Ballymote, Keash, Ballinafad, and Boyle—the last-named being in Roscommon, and the other three in Sligo; at Ballinafad is the ruins of an old castle: in the last place is Dunaveeragh. The part of this historic romantic defile known as the "Yellow Pass," is in the parish of Boyle.

*The O'Dowda's Castle* (or castles), was in Tíreragh, to the north-west of the MacDonaghs. They are a very ancient and illustrious sept in Connaught. Some of that hospitable family were lately in Tíreragh and held an estate. Mac Donagh of Keash was one of the most glorious and valiant of Ireland's sons. The last man of note of the sept was a counsellor, who saved 700 acres of land for O'Connor of Belanagar, from the cupidity of French, of Frenchpark, in Anne's time. In Ard-na-ree can be still seen a castle of the O'Dowdas.

*The Black MacDonnell.* Joseph Myles MacDonnell, Esq., (late M.P. for Mayo), of Doo Castle, is the representative of the MacDonnells of the north of Mayo. They fought many a hard fight for native land and Catholicity. It is a known fact that so kind were the Connaught chiefs to Protestants, that poor men of the latter kept lands in trust for the former, until the tempest had ceased to howl, and then restored them. The Hon. F. A. Cavendish, of Castlebar, married into a branch of an ancient sept of the MacDonnells of Cahir House in Mayo. Edward MacDonnell, Esq. is the present worthy representative of that old Catholic family. The hospitality of Cahir House was proverbial; though the property was small, yet the proprietors had large hearts. It is worthy of remark that the names Joseph and Alexander were very general in the family. MacDonnells and O'Dowdas had their territory adjoining each other, and contiguous to those of O'Connor-Sligo, Mac Donagh, O'Rourke, Reynolds, O'Reilly, MacDermott, O'Connor-Roscommon. The O'Garas formerly held all Sligo; and are of Firbolg descent.

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☞ The reader will have observed with what regularity of order Doctor O'Connell enumerates the Irish and English Catholic Chiefs, who rose up to defend the faith; one would think that he read O'Sullivan's Catholic History, in

## LXXXVI.

Sjól\* c-**Concoba**ir<sup>a</sup> fuaíir clú lé daonhac̄t,  
 'S na t<sup>h</sup>í **Meic**<sup>b</sup> **Suibne**\* náir ba r<sup>r</sup>éirli<sup>h</sup>ny;<sup>c\*</sup>  
 Na t<sup>h</sup>í\* **Murcaide**\* ba, leabair, zéazá,  
**Murcaid**\* ná t-tuat, ná ruaz, 'r ná méic̄ mairc.

## LXXXVII.

Uairne\*<sup>a</sup> do cúir an ror air réidead  
 Ó Jarcar **Laircan** air rad zo h-Éirne;  
 Brianaiz beoda, ir Caomhnaiz<sup>b</sup> cáomha,  
 Rídirne<sup>c</sup> an **Shleana** 'r a Rídirne zléizeal.

<sup>c</sup> The late Sir Francis Mac Donnell of Enfield, County of Meath, who, because of his intimacy with the Duke of Wellington, owing to his services during the Peninsular War, was of such help to the great O'Connell in obtaining Emancipation, was a member of this family. Sir Francis was a model as a parent, friend, son, and brother. The Mac Donnells of Mayo were proscribed for their adhesion to the old creed. However, when religious persecution had subsided, they, by industry, and through the integrity of poor Protestant dependants, partially recovered their former position. The recuperative principle has been very strong in many of the old Catholic Irish families.

*Sorely Boy*, (the grave, yellow Mac Donnell), herein alluded to, was the son of Alexander Carragh Mac Donnell of Argyle; (land of the Irish Scots), he was 12th from "Sorely," the first of the sept, according to O'Donovan, and the 9th from "Donnell," or Donald, (a quo, Mac Donnell of the Glynn's in Antrim.) On the 14th of April, 1573, he obtained a patent of denizenship from the Government of Elizabeth. Notwithstanding this honor of being recognised as an Irishman, which he was by blood, his ancestors having originally migrated from this country to Scotland, yet he aided the Ultonian chiefs and those of Connaught, in resisting English oppression. This act of Mac Donnell, Bishop O'Connell applauds by adding "though he was denizenized," by which claim he meant that it was scarcely to be expected of Mac Sorely Mac Donnell that he would assist the Irish.—In every subsequent insurrection we find those Mac Donnells on the side of the Irish. The yellow Earl of Antrim (Mac Donnell), in the days of Charles and James, is called Marquis by Carte. As to the word "*Somhairle*," I take it to be Irish, and means "*swarthy*."

It is a mistake to suppose that all Mac Donnells sprang from the same source; for, the term implies, son of Donnell or Donald. Hence, if there

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which the names are given in provincial order. See p. 141, 142, D P. O'Sullivan Bere.

## LXXXVI.

D. 1588 O'Connors'<sup>2</sup> race<sup>1</sup> who found fame for hospitality,  
 1602. And the three Mac Sweenys who were not stormy,  
 The three Murchas of oxen, books, and groves,  
 Murcha of the axes, the chase and the fatted kine.

## LXXXVII.

O'Moore that put the wisp on blowing (*that spread fire*)  
 From the end of Leinster to Lough Erne ;  
 Courageous<sup>2</sup> Walshes,<sup>1</sup> and mild<sup>5</sup> O'Cavanaghs,<sup>4</sup>  
*The Knight of Glen and the White<sup>6</sup> knight.<sup>5</sup>*

was a Daniel, Donnell, or Donald O'Connor, (as there was), or a Donnell of any other tribe, and if he had a brother, say John, and that each had a son of the same Christian name—suppose “Patrick”—then in order to distinguish one from the other, the son of Donnell was termed Mac Donnell, whilst the son of the other brother was called Mac Shane, Mac Owen, or Mac Keon; (English Johnson, Owenson, or Jackson.) From this it is clear that the notion of confining the name “Mac Donnell,” to the posterity of “Somhairle,” (Sorely), an Hiberno-Scottish name, which occurs for the first time in “The Annals of the Four Masters,” at A. D. 1080, would be ridiculous. There is a Mac Donnell connected with many Irish names. All the Macs are only younger branches of the older illustrious Milesian chiefs. Thus after two or three generations the tribe name was lost sight of, and the Christian adopted as surname. Thus from Donagh Mac Dermott, of Moylurg, came Mac Donagh of Corran, in the County of Sligo—also from Donagh Mac Carthy came Mac Donagh of Duhalla, in Cork;—from Maurice Fitzgerald sprang Mac Maurice or Fitzmaurice.

## STANZA LXXXVI.

<sup>a</sup> The O'Connor specially alluded to in this verse, seems of Offaly, (King's County), though Dermot O'Connor, a junior member of the O'Connor Don family, aided the Irish Catholics against the Protestants, as did O'Connor Roe, and O'Connor Sligo after O'Donnell's victory in the Curlew Mountains. See Mac Geoghegan between 1588 and 1601, A. D.—This will be fully set forth in our second volume. The MacSweenys of Ulster and Munster, are thus mentioned here.

<sup>b</sup> Mac Sweeny Fanad, Mac Sweeny Tuath, and Mac Sweeny Banagh, all of Tyrconnell, (Donegal). *The three Murchas*; it occurs to us that these are only the Christian names of the Mac Sweenys; we find that in 1590, A. D. *Murcha na Mart* Mac Sweeny, that is, Murough Mac Sweeny, of the kine, who had come from west Munster, (Kerry at that time), commanded 200 men for O'Rourke before his execution at Tyburn. How nobly did the Irish act, for

## LXXXVIII.

Jaṛla\* na Sṛonṇade,\* Callaṣṭhe, ṛ Ṙṇe ;  
 Jṛ Jaṛla\*<sup>b</sup> Dhunḡ-Buḡde na c-caelḡarḡ,  
 O Doḡarḡaṛḡ\*<sup>c</sup> aṇ t-Oṛṛṇ, deṛṛ na Fḡṇne,<sup>d</sup>  
 Do ḡḡ coḡaḡ, ṇaṛi corṇaṛṇ aṛṛ aonḡor.

## LXXXIX.

'Sṛṇ muṛi d' ṛmḡṛḡ aṇ doṇaṛ aṛṛ ḡṛṇe,  
 Bṛḡḡ ṇaṛi ṛmḡṛḡ aṇ tubaṛṛḡ ṛḡ ḡḡṛle,  
 No zuṛi ḡṛonṛḡaṛṇ aṇ coḡaḡ ṛo Fḡḡḡḡṛḡ,\*  
 Jṛ zuṛi ḡaṛḡḡ a ḡḡaṇṇ 'ṛ a ḡḡaṇṇ Ṙeaṛṛṛ.<sup>a</sup>

whilst England was conquered in a single day at Hastings by William of Normandy, a war of 400 years could not bring Ireland under.—The three clans are of Donnesleibhe (Donlevie). of the line of Heremon.

<sup>c</sup> ṛḡḡṛṛṇṇ = ṛḡḡṛṛ, *sky*, and ḡaṇṇ, *fulness*; *fulness of sky* means *stormy*—hence figuratively applied to a stormy man; but the MacSweeneys were cool, bold, and firm.

<sup>b</sup> Rory O'More, George O'Moore, &c., Uaitne or Owey was the tribe name. The Walshes (followers of Strongbow), of the "Walsh Mountains," in Kilkenny, also of Wexford, and other places, were stripped of their estates in the time of William, as were the brave O'Cavanaghs of Kildare. The man alluded to here is Daniel, the Spaniard, so-called as he was in Spain. The latter are Milesians, and of royal lineage. They fought for Catholicity and Ireland in the revolution of 1688. It is falsely said that O is not peculiar to Cavanagh, as every Irish name has Mac or O, and what is more, if we wish to give a surname without the Christian one we must apply both Mac and O, thus buaṛḡ ṇaḡ ua ḡaḡaḡ. *strike* Mac O'Cahill, or O'Cahill. We give this fact familiar to every one who speaks Irish, but never before noticed in any written work. Hib. Dom. puts O to the name. The O'Murphys of Wexford were up, too, for the faith, but the leaders only are narrated in the poem.

Another copy has jaṛḡaṛḡ, *west*.

<sup>c</sup> See Fitzgeralds—next stanza.

## STANZA LXXXVIII.

<sup>a</sup> *The Earl of Desmond*—Shanat was their great fortress in Limerick, and near Shany Golden. The great earl was proclaimed a traitor in the December of 1579, by Chief Justice Drury, and his kinsman Ormond, was appointed to prosecute a war against him, because the earl would not wage war on his own brother John, who was up in arms against the Queen's troops. Whilst resting by the side of a fire in a cabin, a person named Kelly cut off the venerable earl's head, and brought it to his enemy Ormond, who

## LXXXVIII.

The Earl of Shanat, Canan, and Mang, A. D. 1579.  
 And the Earl of Dunboy of the narrow boats,  
 O'Dogherty the *Ossin*, the pride of the Fenii, 1616.  
 Brought war that was not defended in any way. (*was not*  
*vigorously carried on*).

## LXXXIX.

It was thus went mischief on Eire,  
 Though there came not black ruin altogether  
 Until<sup>1</sup> began <sup>4</sup>this<sup>6</sup> rising<sup>5</sup> of <sup>7</sup>Felim,<sup>7</sup> 1641.  
 And until Charles<sup>8</sup> lost<sup>8</sup> his power<sup>8</sup> and head. 1649.

sent it to Elizabeth to London. *Shanat-aboo*, ἠοῖηται ἄ buadh, "*Shanat castle to victory*," or hurra for the Geraldines

<sup>b</sup> *The Fitzgeralds*—First, the Knights of Glinn and Kerry, and the White Knight of Maine, County of Cork; all of whom, however, made cunning terms for themselves with the usurper; and, secondly, the Fitzgeralds of Castleisland, called the island of Kerry, from the fact of the river Mang forming a kind of circle round its numerous castles. These branches of the Geraldines were descended from natural sons of John of Callan, ancestor of all the Fitzgeralds, and whose legitimate posterity were the Earls of Desmond, and Kildare. The White Knight became a notorious "Priest-catcher;" so much for worldly considerations! We stood on his grave in Kilmallock churchyard. Awful stories are told of him. The reader will have to keep in view that there were respective successive earls of all the distinguished families alluded to above. No sooner did England murder one than up sprung another Scævola. Upon a narrow inspection of most of those men, it will be found that self-love, and self-aggrandisement would seem to have been their nature. It was a mutual struggle for power and wealth. Their feuds left Ireland as she now is—degraded and trampled on. The great Earl of Desmond was killed by the assassin Kelly, in 1579. His son James was afterwards released from the London Tower and came to his father's southern territories for the purpose of gaining the people over to England. In Kilmallock there was the greatest enthusiasm in his favor, until he was seen at the Protestant church, where he was hooted and spit upon by his father's followers, A. D. 1600. He was set up in opposition to James Fitzthomas.

<sup>b</sup> O'Sullivan Beare, who gave his castle to the Spaniards in 1601.—"Annals of the Four Masters." See 2nd volume of this work.

<sup>c</sup> Cahir O'Dogherty was styled "The O'Dogherty" in 1594, at the close of



## XC.

Sé ro an coḡad<sup>a</sup> do cḡiōcḡaiḡ Éine,  
 'S do cúir na mílte aiḡ íarriaiḡ déirce ;  
 \*An-trac do díbriaiḡ an Nunḡur naeíḡa,<sup>c</sup>  
 Do míoḡ plaiḡ ír ḡorḡa oíḡa anéirfeacḡ.

## XCI.

Toḡbairn<sup>\*</sup> fíinne' Ríorḡarḡ Bhéilíḡ,<sup>\*</sup>  
 Naḡ díḡ daoiḡe, bíad, nō éadaíḡ,  
 Nō neairḡ náíad do báirḡ díob' Éine,  
 Aíḡ íad féirḡ do cáill air a céirle.

## XCII.

ḡeirneairi<sup>a</sup> ḡallda ír airmaiḡ ḡhaoíḡealac,  
 Airmaiḡ ḡallda ír ḡeirneairi ḡaoíḡlac,  
 Ser ír tacḡ ír fí' neíḡéḡair,  
 Do ḡníḡ mobaíḡ cáoc ḡan aoiḡa.

Elizabeth's reign, Lord of Inishowen, in Donegal, to the north, in the peninsula formed by the Swilly and Foyle. Was slain in 1608. They were a distinguished family. O'Hanlon of Down, farther on.

<sup>a</sup> This means an old chief who survived his race as is said of Ossin.

## STANZA LXXXIX.

<sup>a</sup> Charles I. was beheaded by the Cromwellians, on Tuesday, January the 30th, 1649, a month before the departure of Rinuccini from Ireland.

## STANZA XC.

<sup>a</sup> The insurrection of 1641, commenced by Sir P. O'Neill. Discord amongst the Irish chieftains and in the Confederation of Kilkenny gave England her bloody triumph. The division in the Confederation was supported by Richard Beling, the Bishop of Ossory, the Bishop of Meath, Lord Mountgarrett, and Preston, all Catholics. See our 2nd volume on this and previous facts. This volume is more an index to large works than anything else. It will be found rather valuable to readers of Irish history, as they will learn from it the names of books of reference.

<sup>c</sup> "John Baptist Rinuccini, archbishop and prince of Fermo, arrived at the river of Kilmore, in a frigate of 21 pieces, and 26 Italians of his retinue, besides divers regular and secular priests, on the 22nd of October, 1645."—Bor. Hist. of the Irish Rebellion, fol. 206.

## STANZA XCI.

<sup>a</sup> Richard Beling was a distinguished writer, at the close of the seventeenth century. He held a situation in the castle of Dublin, in 1684, as a reward of

## XC.

It was this insurrection that finished Ireland,  
 And that put the thousands asking alms ;  
 When they banished the holy Nuncio,  
 There ran plague and famine upon them together.

A.D. 1649.

## XCI.

I take the testimony of Richard Beeling,  
*That it was not*<sup>1</sup> want<sup>2</sup> of men,<sup>3</sup> food,<sup>4</sup> or clothing,<sup>6</sup>  
 Not the power of the enemy, that took from them Ireland,  
 But themselves that lost it on each other.

## XCII.

An English general<sup>1</sup> and an Irish<sup>5</sup> army,<sup>4</sup>  
 An English army<sup>1</sup> and<sup>3</sup> an Irish<sup>5</sup> general ;<sup>4</sup>  
 Impost, and tax, and receiver fee ;<sup>5</sup>  
 They robbed without an ace.

his treachery towards Cardinal Rinuccini and nationality. Roderick O'Flaherty author of the "Ogygia," referred his erudite work to his inspection, in the year above mentioned. Dr. O'Connell must have written his "Dirge of Ireland" after that time, as he appeals to Beeling (of course to his writings), in support of his lordship's statement—*that division was the ruin of Ireland.* How dexterously does our author quote from Beeling *against* Beeling, he being mainly the fomentor of the division. In 1644 he was secretary to the Catholic Confederation of Kilkenny. In 1661 he managed through the influence of Rev. Peter Walsh, a learned Franciscan Friar, to make a draft of a Remonstrance from Catholics against charges of disloyalty. This document was similar to the one from the pen of Father Cressy, an English Benedictine, presented to Charles I. in 1640. The parties who met with Beeling were Sir Richard Barnewall, Thomas Tyrrell, Rev. Oliver Dease (afterwards bishop of Meath), and Father James Fitzsimons, Guardians of the Franciscans of Dublin. This document, when prepared, was transmitted to London before any Irish Prelate saw or examined it. A few of the Irish priests who resided in London signed it, whilst scarcely one in Ireland did so. The whole body of the Irish Catholic clergy viewed it with abhorrence as containing clauses most offensive to the Holy Father. However, in 1662 the Catholic nobility and gentry convened a meeting at which, in behalf of the whole, the Remonstrance was signed by Lords Clanrikard, Gormanstown, Slane, Galmoy, Brittas, Fingall, Mountgarrett, Carlingford, Clancarty, Castlehaven, and by many of the gentry, as well as by upwards of 200 of the inhabitants of Wexford. Beeling's son, Sir Henry, was secretary to the queen

## XCIII.

Do\* bġ caġl aġmruġr, aċ nġ b-fuġl bġeaz aġn  
 Zo ruġb Donncaġd,<sup>a</sup> Muġrcaġd, ġr Scaġmru,  
 ġr Uġllġoc a Bŷrġc aġr cŷl daġra,  
 Aġr mŷz aġ Stancaġrġd\* aġ ġmġrġc nŷa h-Ēġrġonġy.

## XCIV.

Do ġzġnġ eacġrġra a cġonŷz ġpŷŷġrġoc  
 Do ruġz aġ<sup>a</sup> bun' r a zġrġ aġ-Ēġrġeacġt;  
 Olġber Cġomruġl,<sup>b</sup> curġad nŷa Fŷŷrġne,  
 'S a ġmac ġenġrġ zo cġroġa taeb leġr.

1669.

of Charles II Well did the bishop sing that Ormond, Muskerry, Clanricarde, &c., *gambled* away our country.—See Rinuccini's letter, in the Historical Notes, p. 173.

## STANZA XCII.

<sup>a</sup> James, Marquis of Ormond—an Irishman; the Earl of Castlehaven—an Englishman and a Catholic. Other leaders were O'Brien, Earl of Inchiquin, the "Church-burner," so-called from his sacrileges—a wretch who changed sides as often as he saw the political tide ebbing. Preston, the Catholic commander for Leinster; General Barry for Munster; Burke for Connaught; and, noblest and bravest of all, Owen Roe O'Neill, for Ulster; Lord Muskerry (Mac Carthy); and the Burkes of Mayo. Niall Garv O'Donnell was reduced for a time, to command under the plunderers. In the "Annals of the Four Masters" are furnished many instances of Irish chieftains being at the head of the armies for England. The allusion here is to Phelim's insurrection.

## STANZA XCIII.

<sup>a</sup> Donough Mac Carthy (Lord Muskerry) Lord Murrrough O'Brien, Ormond, and Clanricarde betraying Ireland at the battle of Stankard, in Carlow.—See farther on.

## STANZA XCIV.

<sup>a</sup> See last page of "Dirge."

<sup>b</sup> For the cold blooded, barbarous, and superlatively demoniacal atrocities of the Lords Justices of Ireland, who assumed to represent royalty, the slaughtering-house scenes, the revolting, disgusting, atrocious, and hellish theatres of gunicide, senicide, and infanticide—too abominable to be here recorded—the reader is referred to the work of the Rev. Dr. Warner (a Protestant clergyman, T.C.D.), pp. 182, 135, 176, 177, 178, *sic passim*, also "Journal of House of Commons." Clarendon's Rebellion of Ireland, Spenser, Curry, Moryson, &c. &c.

## XCIII.

(*There*) was<sup>1</sup> (*a*) report<sup>2</sup> of doubt,<sup>3</sup> but<sup>4</sup> (*there*) is<sup>5</sup> no<sup>6</sup> lie<sup>7</sup>  
 That *there* were Donagh, Murrrough, and James, [in<sup>8</sup> it,  
 And Ulick de Burgh on the guilty<sup>7</sup> rere<sup>6</sup>  
 On the plain of Stancard, at the gambling of (the) Ireland.

## XCIV.

They slipt between them the ace of spades,  
 They won *three fives* and the *whole game* together ;  
 Oliver Cromwell, hero of the army,  
 And his son Henry, stoutly at his side.

Oliver Cromwell, that incarnate devil—the hideous monster, himself—  
 thus writes to the Speaker of the House of Commons—

“Sir—It has pleased God to bless our endeavours at Drogheda. After  
 battering we stormed it. The enemy were about 3000 strong in the town.  
*I believe we put to the sword the whole number* of the inhabitants. I do  
 not think that thirty of the whole number escaped with their lives, and  
 those that did are in *safe custody* for Barbadoes. *This hath been a Mar-*  
*vellous Great Mercy.* There were about 3000 horse and foot (in the garrison)  
 under their best officers. I do not believe, neither do I hear, that  
 any officer escaped with his life, save only one lieutenant. *I wish that all*  
*honest hearts may give the glory of this to God alone, to whom indeed the*  
*praise of this mercy belongs !!!*

“Plant Ireland with Puritans, and *root out the Papists*, and then secure  
 it.”—Book entitled the “Cromwellians,” p. 55.

No savage nation under the sun, at any time, not even New Zealand,  
 perpetrated such diabolical deeds. Had the villain cut a canal through  
 Ireland, and had he brought all his victims, young and old, men, women,  
 and babes to its banks, and let their innocent blood flow into such canal  
 he might have floated his infernal troops in their ships along its surface.

The House of Commons approved his infernal acts, and proclaimed a  
 THANKSGIVING DAY throughout the nation.—Parl. His., vol. iii. p. 1334.

All our readers are aware of the 300 women butchered by Cromwell about  
 the Cross of Wexford. With regard to the massacre of 3000 men, women,  
 and children—Catholics—all innocent, not being concerned in the wars—  
 the reader is referred to the work “Collection of Irish Massacres ;” also  
 to Leland, book v. c. 3. Reference to the former work is made relative to  
 the depredations, burnings, and slaughter of O’Sullivan Beare’s country,  
 in Bantry, wherein they butchered man, woman, and child, and turned

## XCV.

Fleetwood, Ludló, Ballen, 1r Épton,  
 Sluaḡ ceann ná n-eac n-zarb' r ná n-éiduiḡ;  
 A cloideam' r a píortol aḡ zác aon d' íob,  
 Carbine clírbé 1r píneloc zléarba.

many into their houses to be burned therein, and what aggravates the atrocity is that the great O'Sullivan was a most humane man, and foolishly protected the very wretches that afterwards aided in his own and his people's ruin. The same writer says, "that seventeen children were taken by the legs by the soldiers, who knocked out their brains against the walls."

"Inchiquin, in the Church of Cashel, put 3000 to the sword, *taking the priests even from under the altar.*"—Ludlow's "Memoirs," vol. i. p. 106. That ruffian was the notorious apostate Murrugh O'Brien, who was ever varying his political and religious faith. He was direct lineal ancestor of the late Marquis of Thomond. For similar inhuman, guilty acts, see vol. xi. p. 7 (Introduction), of Rev. Dr. Nelson, a Protestant. These are the wholesale assassins with whom the renegade Beling and the corrupt Friar Walsh would have the holy prelate, Rinuccini, make terms. Terms with such men of blood! Terms with such sacrilegious blasphemers! The idea of a peace with such black spirits shocks every feeling of humanity, every sentiment of honour, every principle of religion. A truce with Satan would not be more abominable in the eyes of the God of Mercy! The glorious Nuncio immortalized himself, enshrined his memory in every honest heart, as having shrunk from the abomination of recognizing Inchiquin, and his furious myrmidons, ever gorging, always devouring, and mangling unoffending Christians. Oh God! it is no wonder that the Most Rev. Dr. O'Connell exclaimed, in the first stanza, that, when he called to mind the cruel deeds—

"My heart within my breast is torn,"

"Díon mo crioírbé a' mo cíjab ó a neubad,"

These are words for which the English language does not afford a sufficiently strong translation.

Leland and Warner state "a gentlewoman big with child was hanged, with others, by order of Sir Charles Coote." For other more sanguinary perpetrations, see Carte's "Ormond," vol. iii. p. 51. We feel our flesh creep at the mere narration of the following fact from the above work: Sir William St Leger, ordered, among others, *a woman great with child to be ripped up from whose womb three babes were taken out, through every part of whose little bodies his soldiers thrust their weapons.*" History has no parrallel

Fleetwood, Ludlow, Waller, and Ireton;  
 Bold<sup>2</sup> forces<sup>1</sup> *with* strong horses<sup>4</sup> and accoutrements,  
 His sword and pistol with each of them,  
 The ready<sup>2</sup> carbine,<sup>1</sup> and polished<sup>5</sup> firelock,

for the above. It needs no comment—" *ex uno disce omnes.*" Nero was harmless, compared to St. Leger and the Cromwellian furies. Yet to some of such fiends Lord Ormond gave relief and supplies, as we already showed from Carte's "Ormond." He offered to extirpate the *Papists* if the Lords Justices would only empower him.

What a man Ormond (*our own* Palmerston) was, in whom Catholics were called upon by Bishop Dease of Meath, Richard Beling, Secretary of the Catholic Confederation, and Father Walsh, to place confidence. Catholics ought, at the present day, place no confidence in the successors of such a Government; the successors, if they durst, would perpetrate the same acts. The sordid selfish Catholics of our own days, must be watched and prevented from selling the rights of Irish Catholics for honor and place. The result proved that no reliance should be reposed either in any of the faithless Stuart family, nor in Ormond.—See Carte's "Ormond," vol. ii. p. 301, wherein it is expressly written, that they who had murdered Charles I. had the greatest share in the plunder of the property and lands of the Irish nobles who supported royalty. The rapacious Ormond was deeply concerned in the plunder. He was a comparative beggar, worth about £7000, annually, upon his appointment to the viceroyalty, and when peace was restored he could count £80,000 a-year, as can be seen in "Daunt's Ireland." The regicides were confirmed in their ill-gotten plunder, and insane loyal Irish slaves were treated as they deserved; as the immortal O'Connell, in his "Memoirs," said of the garrison of Drogheda. In all the eloquent remarks of that illustrious champion of Ireland he speaks with pity, if not with contempt, of the mistaken loyalty of Irish Catholics, in those eventful days. Throughout his work we could plainly see that, had he lived in Inchiquin's time, he would think himself contaminated by any connexion with that apostate Catholic. De Burgo, Bishop of Ossory, in "Hibernia Dominicana," (published by Crofton of Kilkenny, A.D. 1762), writes no pleasant things about the vacillating Stuarts, but it is not easy to meet a copy of that great and learned work perfect, as from p. 136 to 147 were expunged, owing to an outcry raised against its severity, by bigots and the Catholic prelates of Munster, who resolved to hold a synod in De Bur-

Jr ríad<sup>a</sup> ro do rígne' concuert Éireann,  
 Do gab a m-bailte 'r a n-dainzear ne céile;  
 Ó Inir Bo-Finne go Binn Eaduisi,  
 'S ó Cloic an Stacain go Baol Béarra.

go's, (Bourke's) diocese. However, he maintained his privilege so firmly that the intended meeting in Kilkenny was afterwards held in Thurles. The emasculation relates to the reign of James II.

In these days, in which we write, we hear misguided persons led away with the notion, that if England be not supported in her present difficulty—we might add, in her dangerous position—our country will be overrun by the Russians. Our own opinion is, that bad as the late Emperor of Russia was, our condition could not be within a hundred-fold as bad as it was in the days of the Charleys, Elizabeth, and Cromwell, not excepting even Mary. Even Satan on the throne matters could not be more terrible, nor could his black majesty have enacted bloodier laws than did England to establish her domination in this country.—See Curry's "Review of the Civil Wars," p. 392, *et passim*. In 1652, the 27th of Elizabeth was ordered to be most strictly put into execution in Ireland. *Every Romish priest was deemed guilty of rebellion, and sentenced to be hanged until he was half-dead, then to have his head taken off, and his body cut in quarters, his bowels to be drawn and burned, and his head fixed upon a pole in some public place.*—See above work and page. The same penalty against any one who harboured a priest (see as before). Curry, in pp. 393-4 states that five pounds were set on the head of a Romish Priest as on that of a wolf, and this was the act of the Commissioners who were the law and the Parliament. Their power was supreme. Thousands of thousands who were seduced to surrender, under pretext of protection being afforded them, were massacred whilst under protection. Such protection as vultures give to lambs—covering and devouring them!!!

Morrison, in p. 14, "Threnodia," says—"Neither Israelites were more cruelly persecuted by Pharaoh, nor the innocent infants by Herod, nor the Christians by Nero, or any other of the Pagan tyrants, than were the Roman Catholics of Ireland at that fatal juncture of these savage Commissioners." The few emaciated beings that outlived the carnage were ordered into Clare, Galway and Mayo, and any of them found out of that might be shot by the first person who saw the straggler.—"Clarendon's Life," vol. xi. p. 106. We regret we cannot give the passage at length. Broudir says—"that not less than 100,000 were transported from their native land,

## XCVI.

It was these who made a conquest of Erin,  
 They seized their towns and forts entirely,  
 From Inisboffin to the Hill of Howth,  
 And from the Giants' Causeway to Berehaven.

A. D. 1649  
 to  
 A. D. 1656.

several thousands of whom were sent to Jamaica and the other West India Islands—many sold as slaves.”

In 1652, the Earl of Clanricarde left Ireland, as did Murrough O'Brien, the last of the Irish commanders. “Twenty-seven thousand men had been sent away by Cromwell.—Dalrymple's “Memoirs of Great Britain,” vol. i, part 2, p. 267. Several of the Protestant writers above cited, assert that after a few years not more than twenty families of all those who were sold into Jamaica survived—that thousands perished on their voyage. “Curry's Civil Wars,” from undoubted authorities, says that 40,000 men were transported. It is no wonder that Irishmen should abhor England's misgovernment. If all the records of her atrocities, practised on this country were collected, the books containing them would fill a large library. This is no exaggeration. But it was a mercy, an interposition of Divine Providence, to root out the barbarous Irish !!! so said Lord John Russell in the famine of 1849. Cromwell and James I. would root them out by the sword, but Russell, through the humane system of starvation!—See note, page 91.

## STANZA XCV.

<sup>a</sup> *Kllova*, “a sword.” In this word *o* thus marked sounds as “v,” as it does in the word *зyв* = *gyiv*, in Connaught.

<sup>b</sup> *o'* job stands for *be job*, of them.

## STANZA XCVI.

<sup>1</sup> We have seen another copy of this poem, which indicates that this stanza, xcv. alludes to the final extirpation of Catholics of every race in William's times, when red ruin blazed—

“From Innisboffin to the Hill of Howth,  
 From the Giants' Causeway to Cape Clear.”

These were rallying words of the great O'Connell, the fifth in collateral descent after our bard. This evidently proves, that the poem was written at the close of the seventeenth century, perhaps about 1690. The reader will have observed the bard does not say a word about James II. He durst not do so in the state of affairs, much less could he do it in the time of Anne, even if the poem were then penned, but we are certain it was not.



## XCVII.

Ni nac mearfaið dð ið do ðeanam,  
 Ir riad do ðibri rean ʒall<sup>a</sup> reime;  
 Búrcaiz, Buicleariaiz ir Deirige,  
 Ir tizearhua na Mide bud mór reile.

## XCVIII.

Barriuz óza ir Barriuz aerda,  
 'S an Róirceac flaitearhuil nac d-tuz éirceac  
 ʒearalcaiz<sup>a</sup> laizean ir ʒearalcaiz Meine,<sup>b</sup>  
 Urbaraið, Pluincedaið ir Paoraið.

Moreover, he thought Ireland had enough of the faithless Stuart dynasty. So said the Liberator himself, in his "Memoir of English Atrocities," as did De Burgo, Bishop of Ossory, in his "Hibernia Dominicana." The Bishop alludes, in this last verse, chiefly to the forfeitures in Munster and part of Leinster. He left to other poets to record the losses of their localities.

## STANZA XCVII.

<sup>a</sup> *The old English of a peaceful disposition.* The poet expresses his surprise, that at least these unoffending parties, who took no part in the wars, were not saved from the general ruin. The poet calls them rean ʒall, *old foreigners*, that is of long standing, as having been in Ireland since the close of the twelfth century. The Irish people called every stranger, no matter from what country, ʒall. In the second century of the Christian era the continental auxiliaries of Eugene the Great, including the Spanish prince, brother of Beire, who was married to Eugene, that landed in the west of Connaught to make war on Conn of the Hundred Battles, were the first who were called ʒall, *Galli*, "Gauls," to distinguish them from the "Gael," *Irish*. The poet thought the unoffending old English families, who were certainly kind, good, charitable, and devout, would be left unmolested by their countrymen. All the families mentioned in these two following stanzas were of that class, and, as being Catholics, they were proscribed, and most of them left the country. If space will allow, their pedigrees will be given further on in this book. O'Sullivan says they were in arms; see his work, 142.

A small book, written in Italian, which once fell into our hands, gives an account of ten thousand men, a corps composed chiefly of Irish, in the Austrian service, and commanded by the Irish colonel, O'Deasy, having

## XCVII.

A thing that would not be thought of them to do,  
 It was they who banished the gentle old English, (*as*)  
 The Burkes, Butlers, Deasys,  
 And the Lord of Meath that was of great generosity.

## XCVIII.

*The Barrys young, and Barrys old,*  
 And the plentiful<sup>3</sup> Roche<sup>2</sup> that did not abjure,  
 The Fitzgeralds of Leinster and Fitzgeralds of Munster,  
 The Eustaces, Plunketts, and Powers.

defeated thirty thousand Tartars in full march upon Vienna, in or about 1685. In attestation of the bravery of the Irish and their chief, the writer remarks—"These were men who needed the rein more than the spur." They routed the Tartars with immense slaughter. For other distinguished names see J. C. O'Callaghan's splendid work on the "Irish Brigade." Rich Deasy, Esq., Q. C. M. P., a Catholic respected by all who have the pleasure of his acquaintance. He is moderate, but firm in his political views. His integrity is respected by all parties. For an account of the Irish Brigade See J. C. O'Callaghan's erudite work.

## STANZA XCVIII.

*The Plunketts of Meath.*—The family of Plunkett can, in common with other distinguished Irish families, point to a long and distinguished ancestral line, who have been true to the interests of Ireland. They possessed Clonabraney in Meath, and, by marriage, Loughcrew, as also other places in Cavan. The antiquity of this family is clearly proven from a tombstone, on which we find the name of Oliver Plunkett engraven. This burying-place was erected by the family in 1132, and is still in their possession. The great grandfather of this Oliver Plunkett of Clonabraney, was the first of the family.

Thomas Plunkett, who was the grandson of Oliver, was the last inheritor of Clonabraney. He married the only daughter of Dominick Plunkett, who had inherited the mansion-house and estates of Loughcrew, and had four sons and two daughters. The three younger of the sons emigrated after the civil wars, in which they had taken an active part, but being unsuccessful they lost all their property. Two entered the Austrian service, where they soon distinguished themselves by their military skill and valour

## XCIX.

Ἀν Βοζόιδαεὶ μὲν εὐρηαὶ δέαρεαὶ,  
 Καηλῶναιζ, Σκαητῶναιζ, Ραῖζαλλαιζ,  
 Ριῖναιζ, Τρεανταῖζ, Μῦρῶναιζ, Μεαῶναιζ,  
 Σαῖλλῶναιζ, Σῦλαῖζ, Κυρῶναιζ, Κραετῶναιζ.

and were soon entrusted with some of the most responsible military positions. The third brother entered the Spanish service. They all died without issue. James, the eldest and sole heir, remained at home, in the hope of being able to recover the family estates of Clonabraney and Loughcrew, in the County of Meath, and Castlecor in Cavan. Antecedent to this Cromwell had confiscated the property, and dispossessed Dominick Plunkett of Loughcrew, who was then in possession. Thus, by injustice and robbery, this property passed from the hands of its lawful owners.

Dominick Plunkett, the last inheritor, was married to Mary O'Neill of the house of Tyrone. Her only daughter, Elizabeth, was the mother of James Plunkett, who had issue six sons and three daughters, of whom there is now surviving Patrick Plunkett of Taneymagaraugh, about three miles north-west of Oldcastle, county Meath, a venerable hale old man of eighty-eight years of age, who has issue three sons and one daughter.

Thomas Plunkett of Clonabraney, who fought with King James at the Boyne, and afterwards at Aughrim, having, on the evening of finishing his harvest, as was then usual, ordered his steward to bring all his workmen up to the Castle at six o'clock till he would give them some drink, the men being very much delighted at the invitation, put their harvest utensils, rakes, pitchforks, &c., on their shoulders and walked four men deep to the Castle-gate. In a few days afterwards, an old pensioner then living in Crossakiel, went and swore that Mr. Plunkett was recruiting men for King James. This information, and his being a Catholic, at once disqualified him from holding possession of his estates any longer, and, consequently, he was obliged to surrender his property, or renounce his faith and religion; the latter he would not consent to do.

The following anecdote is told of the family. John Plunkett lived in Rathmore. He was married to Mary Cruise. He had twelve sons and one daughter; Cromwell appeared to be alarmed at hearing of this John and his twelve sons. He sent for him, and stated he would be most anxious to be acquainted with his sons and invited the said John and them to come and see him. So the innocent man and his twelve sons, all fine men, none of them being under six feet high, came, with their father, riding on twelve grey horses; but how did Cromwell receive them? He had matters so arranged that the moment they appeared within a certain distance of him he had a cannon planted before them and shot the twelve dead on the spot. When the poor broken-hearted father

## XCIX.

The Bagot of large fine<sup>5</sup> barley<sup>4</sup>-fields,  
 Cantwells, Stauntons, Raleighs,  
 Rices, Trants, Moores, and Mees, (or Meades),  
 Galways, Cooleys, Courseys, and Creaghs.

reproached Cromwell for this murderous act, his answer was that they appeared too formidable to be allowed to live. They and their father are buried in the church-yard in Newtown, Trim, in the County Meath. There is a tombstone erected over the father's grave. He was a branch of the Clonabraney family; the Archbishop of Armagh, who was hanged and beheaded in 1681, belonged to a branch of the Loughcrew family.

The EARL OF FINGALL, though he struggled with the Liberator for Emancipation, yet in that it would appear he was selfish. For since he got leave to take his place in England's senate, he has not aided Ireland in her struggles for redress. He could, if he would, give effective aid, from his position and great influence in England. As an Irishman of ancient lineage, his lordship ought to be with his countrymen; for in the day of trial he may want them, if such would ever return, and it may. Richard Plunket, the last of the volunteers of 1782, died in Nenagh, County Tipperary, the 31st of January, 1856, aged 107 years. He was of Ardkeen, in the County of Roscommon. He was of the Roscommon family. A troop of horse having surrounded his house in 1798, whilst he lay on the sofa, taking a hasty nap, for he was exhausted from his travels, as he was forced to be from home, being accused of rebellious practices, his daughter handling his blunderbus, which lay on the parlor table, where she watched her dear parent, threw up the window and asked who were they that durst disturb a lonely lady at that unreasonable hour. The cavalry, supposing that it was an unearthly being, fled. The captain who was in command of the men, having learned that it was the daughter who so nobly protected the father, applied for and got her in marriage. The author has this fact from a relation of his own, whose father was a companion of Plunkett's, whilst on his keeping, and on that night.

<sup>b</sup> *The Roches* and the other families would gladly be granted a niche in our gallery could that by possibility be done. Dr. O'Connell, our author, confers a marked compliment on the illustrious Roche, Lord Fermoy, when he says he was "generous—that he did not tell a lie," in other words, that he was true to the Catholic faith. The high-minded Catholic nobleman alluded to was David de Rupe, or De la Roche, anglice Roche, Viscount Fermoy, who died 1635; he was the seventh Viscount Fermoy, and was the son of Maurice Roche, and Helen, daughter of Maurice, or FitzJohn FitzGerald, Earl of Desmond; his wife was Joanna Barry, daughter of Lord Barrymore; he was lineally and paternally descended from Corolus Magnus, (Charlemagne), and had a two-fold descent from the kings of England. An ancestor of his, (David the great) the son of Maurice, son of John, son of John, son of George, son of David, son of Radolph de Rupe, who married Elizabeth de Clare, grand-

C.

Brúnaç Tuirc<sup>a</sup> ír Brúnaç Féile,  
 Ír Cuntunaç<sup>b</sup> na Clojce léite,  
 Puirrealaiz, Suirpealaiz, Leiriz,  
 Seanlogaib, Ciorógaib, Ceitiriz.<sup>c</sup>

CI.

\**Ar ríad do díbirn ríomh fúil Gímhíu.*<sup>a</sup> A.D. 1600.  
 Sjol na m-Brián<sup>b</sup> feanda na n-eac léimneac,  
 Mhac Conmána Sreacalaiz gléizeal,  
 Tígearnuize Conca-Bhairzine ír Claenac.

daughter of Edward the First. Radolph was son of Alexander, son of Hugony, son of Gerald, son of David, son of Milo, son of Henry. Milo de Rupe, or Roche, got a grant of three cantreds, in the county of Cork, from King John. The family obtained the title of Viscount from Edward IV., A.D. 1460. Lord David Fermoy, James Plunkett, (Lord Killeen) and four members of the Irish Parliament, with Lord Delvin, afterwards Earl of Westmeath, and some lawyers, all Catholics, formed in 1613, a deputation to James I., to place a statement of Catholic grievances before his Majesty; Sir Patrick Barnewall, as well as other noblemen, were of the deputation. In the same year Arthur Chichester, the wicked viceroy, issued an edict against any one who would send funds to support this deputation.—Hib. Dom., p. 252-524. This family founded some monasteries.

<sup>c</sup> The Earl of Kildare, ancestor of the present Duke of Leinster, and the Gerald of Croome, county Limerick.—See note on verse lxxxviii, wherein honourable mention is made of these distinguished families, as well as in other places.

<sup>d</sup> *The Powers.*—We would, if space permitted, feel pleasure in placing before our readers interesting facts relative to such members of this ancient sept, as remained true to creed and the old land. For this adhesion to Catholicity most of them forfeited, but some of them in course of time, acquired honour and rank by toil and industry, the most "honourable path to glory." Of these we deem it our duty to refer to that veteran patriot, Sir John Power, of Roebuck and Leeson Street, Dublin. Industry has invested him with what injustice had taken from his ancestors. His country and Catholicity has never in vain sought his aid, nor that of his worthy son, James Power, Esq., D.L. May penal laws never again rob them nor their offspring. These families claim descent from Donough O'Brien, De Burgo, Bishop of Ossory, in his "Hibernia Dominicana," says that "Power and Le Poer are the same name." He adds, "Eustace le Peer was a Knight of the Golden Spur," and was married to Matilda, eldest daughter of De Bermingham, the Earl of Louth, and third Baron of Athenri. More of this name hereafter.

## C.

Brown of Turc and Brown of the Feale,  
 And Condon of Cloghlea (*Greystone*),  
 The Purcels, Supples, Lacey's,  
 Sherlocks, Cusacks, and Keatings.

## CI.

It was they who banished the first (*best*) blood of Heber,  
 The seed of grand<sup>a</sup> O'Brien of the bouncing steeds,  
 MacNamaras, of fair Cratloe,  
 Lords of Corco-Basgine and Cleena.

A.D. 1691

## STANZA C.

<sup>a</sup> These were the ancestors of the Earl of Kenmare, one of whom married the heiress of their relative Browne, of Hospital, county Limerick, whose great estate was thus added to their own—all forming a princely territory. Volumes were insufficient to convey an adequate idea of the excellent deeds of this noble family in private life. To them many Milesian families of Kerry are indebted for their preservation in the penal and persecuting times now past. M'Carthy's, O'Connors, O'Sullivans, O'Mahony's, were enabled to uphold station and respectability, by receiving large farms at low or nominal rents from the Brownes, whose tenants some of them continue down to the present day. Captain John O'Brennan served under the Earl of Kenmare at Aughrim; Charles O'Brennan, Esq., of the Tralee Bank, is a descendant of said John. Captain Edmond O'Brennan of Roscommon, and John of Kilkenny, were also with James.

<sup>b</sup> Great barony of Condon.

<sup>c</sup> See Historical Notes on this verse—also at end of this volume, where if possible, the origin of these good noble English families will be given.

## STANZA CI.

<sup>a</sup> St. Fiech spells this word in the same way.

<sup>b</sup> The O'Briens, who continued Catholics, the Mac Namaras of Cratloe, &c., and the Mac Mahons of Corco-Basgine, West Clare: some of the latter lived on the south of the Shannon. There were other Mac Mahons in Orior, or Oriel. See a previous note, as likewise historical notes.

The annexed, taken from a copy of "The Dirge," made by Philip Fitzgibbon, a classical teacher of Kilkenny, in 1780, we here insert. This is thought to be one of the oldest (if not the oldest) of the copies. It is important, as its mention of King William shows, that the poem was not completed until after the battle of the Boyne, and that was just after the date alluded to, when referring to Bishop Molony's letter in our Preface we stated the diocese of Ardfert and Aghadoe was vacant. This must have been the period of Dr. O'Connell's appointment to Ardfert as bishop, and of Dr. O'Levy's, as Vicar-apostolic to Aghadoe, Dr. Moriarty being Bishop O'Connell's successor, in 1705. The

## CII.

Jr rjad do dibin (nġ a čear mē), A. D. 1601.  
 Dejnead do 'n diog-ruir, rirrean Ēimionn;  
 Pmionnra na n-Ƨaoidéal, mo čriat faezailta,  
 \*Mac Carra Mór<sup>a</sup> 'r a řliocč aneįrreacč.<sup>b</sup>

## CIII.

Mac Donnčad<sup>\*a</sup> porra na clēine,  
 'S na<sup>b</sup> čri meic rġoġ do bġ taoib rir,\*  
 Tġzeanna\* Múraġ Murrcaide meicč,  
 Jr Mac Carčad Rġaba č Čul Mēine.

terrible state of affairs threw everything into confusion as regarded Catholic interests. To escape the meshes of the law the prelate of one diocese was obliged to ordain the subjects of another. Hence, in legal records, we have no account of the ordinations that occurred in Kerry, for some years before 1706. What was the final fate of Bishop O'Connell has not been ascertained, whether he was murdered, like his holy grand-uncle, or that he died. His composition is, at least, an evidence that he could not be considered what Whigs and Whig Catholics call *an intemperate prelate*. That he was a bishop in 1704, is established by the Liberator's testimony, given in the Preface.

Čaręir buad řaġraġaib aġi rġġ Sčamar,  
 Jr rġġ Ullġam č' řaġail ččłġġar Ēġnełġġ  
 Sġġ aġ čam do ġabab a ġačbail čġġ,  
 Seġb a ġ-bailčę ġř a č-řearġaġġ ġč ččġe.

"After the victory of the Saxons over King James,  
 And King William having got supremacy of Ireland,  
 That was the time they seized, in firm grasp,  
 Possession of the towns and lands alike."

## STANZA CII.

<sup>a</sup> This was Fineen, or Florence M'Carthy Mór. He was the son of Sir Donough Mac Carthy Reagh, of Kilbrittan, in Cork. Whilst a minor, and between 1576, (the year of his father's death,) and 1583, he affected friendship to Elizabeth's forces, and thus learned the art of war; in 1588, Florence without the consent of England's will, married his own cousin Ellen, daughter of Earl Clancarthy, for which offence he was made a prisoner in London Tower for 10 years, when he returned to Ireland, where he resisted the English, and was again imprisoned in the Tower for 31 years. He died a State prisoner. See historical notes.

<sup>b</sup> Mac Carthy Mór—Florence—rightful King of Desmond, was confined in London Tower 1601 as was the Earl of Desmond; the latter died in 1601 and was buried in its chapel. The son of the earl whom Kelly assassinated, A. D. 1579, was sent to Ireland as a decoy duck, to gain over

<sup>a</sup> We mean "rightful," comparatively with England.

## CII.

It was they who banished—a thing that tortured me—  
*The last of the good stock,*<sup>3</sup> the chief (Ancestor) of Eire,  
*The prince of the Gael,—my worldly Prince,*  
 Mac Carthy Mór and his offspring together.

## CIII.

Mac-Donogh—the prop of the clergy,  
 And the three sons of the king who were by his side,  
 Lord Murray, Muskerry of state,  
 And Mac Carthy Reagh from Coolmine.

the adherents of his father to Elizabeth. At first, whilst it was supposed he was a Catholic, nothing could equal his reception from the people who thronged round him in Kilmallock, but when he was seen at Protestant prayers, he was deserted and treated with scorn. As it was found the *duck* did not decoy, the bird of borrowed plumage, (Protestant principles), was sent back to London to its cage (the Tower) in which it died in 1603. At this period James Fitzthomas, the son of John Fitzgerald of Callan, assumed the title of Earl of Desmond.

## STANZA CIII.

<sup>a</sup> They were the M'Donaghs of Duhallow, county Cork, of the race of Mac Carthy Mór, and, of course, different from the M'Donaghs of Connaught, alluded to elsewhere. MacGeoghegan thus writes of these princes;—Dermod, or MacDonagh MacCarthy, with whom Teige, son of Lord Muskerry, chief O'Mahony, and Dermod MacCarthy, brother to Florence MacCarthy Mór.

<sup>b</sup> The three royal chiefs alluded to were the sons of Donagh Mac Carthy Mór, the Earl of Clancarty, General of His Majesty's forces against the Cromwellians in 1652. The names of the chiefs are O'Callaghan, whose territory was *Pobul-I-cheullaghiann*. M'Auliffe of Newmarket, County Cork, of whom was the celebrated chieftain and prophet, Malachy Oge M'Auliffe, contemporary with Charles I. These were clan Mac Carthy; Mac Donagh in this place means *the son of Donagh Mac Carthy*. Whenever a clan began to grow numerous the Christian names became surnames. The Mac and O signify an offshoot of an original name.—Thus in Roscommon originated Mac Manus. Cataldus *de carpo rubro* O'Connor, Charles O'Connor of the *red wrist* (his wrist being so when born), had a son who was called by the soubriquet, Mac mhanus, "filius manus," son of the man of the red hand) In the Irish language every name takes Mac or O, "son" or "grandson" It is necessary then to guard against the error of looking on all names with Mac or O as Milesians, as some are of different races. O'Keeffe, M'Donagh, chief of Kanturk and Duhallow, fell while gallantly leading a charge of cavalry against the Cromwellians, at the battle of Knocnaclashy. in July, 1652 Shortly after this Ross Castle was surrendered. See historical notes. O'Cal-



## CIV.

\*O'Súilleabáin Bealaig BÉime,<sup>a</sup>  
 Is Donnall O'Súilleabáin Beanna;  
 \*Mac Fínghin o uct an Éinzigil,  
 Fínghin<sup>b</sup> reabac na ruad, is Féidlim.

## CV.

Tizeanna Coire Mainghe<sup>a</sup> na méicbneac,  
 Is Donnall Mac Carra ó Cill éize,  
 \*S Mac Síolla CADA, calma ó 'n mael lior,  
 Is na c-cruac and an a b-parad caerae.

## CVI.

Donnall Dhúg-a-zoill<sup>\*a</sup> 'r a Naonag,  
 'S a rab a c-ceannar ó Chairiol zo Cléire;  
 Shóct<sup>b</sup> Aod Bhinneain ba mór tréighe,  
 Ó bnuac Leimna zo chos Breanuihu.

laghan, King of Munster; in the tenth century, gallantly resisted the wicked Danes.

## STANZA CIV.

<sup>a</sup> *Bealagh Beime*.—This place was the mountain-pass of Sullivan More; here he rallied his men to bear down upon the plundering English. He possessed Dunkerrin. O'Sullivan Beare, Lord of Bere-haven; his territory was the barony of Bere, in Cork. In 1602 Owen O'Sullivan and his family supported England's soldiers against the glorious O'Sullivan Beare in his unequalled stand in Dumboy, Berehaven. Had all united on that occasion the tyrant power of the foreigner was at an end in Ireland. See history and 2nd vol.

<sup>b</sup> Both are the same person, the "hawk" was on the tribe banner.

## STANZA CV.

<sup>a</sup> The Tiernagh or Lord of Cosmang was a M'Carthy, whose estates were on the river Maine or Mang, not far from Castleisland. The M'Finnan was another distinguished chief of the M'Carthys, whose patrimony was at Ardtully near Kenmare. The Rev. Daniel M'Carthy, Professor of Sacred Scriptures at the Royal College of Maynooth, whose eldest brother, Eugene M'Carthy, of Tully, is still styled *the M'Finnan*, is the lineal descendant of those chiefs. *M'Finnan Duff* was a junior branch of *O'Sullivan Beare*. Stanza 104:—

<sup>a</sup> Nor may I here forget Hugh Bennan's race.

## STANZA CVI.

This was Donal O'Brien of Ara, in Tipperary; the O'Briens of Limerick made good terms for themselves. Both sides of them were plundered, but like Tytirus of old, they were safe. O'Brien Ara forfeited.

## CIV.

†O'Sullivan of the Bealagh Beimé,  
 And Daniel O'Sullivan Béara (Bere),  
 Mac Fineen from the bosom of Eingil,  
 Fineen—the falcon<sup>3</sup> hunter<sup>4</sup>—and *Felim*.

†Elected the  
 O'Sullivan  
 Mor A.D.  
 1585.  
 Elected the  
 O'Sullivan  
 Beare A.D.  
 1594.

## CV.

The Lord of Cosh Mang of the fat trout, (Salmon),  
 And Daniel Mac Carthy from Kileague,  
 And Mac Giolla Cuddy brave, of Ballymalis,\*  
 And of the tall reeks on which berries grew.

## CIV.

Daniel (O'Brien,) of Dhun-a-Ghil and Nenagh,  
 And those, who were in authority from Cashel to Clare,  
 The race of Hugh O'Bennan of many virtuous qualities,  
 From the border of Laune to O'Brennan's hill.

\* Literally "Bald fort," the residence of the Mac Gillicuddy of the Reeks, who, in aftertimes, became faithless to the cause of creed and country.

<sup>b</sup> Hugh or Aodh Beanan, was ancestor of the O'Connors-Kerry, the O'Moriartys, and O'Brennans of "O'Brennan," a parochial district between Tralee and Castleisland. Aodh Beanan died King of Iar Mumhan, or West Munster, now Kerry, in the year of our Lord, 619. Of him a poet, quoted by the Four Masters, sings:

"When his broad shield he shook, his foes would yield;  
 E'en on his back it was West Munster's shield."

See Keating's "Pedigree of O'Connor Kerry," where this king is found in his right place; although his name has been interpolated into the M'Carthy genealogy, for the purpose of making the O'Moriartys a collateral branch of the Mac Carthys. The learned Dr. John O'Donovan has exposed a similar attempt to identify with this Heberian family, the renowned bardic tribe of the O'Dalys, whom he proves to be Heremonian. We are here tempted to contradict a slander placed on the O'Moriartys by the Four Masters. We find these Annals *doctored* in many places. No wonder, as O'Gara was an apostate. We are thankful to O'Donovan for having chastised the Masters. He clearly shews that it was not an O'Moriarty but an O'Keilly that murdered the aged Earl of Desmond, (see A. F. M. at A.D. 1583). We entirely dissent from Doctor O'Donovan as to Keilly—which is certainly not Kelly, nor O'Kelly;

## CVII.

Clann Doimhall\* Fhinn\* ó 'n Uíor c-craebac,  
 Muirteim Chonuill,<sup>b\*</sup> clañ Ćriomtuigh<sup>c</sup> 'r a n-zaelta.  
 Creab nac c-caoirfionn raot na feile,  
 Piarrair Fuirter<sup>d</sup> ba mór tréigte.<sup>e</sup>

## CVIII.

Concobair\*\* Táoz 'r a t-Éarroz Baozalac,\*  
 Do crocáó ó c-croicé 1<sup>b</sup> c-crocán na c-caoras;<sup>c</sup>  
 Ceañ Uí<sup>d</sup> Choncobairi ari an rpeice;  
 Trianrplanc trianrporc zo Jameica.<sup>e</sup>

Ceallach, or Ciallach, but not Coilly. is O'Kelly. None of the race of the illustrious royal king Benan ever perpetrated such a deed.

<sup>c</sup> The tribe of the O'Brennans of Kerry is almost extinct—there is still *one rose* remaining—the Killarney family. We think some of this family are now located about Dungarvan and in Tipperary. The famous St. Brennan, (ignorantly "*Brendan*") of Ardfert), patron of the Diocess, sailing from Brandon Bay, in Kerry, was the first discoverer of America, after Brennan of Clonfert; as a manuscript, lately found in the Bodleian library, and another in Brussels assert—See "*Lives of Saints*," revised by Very Rev. Monsignor Meagher, DD., P.P., Rathmines.

## STANZA CVII.

<sup>a</sup> Or Daniel the "Fair-haired." Some of the offspring are called O'Finn. Daniel Finn Mac Carthy sprang from Cormac Mac Carthy Mór. From the latter came Donagh, ancestor of the Mac Carthys and Mac Donoughs of Duhallow, and are of the posterity of Eoghan (Owen) Mór, son of Oilíoll Ollum, king of Munster.

<sup>b</sup> This slight allusion which Bishop O'Connell makes to his own relations is extremely affecting. His sole mention of them is in the simple words—"The O'Connell Family." His grand-uncle, one of his predecessors in the see of Kerry, suffered martyrdom about the year 1651. This eminent ecclesiastic was the Most Rev. Dr. Rickard O'Connell, whose brother, "John of Ash-town," near Dublin, law agent to the Marquis of Ormond, Lord Lieutenant of Ireland; and brother, also, of Maurice of Ballinahaw, chieftain of the O'Connells, made submission to Henry Cromwell in 1656. The result was the "Lord Protector's" decree, whereby one portion (now extinct) of the family was transplanted to Clare, and another, from whom the extant O'Connells derive, was allowed to remain in Iveragh, where, however, they forfeited, under Orange William.—Records, Rolls Court, Dublin. This note is given by a connexion of the family.

## CVII.

The sons of Daniel O'Fynn of Liscreavey (*Branch fort*),  
 The O'Connell family, the clan Crevin and their kindred ;  
*Who* would not mourn the soul of generosity,  
 Pierce Ferriter of much erudition.

## CVIII.

Teige O'Connor and Bishop Mac Egan A.D. 1652.  
 Were hanged on a gallows on *the hill of sheep (Sheephill)*.  
 The head of O'Connor *was* on a spike ;  
*Some* they transplanted, *others* they transported to Jamaica.

<sup>c</sup> The "Clan Crevin" are the M'Crohans.

<sup>d</sup> Pierce Ferriter, a gallant soldier, was of an ancient Danish family, settled to the West of Dingle long ages before the Anglo-Norman invasion. He was a nobleman of great generosity to poets, a good poet himself, especially in the dirgic-heroic kind ; in the composition of which, great rivalry existed amongst the Kerry bards of the seventeenth century. Of these Dr. O'Connell, even when young, held the first place, and Ferriter the second.—(See manuscript, R. I. A.) The latter was termed *ῥαοι ἢ ῥέιλε, nobleman of generosity*. We have seen copies with *εἰσοῖε ἢ ῥέιλε, the soul of generosity*; either is good.

## STANZA CVIII.

<sup>a</sup> Teige O'Connor, an equally distinguished hero of the O'Connor-Kerry family, was son to Thomas M'Teige O'Connor, fifth Lord of Tarbert, who forfeited Aghalahna and other estates, in Iraght-i-Connor, shortly after the martyrdom of his only son. To their grandfather's care Teige left his infant children, David and Connor O'Connor, both afterwards of Fieries; from the former of whom the author of our "*Metrical Version*" is fifth in direct descent. Boetius M'Egan was Bishop of Kerry, and immediate successor of Rickard O'Connell, to whom he had probably been coadjutor. It would seem that, with Ferriter and O'Connor, he was taken prisoner after the battle of Knocknaclashy; and all three were hanged by the Protestants, at the Fair Hill, Killarney, in 1652. He is to be distinguished from Boetius Egan, of Ross, hanged two years previously by Broghill, at Carrigadrohid, near Mallow, as well as from Boetius M'Egan, of Elphin; and yet the coincidence is very striking, that there should have been at the same time three bishops of the same Christian and surname.

The interpretation of the fourth line is, that some of the aborigines were transferred from the other three provinces into Connaught, in which was at that time included Clare. In the days of Cromwell, as in the days of subsequent English monarchs, there were numerous migrations from Ulster into

## CIX.

A.D. 1652      Mac Doñcúda\*\* an Rora a d'ibne aneifeach,  
 to              Jr O'Doñcúda an Shleanna d' a zñtead plairrur;  
 A.D. 1691.      Dún-zib, Dún-daz, jr Dún-aonair,<sup>b</sup>  
                     Zan fion, zan ceol, zan dan d' a eirteact.

## CX.

Déir an cuinead tar Sionair\* fa daorbriold,<sup>a</sup>  
 'S a meid a fuair Philip zan fillead né rzéala,  
 Chuzair na mian do cumad cum léirzuir,  
 A ta zan mioral, act ionaricaid éice.

Mayo, especially into the parish of Kilmoree, and adjoining parishes, also into the districts about Westport, Newport, Lourburgh, Anyhagower, and about Woodford in Galway. To this day there are fresh reminiscences of faction fights between Ulster settlers and the natives in Tulzahan near Ballyhaunis, Mayo, Swinford, Ballina Costello, Gurtaghana. In these places are to this day the Ultonian Duffys, Congraves, Brennans, &c. But it is a known fact that there never was a fight between the different clans of the last name either in Gallen or Costello, in Mayo.

<sup>b</sup> Some modern writers would write *an* for *in* in all places; melody and the ear condemn such an innovation.

<sup>c</sup> The *second* c is silent—the *first* is sounded as *z*, or *cc=z* in sound.

<sup>d</sup> Anglice *son=uis* in Greek; *ua* and *ui* have the same signification, though some make the latter the genitive of the former.

<sup>e</sup> Several thousands of the best blood of Ireland were transported to Jamaica, in Cromwell's rule of terror; but few of them survived the voyage. They were stowed up like *herrings*, in bad ships. Of one shipment, consisting of 20,000, not more than twenty persons were alive two years after they landed.—See note on Cromwell, p. 76, 77.

## STANZA CIX.

<sup>a</sup> MacDonagh or O'Donoghoe of Ross, or of the Lakes, was ancestor of the distinguished families of this name in Spain and in Mexico. Geoffrey O'Donoghoe, here alluded to, was the O'Donoghue Glin, or of the Glens, a celebrated poet, whose direct descendant is the present O'Donoghue, a maternal grand-nephew of the Liberator's, and the independent M.P. for Tipperary. The O'Donoghue promises to be an ornament to St. Stephen's, an honor to his country, and to uphold the dignity of his high lineage. Our poet pays a marked compliment to the illustrious O'Donoghue when he sings, "that he

## CIX.

Mac Donough of Ross was banished also,  
 And O'Donohoe of the Glen, who practiced mirth,  
 Dungid, Dunday, and Dunanoir,  
 Without wine, without music, without poems a hearing.

## CX.

After what was sent across the Shannon in slavery, [story,  
 And the number that Philip found without returning with *their*  
*Others* took oaths, framed for utter ruin,  
 They are without wealth but with much lies.

created pleasure," meaning thereby that his mansion was noted for hospitality and social amusements.

<sup>b</sup> We think that *Dunġib*, or *Dundede*, is a castle on a small island, at the extreme south point of land, near the coast of the county of Cork, province of Munster; to it, from the main land, is a narrow passage, the work of nature and art. Sailors call it the *Galley Head*. It is very high, having at its base several caverns, which were formed by the waves. However, as we could not find any remarkable occurrence connected with it, in the days of red ruin, a thought occurs that perhaps *Dunġib* is a mistake of the copyist for *Dunġaoi*—*Dunboy* in *Berehaven*—rendered famous by the unequalled resistance of *O'Sullivan Beare*, with only a few gallant men, against more than 5000 of Elizabeth's troops, of whom only 500 were English!! If, on this occasion, the Irish who fought against *O'Sullivan Beare* had worked for Ireland under such a general, there was an end to British misrule and heresy in this island. The Irish Catholics who commanded for *Carew*, President of Munster, on this occasion, were *Donough O'Brien*, Prince and Earl of *Thomond*; *M'Carthy Reavagh* of *Carberry*; *Charles MacCarthy* of *Muskerry*; *Barry the Great*, *Viscount Buttevant*; *O'Donovan*; *Owen O'Sullivan*, uncle of glorious *O'Sullivan Beare*; *Dermot O'Sullivan*, the brother of *O'Sullivan Mór*; *Denis* and *Florence MacCarthy*, brothers. *O'Sullivan Beare* cut his way, with a thousand followers, through the ranks of his traitorous countrymen, and, after many "hair-breadth escapes," made his escape to *Slieve ni Flynn*, near *Ballinlough*, county *Roscommon*, thence to *O'Rourke's* country; when he arrived there his followers were only sixteen; after that he went to *England*, thence to *Spain*. See *Historical Notes*, and second volume. *Dundede* must have been another of *O'Sullivan's* castles; and *Dunanore*, (golden castle), is situate on a rocky island, in *Smerwick* harbour, in *Kerry*; it was thought to be impregnable. \* See metrical version and *O'Sullivan's Catholic History*.

## CXI.

Ca<sup>a</sup> η-zeabam fearda ? nō cād do dēanam ?  
 Nī dion dūiñ chuiç, coil, nō rleibte,  
 Nī b-fuil ar lēiçior aç līaiç i η-Éiuuñ,<sup>a</sup>  
 Alct Dīa do çuiðe 'r na naoiñ añ-ēiñfeact.

## CXII.

Al Dhīa do ðealbaid mae azur maelta,  
 Do cum talaiñ, flaiçior i r rpeine ;  
 Do bī azur ta, i r ðear çan tmaeçad,  
 Aon η-Dīa aīaiñ tu, i r nī tñi ðeçe.<sup>a</sup>

## CXIII.

Al<sup>a</sup> b-fuil tu bodar nō cā b-fuil tú fēacaiñ ?  
 Naç tú do leaç na haçaiç lē ð' rmeiðeað ?  
 Cā beaç ðuic añ fad a ta aç ēi rfeact ?<sup>b</sup>  
 Dīmçīç ar c-crēiðioiñ, ηi māiñioñ ac rpre ð'e<sup>c</sup>

## STANZA CX.

<sup>a</sup> *Beyond the Shannon.*—The proscribed of Munster, Leinster, and Ulster, were driven *beyond the Shannon*, that is, into Connaught (Clare was then in the province) or, "hell. We supposed it was denominated *hell*, because Catholicity was so deeply inrooted in it, that all the power of Satan could not *outroot* it; also because most of it consisted of bogs, woods and marshes. Into this place the aborigenes were cooped up to perish or live, as best they could. There was not a noble stock in Ireland, a shoot of which is not to be found in the province of the illustrious Archbishop MacHale—the fearless champion of his country and her old faith. Others of the outlawed fled to Phillip V., of Spain. Some took the oath of allegiance to England, and adopted the *new, easy* creed, to their own disgrace. These, our bard says, got *Paddy's share of the carrot*, (the tail); that is, *a patch of lands*, but are *without wealth*, though *with perjury on their souls*. Those who would read a history at length of the frightful and unnumbered persecutions, exercised in Cromwell's and Stuarts' times on Irish Catholics, are referred to Curry's Civil Wars, Taaffe's Ireland, Pacata Hibernia, Carte's Ormond, Ormond's Memoirs Ludlow's Memoirs, Foynes Moryson, Cox, French's "Bleeding Iphigenia," Hibernia Dominicana, and Mathew O'Connor's History of the Catholics. It is to be regretted that he did not produce the Second Volume as promised.

## CXI.

Whither can I go in future? or what can I do?  
 No shelter for us, hills, woods, mountains.  
 There is not our remedy with a physician in Ireland,  
 But God to pray, and the saints together.

## CXII.

O God, that brighten'st the moon and stars,  
 That formst the earth, heaven, and the sphere,  
 That wast, and that art, and that wilt be without decay,  
 One God alone thou art and not three Gods.

## CXIII.

Art thou deaf, or whither art thou looking,  
 Was it not you who overthrew the monsters with thy nod,  
 What little to you the length that you are patient? (*listening*)  
 Our faith is gone; there is living but a spark of it.

## STANZA CXI.

<sup>a</sup> Never was formed a more pathetic nor more sublime stanza than this. Herein is exhibited the poet's inmost soul's sympathy for the wrongs of his country. It is a sort of spiritual hypotoposis.

<sup>b</sup> η is only euphonic, not a con. for 'αη *the*, though Ἐπιηηη has the article prefixed.

## STANZA CXII.

<sup>a</sup> How pathetic—how sublime is this passage. As a true Pastor he assails heaven by prayer for his own Ireland.

## STANZA CXIII.

<sup>a</sup> Who but a holy cleric would thus, in prayer, as if assail heaven, and, by the violence of entreaties, implore the fulfilment of its promise to St. Patrick, as he came to Ireland. It is evidently the language of a minister of God, whose kingdom is to be gained only *by violence*, as the Scripture has it.

<sup>b</sup> *Are you not long forbearing.*

<sup>c</sup> Ὀ'ε = ἰε ε̄, "of it."



## CXIV.

An é ro do zeallair do Phádrúiz naemta,  
 An é nod\* herimond\* az teact zo h-Éirinn?  
 Nó an an e-Cruac\*<sup>b</sup> cairn éir a creigeanair?  
 Nó an e-ainziol Bhictor an tan do réid leir?

## CXV.

Ó ní h-amlaib, ní b-fuil tu breazac;  
 Ní mói<sup>a</sup> de d' aoir an éair de d'raezair,  
 Ní'l poll a d' rtor, ce móir do daonact,<sup>a</sup>  
 Siñ féin do éull zac níd ta déanta.

## CXVI.

Ca b-fuil Muire briaizidzeal béarac,  
 Mairdean zlan ir maear éir-nic?  
 Eóin do bairb, ir Eóin ba zaol d' í,  
 Ainóirar, Peadar, Pól ir Séumar?

## CXVII.

Michel Ánd-ainziol no naomta,<sup>a</sup>  
 Pádrúiz Ánd-arrdal na h-Éirean;  
 Daibí an Breacnac, ó Bineira,<sup>a</sup>  
 Ór í a maear a bí de Thaoðaluib?

## CXVIII.

Coluim<sup>a</sup> mac Cniontaíñ ir Coluim mac Fhéidlim,<sup>a</sup>  
 Ailbe Imle,<sup>b</sup> ir Diazlan Déire,<sup>c</sup>  
 Jobor uinál ir Ciaran<sup>d</sup> cláire,  
 'S a t-é<sup>b</sup> do bheanais an Áruíñ, Eñá?<sup>e</sup>

## STANZA CXIV.

<sup>a</sup> See note, p. 84, 97.

<sup>b</sup> Patrick's Reek at Morisk, in Mayo, midway between Westport and Louisburgh, where the blessed Patrick fasted forty days, as is said, without ordinary food, preparatory to the celebration of the great festival of Our Lord's Resurrection, which was the first Christian feast he celebrated in Ireland. Our glorious patron, in thus abstaining from ordinary sustenance, imitated

## CXIV.

Is this your promise to Saint Patrick  
 On Mount Hermon upon his coming to Erin?  
 Or on the Reek after his fasting?  
 Or of the Angel Victor the time he agreed with him?

## CXV.

Oh! it is not so! You are not false (*lying*)  
 Not<sup>1</sup> much of Thy<sup>3</sup> age<sup>4</sup> of Thy<sup>7</sup> existence Thou<sup>3</sup> has spent,<sup>4</sup>  
 There is not a hole in thy store, though great thy bounty,  
 It is ourselves deserved everything that is done.

## CXVI.

Where is Mary, fair necked, spotless (*virtuous*)  
 Virgin pure, and mother of thy Only Son,  
 John that baptized, and John that was related to her,  
 Andrew, Peter, Paul and James.

## CXVII.

Saint Michael, the Archangel,  
 Patrick, the Arch-apostle of Ireland,  
 Saint David the Welchman *from Binarra*,  
 As his mother was of the Gael.

## CXVIII.

Columb,<sup>†</sup> son of Crevin,<sup>a</sup> and <sup>‡</sup>Columb,<sup>b</sup> son of Phelim,  
 Ailbe of Emly, and Deicolus of the Desies,  
 The humble Ivar, and Kieran the *learned*,  
 And he that blessed Arran, St. Enna.

<sup>a</sup> †Colum of  
 Terryglass  
 in Tippe-  
 rary.  
<sup>b</sup> ‡Colum-  
 cille.

Elias, and Moses before the latter approached his Creator to receive the tables of the law. As to Cnoc Hermond, which is the present Fort St. Michel, in Normandy, and the angel Victor, we have written at some length, when treating of St. Patrick, to which the reader is referred.

## STANZA CXVII.

Several churches were dedicated to St. Michael, the Archangel, in this country, and his festival is the 29th September. In fact the veneration paid to

## CXIX.

Ելծից, Ալիե, աստ Բլաճա Տեյծե,<sup>a</sup>  
 Իր Տյոնան Իսր Կաճա դա քէրտե ;  
 Կոնալլ Իր Կոմճան, Բաոլան Լէյթլից,  
 Իր Պայրեաճ Աճաճեո դա շրէյրե ?

## CXX.

Բարրա\* մաճ Բյոնտայն միճ Յիլչէրլլ,  
 Բրէանսլի՞ն Արժբարտա Բա մո՞ր ղաօմիճաճտ,  
 Բրէանսլի՞ն\* Բյորրա Իր Կոլման Ելլե,\*  
 Դօ Բյ րեաճտ մ-Բլլաճոնա ԳլՅ Իարրալժ ճէրրե.

the Archangel is universal throughout the Catholic Church. Nor is this idolatrous, as is foolishly asserted.—If men venerated a faithful friend, whilst yet in the flesh (and Protestants do), a fortiori we ought to love and venerate St. Michael the Archangel, seeing that God himself so much honoured him.

## STANZA CXVIII.

<sup>a</sup> *Columbcille and the St. Columbas* are alluded to in after notes, as are the other saints; also St. Enna, that blessed the holy isle of Arran, in Galway Bay. We have seen a disgraceful translation of this line in a place where it ought not to be. Such a place as the Royal Irish Academy ought not to allow spurious, vulgar books or manuscripts to lie on its shelves—at least without marking the spurious passages.

<sup>b</sup> Ե՛ն the ւ in this word is merely euphonic as t in a t-il (has he) in French. The explanation of a ւ-ճ or աղ ւ-ճ, we have discussed fully in our Irish grammar, we will only remark here that its usual import is “*the he,*” or “*whoever,*” *quicumque*, աղ ւ-ճ, qui cunque perseverabit usque ad finem solus salvabitur.

*Columbcille*.—See history of Patrick at end. There were several Columbs, of whom the former was the greatest, the friend of St. Brennan of Birr, who, according to “Burns’ Remembrancer,” died aged 180. In our historical notes under stanza 117, &c., will be found a breviary of those saints who are invoked by our Most Rev. Bard.

## STANZA CXIX.

<sup>a</sup> Տեյծե.—The mutable consonant of plu. genitives, not aspirated, when the article is not used, as here; these mountains, wherein was St. Fiech’s See, were in Queen’s County, Carlow, Kilkenny, as we think, also a part of Wicklow, and all Wexford—See notes on Fiech and St. Patrick at end of the work.

<sup>b</sup> St. Senan of Inis Catha (Scattery), on the Shannon, a few miles west of Limerick. The island is called “of the serpent” or beast. We recollect when young, that there was a notion that some lakes, rivers, and deep, large

## CXIX.

Evin, Anne, and Fiagh of the mountains (*Sletty*),  
 Senanus of Iniscaha of the serpents,  
 Conall and Comhdhan (*Cowan*), Felim of Leighlin,  
 And Muineach of Aghado of the sun (*the sunny Aghadoe*),

## CXX.

Fursa, the son of Finton, son of Gilgeash,  
 O'Brennan of Artfert, of great sanctity,  
 Colman Ely, and O'Brennan of Birra,\*  
 That was seven years on a pilgrimage.

\* A star denotes that the history of the verse is given in the notes at the end of the work.

wells were infested with a *water serpent*, or *paoist*— $\eta\alpha$   $\rho\acute{\epsilon}\rho\tau\epsilon$ . of the *serpent*—this is genitive feminine singular, and, therefore, the  $\rho$  is not aspirated, though the same case in the plural suffers eclipsis, thus  $\eta\alpha$   $\mu$ - $\beta\omicron$ , pro.  $\eta\alpha$   $\mu$ - $\omicron$ , of the *cows*. As all these saints have been noticed in our remarks on the Apostle of Ireland farther on, we can only direct attention to them here.

<sup>c</sup> One and a-quarter miles from Carlow, in Queen's County. He was prelate over the principal parts of Leinster, appointed by Patrick.—See his poem and notes at end of this work.

## STANZA CXX.

<sup>a</sup> The name of the O'Carroll's territory, in Queen's County. This St. Colman was son of Ængus, King of Munster, out of whose palace himself and his mother were turned, when young, took refuge in Queen's County, and was baptized by St. Colman, above stated. Or he may be, rather, Colman of *Aileagh*, spelled *Eile*, *E* for *A*, which is not unusual; even the Latin writers use the *slender* for the *broad*, and *vice versa*—thus, *maxime* for *maxime*, and Virgil *illi* for *illi*, in Æneid, book i., then by *apocope* of *ach*, we have *Eile*. This place was on either side of the present river Lagan, in the ancient country of the Dalriada, in the Diocess of Dromore, now so faithfully guided by the pious bishop, the Most Rev. Dr. Michael Blake, the prop of Catholicity and the bold assertor of Irish rights. His feast is kept on the 6th of June. This was the greatest of the Colmans. This is treated of by us more closely elsewhere—See Lanigan, who writes of Colman. Or very likely the Bishop invokes St. Colman, the first bishop and founder of the See of Cloyne in the County of Cork. To this opinion we incline, though the word *Eile* bearing so near a resemblance to *Elo* and *Ealla*, now *Lynalty*, a place about a mile south west of Tullamore, King's County, leads one to think that the saint alluded to was Colman Elo of Lynalty. If so his feast is celebrated on the 26th of September, on which day he died, A. D. 610, in the 56th year of his age. See Annals of the Four Masters under the above year. In 667 another

## CXXI.

Ceāḡmāra<sup>a</sup> ḡa c-cuaḡ fuaḡḡ buaḡḡ fēḡle,  
 Bḡaḡaḡḡ ḡḡuaḡḡe do bḡ'āḡ aḡḡaḡ;<sup>b</sup>  
 Moḡcuḡa,<sup>c</sup> Moḡaḡḡa, Laḡcḡḡḡ, Bēḡḡḡḡ,  
 Bḡḡḡḡḡ Moḡḡḡe aḡuḡ ḡobeneta.

## CXXII.

Fḡḡḡḡḡ Cluaḡa Joḡaḡḡḡ ḡ'ḡ a clēḡḡe,  
 Fḡḡḡḡḡ Fāḡḡḡḡ aḡḡ aḡ lēḡḡḡḡ;  
 Fḡḡḡḡḡ loḡa laḡḡ, mo ḡaḡḡḡḡa,  
 Do ḡuḡḡ ḡ ḡḡaḡḡḡ Joḡḡaḡaḡc ḡaḡḡ lēḡḡ,

St. Colman founded a church in Bophin island (island of the *enchanted* white cow), off the west coast of the barony of Murrisk, in the county of Mayo—See venerable Bede, c. 4, b. 4. Numerous were the saints of that name in Ireland up to the tenth century, as can be seen in Dr. Lanigan's, O'Clerys, &c. &c.

Still as the name is coupled with Brennan of Birr, we think it might refer to a St. Colman of Eile, in Tipperary, as we find that the mountain, now called the *Devil's bit*, was formerly so denominated; and it was near that hill St. Brennan of Clonfert met Aodh of Munster to reconcile him and Aodh (Hugh) of Connaught. From the latter is the illustrious tribe name of *Keogh*. Let the general reader be here informed, that there were Pagan nuns in Ireland. Their residence at Tara was called *Chuanfearta*, or *Corner of graves*, as they were dead to the world. They were vestal virgins.

According to Mac Curtin, O'Brennan of Clonfert was descended from Fergus Mac Roigh, of the posterity of Ir. This may be, as elsewhere we showed that tribes of that name, of the lines of Heber, Heremon, and Ir, were, at a very early period, located in Connaught. According to the same authority, the above saint built the church of Clonfert, A.D. 530. Wherever there are many of the same name, concerned in public matters, there will necessarily be a difficulty in distinguishing one man from another; especially if the residences of the persons be also of the same name, or nearly so. But in Ireland there were many *Clonferts* and *Ardferts* in Pagan and Christian times, and many Saints Brennan. The term *feart* implies either "miracle," "wonder," or "grave," and, consequently, Clonfert and Ardfert were common names before St. Patrick.—See *Historical Notes*.

## STANZA CXXI.

<sup>a</sup> See "Lives of the Saints," approved of by Very Rev. Dr. Meagher, P.P., Rathmines, for all the above names.

## CXXI.

Conmara (*Mac Namara*) of the bays, who surpassed in  
generosity,  
Friar O'Gara, that was a hermit,  
Mochua, Molua, Lactan, Benignus (*or Benin*),  
Bridget of Meath, and Gobeneta.

## CXXII.

Finan of Clonard and his clergy,  
Finan Felion (*whose grot was*) in Lough Lene,  
Finan of the Lakes, my *patron* saint,  
That brought from plague Iveragh safe with him.

<sup>b</sup> *The hermit*—an eminent saint. The O'Garas of Connaught are nearly extinct. The Very Rev. Dr. O'Gara, the learned P.P., Drumcliffe, is of this tribe.

<sup>c</sup> St. Bridget was by *birth*, of Meath, hence he calls her *innse*.

Saint Gobeneta, abbess, was of the offspring of Conary, the great, she was born in Muskerry, in Cork. She governed the monastery of Ballyvourney, distant 7 miles from Macroom, county of Cork. She is held in great veneration in that part of the country, where there is a well dedicated to her name. She is the patron saint of the O'Caseys, O'Healys, O'Hurleys, and Mac Dermotts of Muskerry.

## STANZA CXXII.

<sup>a</sup> St. Finghin, Finian, or Florence, here mentioned, was the founder of the abbeys in Kerry, as of Derrynane (Derry Finan), Finan's ivied oak, of Ballinaskellig, of Church island, Tarmans lake, and of Innisfallen. It is related, that through his intercession Iveragh was delivered from a plague. His memory is held in great veneration in that country. Every district and almost every distinguished family in Ireland had its household saint, whose protection was invoked in times of all emergencies. These are some of the saints enumerated here by our bard. The poet here calls Fineen "his saint," as being the Patron whose patronage the O'Connells invoked. Not long since Mr. Curry, in an interesting lecture, said much of St. Fineen. There was an eminent St. Fineen, of Clonard, as well as another, the founder of the monastery of Cean-eithich on the borders of Munster. The latter was a disciple of St. Brennan. The O'Connell's of Kerry claim descent from King Conary the Great.

## + STANZA CXXIII.

<sup>a</sup> *Pray ye, and let me pray*—Here is the language of an ecclesiastic, exhorting, in the pathetic language of a pastor, his countrymen to place their only—

## CXXIII.

ʒuɪð-ɪɪɪ\* ɪɪ\* ʒuɪðɪm-ɪɪ ʒɪa ɪa ɪ-déɪce,  
 ʒɪ t-ʒéaɪɪ, aɪ ʒɪac, 'ɪ a ʒɪɪɪad Naomɪa,  
 ʒɪ b-peacaɪð uɪle do ɪaɪɪɪom aɪ-éɪɪɪeacɪt,  
 ʒɪ c-cɪéɪɪɪom 'ɪ a c-ceaɪɪc d'áɪɪɪoc aɪ ʒɪaodluɪb.<sup>b</sup>

## CXXIV.

Pater noster, cui er ɪɪ coelɪɪ,  
 Sic nōmen tuum ɪaɪɪɪɪcētɪɪ;  
 Debɪta nosterɪa ɪeaɪɪda ɪa h-éɪɪɪɪɪ,  
 Sed ɪberɪa nōɪ ɪ tuɪle ɪéɪɪe.

## CXXV.

ʒé ʒɪaɪɪa, ʒɪaɪɪa ɪlena,  
 Benedɪcɪta tú, ʒomɪɪɪɪɪ tēcum,  
 Éɪa ɪɪð nōbɪɪ, a cāɪa aɪam éɪɪɪɪ,  
 Nunc et ɪempet 'ɪ ʒo ɪ-ʒeaɪaɪm éɪɪɪeacɪt.

all their hopes in heaven. In fact, we have never read more touching or sublime language than from stanza cix. to the end. With a holy violence he assails heaven, in the words of a prelate, who thought that, *de congruo*, he had a right to obtain relief for Ireland from her oppression.

<sup>b</sup> *Gyeeshe iss gyecimshe dheea na nhehe,  
 Onn thahir, on mock, s a spirid noefa,  
 Ur backa illay d'ho wogha on aynught,  
 A gyreedoo sa gyart dyasteuck er gyayliv.*

\* These words are contracted, for ʒuɪðuɪɪɪɪ-ɪɪ, ʒuɪðuɪɪɪɪɪ-ɪɪ, and ɪɪ is added for emphasis.

## STANZA CXXIV.

Persons not acquainted with the structure and genius of language, assert that foreign words ought to be in the character of the tongue whence the words are borrowed, but that is a great mistake. The words ought to be preserved entire but should put on the garb of the language into which they are introduced.

Though Saint Leachnall's hymn is Latin, he wrote in the Irish character as can be seen in "Liber Hymnorum."

## STANZA CXXV.

The third line of this stanza we are enabled to rectify by a manuscript copy of the Dirge by our kind friend Mr. Williams of Dungarvan: In our former edition we had a cāɪa ɪa h-éɪɪɪɪɪ for which we have substituted aɪam éɪɪɪɪ, "of persons in distress or suffering souls," of whom the Blessed Mary has ever been the powerful intercessor, and advocate with her beloved child Jesus.

## CXXIII.

Pray ye, and we pray, the God of gods,  
The Father, the Son, and the Holy Ghost,  
All our sins to forgive together,  
Their faith and their right to pay back (*restore*) to the Gaodaliv.

## CXXIV.

Our Father who art in heaven,  
Thus may thy name be blessed—  
Our debts in future don't demand,  
But deliver us from more persecution.

## CXXV.

Hail Mary, full of grace,  
Blessed art thou; the Lord is with thee,  
Pray for us, O friend of souls in distress,  
Now and for ever; and that I may obtain from you a hearing.

## STANZA LIX.

The annexed stanza, which was not in our copy, we found in one in the Royal Irish Academy, and in another lent us by Mr. ODaly, Anglesea-st. We cannot understand how it was omitted, but we are to presume, that the copyist not being inclined to believe the fact enunciated in it, thought he was justified in expunging it. Such a practice is highly unbecoming and most injurious to history. No transcriber should make verbal alterations, much less leave out entire passages. Can anything be more improper than such tampering with authors. Forsooth, because a scrivener finds a word or passage different from his own view, he has the impudence to erase what the author thought, and what was perhaps really a beauty. Public opinion must condemn such conduct.

\* Da f̄t̄c̄ib̄ āīn̄ bēic̄ būīnē cār̄ēīr̄ é̄āza,  
D'ar̄t̄beōz̄ ó 'h̄ b̄ar̄ c̄um̄ bēātā rāōz̄altā ;  
Dō é̄oīz̄r̄é̄ nāoī b̄-r̄īn̄ d̄é̄āz̄ āh̄é̄īh̄f̄ēāc̄ē,\*  
Ó b̄l̄īāb̄ān̄ zō b̄l̄īāb̄ān̄ būīnē 'r̄ cūīz̄ cāōz̄āc̄.

"Forty and ten persons after death (50),  
He re-animated from death to this life !  
He raised nineteen men together ;  
From year to year a person and five fifties (251)."

*Dhaw ighid er dhegh dhinne thar aysh ayga,  
Dhaghvyeoewen wawsh chum vaha seeultha,  
Dho ho-ig shay nhee vir dhayug on ayun aeight,  
O vlyeeun go vlyeeun dhinne s cooig ekaygoth.*

\* This line means that he re-animated nineteen men at once.



## HISTORICAL NOTES.

### NAMES OF IRELAND.

IRELAND had many names. The first was *Iuif na b-éiob* *boíde* (*veevee-e*), "an island of the wilderness of wood." It received this name, it is said, about the year 2086, B.C., from a subject of Ninus, son of Belus, son of Nimrod. Ninus, as history tells, was ambitious of conquests and possessions. Hence his messengers were sent into all parts in search of such. When he explored this island he found it all covered with wood, except what is now called *Clontarf* (*ox field*), then *Magh-na-ealta* (*plain of birds*), from the fact of its being the sunny resort of all sorts of birds to amuse themselves before the sun.

2nd. It was called "*Creugh na veenugha*," "*the end of nations*," or of the world, it being the most western isle in the world.

3rd. A third name is "*Inis alga*" (*noble island*), which it had in the time of the Firbolg, or *Bagmen*, so called from carrying bags of clay in Greece, by way of oppression, to make them leave that country. A tribe in North America is termed "*Algonkin*" (*noble people*), *alga*, noble, *kiné*, tribe. Hence, we trace the common stock from the affinity in names. In fact, a large affinity exists between the original dialects of North America and the Celtic—see "*Voyage of Baron La Hontan to North America*." The identity between the Celtic *alga* and the Greek *αγλη*, *beautiful*, is worthy of notice. The better explanation of this name is "*Inis Ealga*," *Ealga* or *Ealnait* was wife of Partholan. After her this land was so called.

4th name of our land is "*Eire*." It was so called from *Eire*, a queen of the Tuatha de Danaans, or necromancers,

or little gods, so called from their great knowledge in the necromantic art, traces of which are still to be found in Ulster, but especially in Scotland. Eire was the wife of Mac Grene, who was king of this island when the Milesians landed in it. Another author asserts that it was so called from "*Æria*," an old name of the island of Crete, now Caudia. This appellation was given to Crete by the Gadelians, when they arrived in it from *Ægypt*, which they likewise called *Æria*. We think that the word is but a corruption of the Persian "*Irin*." *Irin* was the primitive name of Persia, which country, in early days, was bounded on the north by Siberia, south by the Erythræum or Arabian Sea, East by the Bel-oo-tagh chain of mountains, extending from Russia in Asia to the Arabian Sea, and on the west by the Arabian gulph or Red Sea, the Levant, or eastern part of the Mediterranean, the *Ægean*, the Propontis, or sea of Marmora, and on the north-west by the Euxine or Black Sea. According to a very old map of Persia, lying before us, we are inclined to say that the Indian and Gangetic territories were comprised in the ancient Persia. The fact that the Sanscrit (sean scriobh, *old language*), is preserved there gives weight to this opinion. Some of the first emigrants from Scythia, which was the northern part of Persia, mapped out by us, settled in Crete, and as in it they planted arts and sciences, they called it "*Irin*," from the monosyllables "*Ir*," *sacred*, "*in*," *isle*, their own country being Iran, *sacred land*. This simple Irish or Pelagic name the Greek poets, no doubt, metamorphosed into *Æria*.—See our treatise on "*Round Towers*" in this work. This explanation gives the origin of Erin, or *Irin*, one of the names of Ireland.

5th name of Ireland is "*Fodhla*," from another queen of the Danaans; her husband was Mac Ceacht.

6th name of Ireland, "*Banba*," wife of Mac Coill, another king of the little gods. These queens were sisters, and were

married, as above stated, to the aforesaid kings, who were likewise brothers. They ruled, in turn, for a year, and it was agreed that it should be called after the name of the reigning monarch's queen during his year of supremacy. The reason why Ireland is oftener called Eire than Banba or Fodhla is this;—Mac Greney, Eire's husband, ruled on the arrival of the Milesians.

7th. "*Inis fail*," or *island of destiny*, from the *Lia fail*, or *Saxum fatale*, as Boetius, in his "History of Scotland," calls it—the *fatal stone*. The Danaans brought it here from Denmark, from the city "*Falias*," called after it. It was said that this stone, whenever a monarch of Ireland was crowned on it, emitted a great noise and stirred; also that in whatever country it was kept there would certainly reign a monarch of the Milesian race. Hector Boetius writes—

"Ni fallat fatum, Scoti quocunque locatum  
Invement lapidem, regnare tenentur ibidem."

"Unless the fixed decrees of fate give way,  
The Scots shall govern, and the sceptre sway,  
Where'er this stone they find, and its dread sound obey."

This stone was sent to Scotland that Fergus Mór might be crowned on it. There it remained until it was translated to London, and placed under the coronation chair in Westminster abbey, in the reign of Edward I., who carried it away forcibly. Shortly after one of the Stuart family succeeded to the throne of England, and thus was verified the saying of Boetius. Even the present Queen has some of the Stuart's blood in her veins. Time only can reveal if she be as faithless as most of that family proved themselves. "*Nous verrous*."

The assertion, that the *Lia fail* is still on Tara hill, was made for a purpose. What sincere historian believes it? Likely, indeed, that such a monument, possessing, or not, the wonderful enchantment, attributed to it, would be allowed to remain either in Scotland or Ireland.

We should have observed, that the Danaans were of the race of Nemedius ; they were for some time in Bœotia, in Greece, thence they went to Denmark and Norway, thence to the north of Scotland, thence to Ireland. We doubt this route.

8th name of this country was *Ἰνίρη*, from *μυρ*, *pig*, *ἴνρη*, *island*, so called because the De Danaans, or gods of verses, as is related, agreed with the Milesians, that if they put to sea again and landed in spite of them they should yield to them, and the latter, having retired from the palace of Teamair, where the sons of Cearmada (Carmody) kept their court, went to their ships in Kerry, put to sea, whereupon the island assumed, through the aid of the necromantic art of the Danaans, the appearance of a hog's back. In the effort to struggle against the storm, raised by diablerie, and to reach the land again, all the sons of Milesius, except Heber Fionn, Heremon, and Amergin, were drowned.\*

The whole island was divided between Heremon, Heber Fionn, and Heber or Eimhir, the son of Ir. Heremon had Leinster and Connaught, Heber Fionn had Munster, and Heber had Ulster, but in after times many of Ir's posterity migrated to Kerry and Mayo.

9th. The Milesians gave this island the appellation of Scotia, after their mother Scota, who was killed in battle, and buried in Glean Scoithion, or the Vale of Scota, on the north side of Sliab Mis (*fog mountain*), but Scota herself was so called after Scythia. We understand that human bones were lately discovered in this place.

10th. Another name of Ireland is Hibernia, the Latin of *Heber inis*, or *island of Heber*. This assertion is dis-

\* Lord Ross says, that the superstition of the people made them attribute to a supernatural agency what was natural. Hence he takes occasion to say, that of all nations the Irish were the most harmless in their worship.

puted as Heber never ruled paramount, whereas Hereimon did. The name is defined in our essay on Round Towers. It might have derived this name from *Irbhear* *ir*,\* because of its beautiful estuaries or rivers—*Inbhear*, a river's mouth, and *inis*, an island.

As to the names Juernia, Iuernia, and Verna, they are only corruptions of Hibernia.

11th. The term "Ireland" is thus accounted for by some writers—*Fonh* *Iu*—*Fonh*, land, of Ir, as Ir was the first of the Milesians buried in it when his vessel was wrecked off the coast of Kerry.—(See "Book of Armagh" wherein the island is called "the grave of Ir.") "*iar lan*, *iar* west, *lan*, earth or land; *o* is often added to Celtic words for euphony. Hence *Ireland* or *Iu lan* (being poetic)" *land of Ir* as he was the first Milesian buried in it, or *Iu* (Greek *ιου*) *sacred*, *lan*, *land*. The last we adopt as the true interpretation.

12th. It got the name "Ogygia" from Plutarch. It is a Greek word, and means *Old land*, or *Ocean land*, the radices being *Ωγυ*, *ocean*, and *γυ*, *land*. Either signification is appropriate, as our island was peopled, comparatively speaking, soon after the flood, and most accurate accounts of it, from the earliest periods, have been preserved by antiquarians, chiefly in poetry, to prevent tampering with facts, it being nearly impossible to introduce or substitute other facts than those first recorded. Interpolation can easily be effected in prose, not in poetry. Again, "Ocean land" is peculiarly suited to this island, it being at the end of the world, in the ocean. Another derivation of Ogygia is Oca, or Ogham, the primitive system of writing practised by the Druids. There is a difference of opinion about the derivation of Ogham. Some say that it was borrowed from Oghma, or Ochma (Latin Ogmius). Now one of the gates of the city of Thebes in

\* "Invir Innish."

Achaia, was called "Oca" or "Oga" by Cadmus (who in our opinion was Gadelas) in honor of Oca, or Oga, the Pelasgic name of Athenæ, Minerva. Hence as she was the goddess of wisdom it is reasonable to think that the inventor of the Ogham system was called after her. Hence Ogham, or Ocham, and also Ogygia. The word might be from "O," music, "cum," "*form.*"

#### PATRIARCHS.

For a history of Noah and the patriarchs see the book of Genesis.

Let me here call the attention of the reader to an interesting fact, that, in primitive languages, words were not made simply to be conventional signs of ideas, but were applied as a brief mystic history of the sense to be conveyed, and, as it were, a method of artificial memory, when the use of letters was unknown. This is no theory: it is grounded on common sense, and consonant with our notion of divine benevolence. We have manifest evidence of it in the patriarchal names in the Hebrew; thus: Adam, *man*; Seth, *set*, or *placed*; Enos, *in misery*; Cainan, *lamentable*; Mahalaleel, *blessed God*; Jared, *shall come down*; Henoch, *teaching*; Methusaleh, *that his death will send*; Lamech, *to humble smitten man*; Noah, *consolation*. Clearly these words are not imposed arbitrarily, but as brief histories. The very same remark holds good as regards the Celtic; whole tribes and nations of it could be adduced in sustainment of the fact. To close this note: the descendants of Seth were strictly forbidden to marry into the offspring of the murderous Cain. The race of men, known as giants\* were the offspring of such intermarriage. Their not having long obeyed the divine command has left us an unmistakeable proof of God's anger against those who disobey him, and of his Almighty power to chastise evil-doers. He sent the Deluge which drowned all

\* Undue reverence or great fear made some men be considered as giants, whilst they were not really so.

mankind, except Noah (who obeyed him); his wife, Cobha (Cowa); his sons, Shem, Ham, and Japhet; their wives, Olla, Olivia, Ollivania. After the Flood had subsided, the three parts of the world were divided amongst Noah's sons, according to a poet of antiquity—

“ In Asia, Shem the sceptre swayed ;  
 In Africa, Ham and his descendants ;  
 The illustrious Japhet and his sons  
 Of Europe took possession.”

Noah having himself remained near Ararat where the ark rested, planted a vineyard, and having got drunk from the juice of the grape, was laughed at by Ham, whom his father upon awaking, cursed. Children, hence, are warned against, on any pretext, despising parents; and parents to guard against being the occasion of sin and its consequences to children; but Noah was excusable, as he knew not that the juice of the grape would intoxicate him.

#### STANZA III.

ԲԻՈՆՏԱՆ ԳՆԻԾ.—*Fiontan, the prophet.* It was told by some antiquaries, that, when the ark was being built, Bith, the father of Cæsar, applied for a room for the use of his daughter, Cæsar,\* and himself, and that being refused, he and Fiontan, his son-in-law, made a ship, and put to sea by the advice of an oracle to escape the divine wrath, that they came to Ireland, landed in it; that Fiontan alone survived. Here an argument presents itself to our mind against the theory of a *partial* or a mere *Armenian* deluge. If the deluge was not universal, God's aim would have been frustrated, as wickedness could get out of danger; because several could have done what fable attributes to the fabled Bith (Bee) and Fiontan: they could have emigrated from Armenia to distant lands; and thus have escaped the *partial* flood.

As to the legend about Fiontan our author alludes to it

\* Or “Caisar.”

simply as a link in his story of Irish matters, but of course looked on it as a mere popular fiction. He introduced it in the same manner as did the Psalter of Cashel. Poets and historians refer to incidents connected with their subjects, not that they believe or even respect them, but lest it might be thought they were ignorant of their existence. But it is a source of pain to a candid thinker to find, that the enemies of truth and the calumniators of our creed and country take an undue advantage of what has been used by our writers, as a mere link, to make it a ground of charging us with superstition and ignorance. As regards the fabled Fiontan, the lying Giraldus Cambrensis, or Gerald Barry, an illegitimate son of Henry I., has given the grossest fictions to bring into disrepute the calendar of Irish saints. Barry exerted his foul pen to make it appear that Fiontan was the same as Tuam, the son of Carrill, or according to some old writers, Caoilte—Kielty—Mac Ronain, who was three hundred years old when St. Patrick came to Ireland, and who gave much information to the Great Apostle of the Irish, and became a convert. But no book of Irish antiquities or old manuscript ever mentioned Fiontan under either name. Hence it is clear that Cambrensis, the malignant traducer of our old land, confused the names to serve his work of falsehood. That there was such a man as Tuam there are tenable grounds for asserting. Dr. Hanmer also has vented his virulent spirit in attempting to blacken our character, in connexion with Fiontan. It is pitiable to be obliged to be vindicating our nation from the vile aspersions of persons who make a living by cobbling together facts and fictions to compose what they call a history, and as they know, that the deadlier the venom they spew upon Irish affairs, the more numerous and richer will be their supporters, so they will be sure not to spare the brush. Hanmer would make the world believe that the Gadelians had a great veneration

It is a strange fact that England—Catholic and Protestant—ordained the offspring of sin ; *Ireland never did.*



for Fiontan, whom he calls Roanus, who preserved himself during the deluge; lived 2000 years after it; met St. Patrick, told him the transactions of many ages, was baptised, and in a year after died. No doubt, the legendary writers spoke of Fiontan as a great prophet, but no respectable historian mentions him in any other light than as a proof that they knew the fable about him. They recorded the fact as we do, not crediting it. Now of all this stuff of Hammer's there is not a word in any antiquary or manuscript of authority. It is a known characteristic of English writers to seek to raise the character of their own by blackening the antiquities of the Irish nation. In the attempt they too often expose their own ignorance, which has allowed them to give several names to the same man, as in the case of Fiontan. The reader who would know more of the romance alluded to must consult Doctor Keating's "History of Ireland," who has plainly shown, that the whole tale with regard to the Antediluvian is opposed to the Word of God, not supported by any respectable authority, and invented at first only to please the superstitious, vulgar and low-minded.

## STANZA VII.

(De). The giants\* were descended of Cham, or Ham, whose son was Chus, father of Nimrod, who spent forty years erecting a tower to defy the power of God. We have arrived at the conclusion that the artizans and laborers engaged in erecting the tower must have been Shemites, but compelled by Belus to do so. Our reason is given in pages 79 and 80. What evils, by the apparently trifling sin of laughing at a father, did not the foolish Ham entail on his posterity and himself. All that came of him were wicked, and propagated wickedness. What terrible instances of the divine displeasure at vice have we not in the criminal cities of Babylon, Ashur, Nineveh, Sidon, Sodom, and Gomorrha—founded by the

Hamites. From Adam to the building of Babel there was but one tongue amongst the Shemites—see pages 79–80. Greek scholars call it *ἁμογλωττα*, *anglice* “homoglot.” After Nimrod (*rectius* Belus) had laid the foundations deep into the bosom of the earth, had built the tower high, and even above the clouds, as it is written, God caused a confusion of languages. This confusion of tongues is thus recorded, Gen. xi 7, 8: “Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another’s speech.” And so the Lord scattered them from that place into all lands, and they ceased to build the city. The site of the building was Shemar, and, according to Bellarmine, took place 242 years after the flood. Authors disagree as to the number of years. Our opinion, after the consideration of facts and learned authorities, is that the period was only about 100 years. Great revolutions may occur within that time. We may here state that the most learned record it as their opinion that Belus, son of Nimrod or Nimbrothus, was the builder of Babel, and that Ninus and Semiramis gave their father the name of Baal or Belus, which was a Chaldean name of God. They made an image of him in the temple and caused it to be worshipped. Baal, Belphegon, Belzebub, Belus, Baalaim, Beelsephon are one and same name. See “History of the word, London, 1604, by Walter Barré.” According to St. Jerome, the idol “Peor” of the Moabites was called Baal, and was the same as the “Priapus” of the Romans. From the prophet Osee we learn that Baalim was the name of the true God. The Lord himself said, “Thou shalt no more call me Baalim, for I will take away the name of Baalim out of thine mouth.” It was after the true God Ninus impiously called his father Bel, or Baal (*Latin* Belus), and the Chaldeans called the sun, which they worshipped, Ball—that is, “God.” Fire was also an object of worship, and hence it also was termed Bel

or Baal. Belphegor signifies "the watching Bel or Bel of the Watch Tower," as Bel's image was placed therein—see work already referred to, page 165. This helps to explain the use of the Round Towers, the "*quasi Belfrys*." Bellarmine has, in his chronicle, stated, that it was in the year of the word, 1856, Ninus, son of Belus, began his reign. This is according to the Hebrew computation, which he follows; for, from the beginning of the world to the deluge, 1656; from this until the sway of Ninus, 200 years; to this we must add forty-two years of Ninus's reign, that being the number spent before Feniusa Farsa began his school

M. 1898. on the plains of Shenar.† Here he continued for twenty years until he had the college thoroughly organized and until its fame had spread far and wide. He then went to Scythia and

M. 1918. established Schools. He commanded Gadel or Gael to adjust and digest the Irish language into five dialects, viz., the Poetic, Historic, Fenian, Theban (or Physicians' language), and Common. Hence it is clear that it is called Gaelig from Gael, who digested it. Others derive the name Gaodilig from "גאד," *wanderers*, *Ell*, *folk*, and *צוּע*, *voice*, it being the language of the *Gadelians*, or migratory people. Niul, the son of Feniusa, called his son by Scota, daughter of Pharaoh Cingeris, Gael or Gaeyal, out of affection and respect for the great linguist, who taught him the Irish language. We should have said before this, that the Hebrew language was retained by Heber, son of Sale, the fourth in descent from Shem, and from him it was called *Hebrew*.\* Heber was permitted to preserve the original language, because he was opposed to building the temple, and sought to dissuade his wicked brethren from doing so. The reader is referred to a note relative to this passage in pages 79, 80, wherein the subject is critically discussed—and a description of the tower given. It is also written upon in our treatise on the "Round Towers."

\* See pages 80, 180.

## ESTABLISHMENT OF THE FIRST UNIVERSITY.

## STANZA XVI.

From this passage one would be led to infer that it was Niul founded the university in Magh Shenaar; the fact being that he ruled it only when Fenius had returned to his kingdom. Perhaps the poet gives prominence to Niul's name, as he was father of Gadelas, the recognised progenitor of the Gadeliens. Besides, after Fenius had been president over the schools for twenty years, he returned north-eastward to his native Scythia, leaving the supremacy of them to Niul, having constituted Gadel, or Gael, the president, who was the practical one all along. Bellarmine, in his chronicle, states that Ninus, grandson of Nimrod, was sole monarch of the universe when Farsaidh\* came to Shenar to learn the primitive language from Heber, the fourth in descent from Shem. It was whilst he was establishing the seat of learning in this south-western plain that Niul was born. Before he left Scythia he sent seventy-two scholars, with others to take their places in case of death, to learn all the languages of the world, with strict orders not to return until they had understood them thoroughly. This he did, evidently for the purpose of establishing the nursery of learning in his native country; but it would seem as if Providence intended otherwise—that enlightenment might proceed from the very quarter whence crime overspread the land. The fact of Niul's birth in the plain, added to the royal father's love of the Heber's tongue, caused Fenius to build the schools where he was, that not only himself but his young son, might be perfected in a knowledge of it. What an anxiety did not this primitive king exhibit to educate his son! How highly he appreciated learning and the moral training of the young prince! He absented himself for twenty years from his throne and kingdom, which he entrusted to

\* *Farsee*.—Fear, man, saidh (see), *knowledge*—so that the name denotes “learned man.”

the care of his elder son, Nenuall. He preferred knowledge and the careful education of his child to the blandishments of the court, and the mere bauble—a crown. Here parents have a grand lesson as regards the duty they owe to their children, especially whilst young, until habits are formed and virtues matured. In this passage we also can appreciate the innate love of learning in Clan na Gael. The same love of languages and sciences has floated down to us from the source which sprung up in Shenar. The stream of knowledge, though often impeded in its way, has forced its passage like a torrent that *would* not be checked, and, despite every effort to divert it from the natural channel, it has reached us, and has, by its genial influence, preeminently distinguished Irishmen in all the walks of literature.

It should be stated that Shenar, where the college was founded, was near a city called Athens (*wise*). (This word is cognate with the Irish *aire knowledge*). This circumstance induced some writers, ignorant of our language, to state that the Gadelians came from Greece, as *the celebrated* city of that name is in Greece, and as Gael, the linguist, was of the posterity of Gomer, son of Japhet. Now this is a manifest mistake. For whether the Irish were called after the *Linguist* or after the prince, the fact stands—that our great ancestors came direct from Asia: because the two *Gaels* lived in that country, and we have no account of the *Linguist's* offspring, whilst we have irrefragable evidence of the migration of Gadelas, son of Niul, and his posterity.

It was about 200 years after the Deluge that the reign of Ninus commenced; in the forty-second year of his reign, Farsa became president of his college; this was about the year 1898 of the Creation. Ninus died, A.M., 1908, ten years after the organization of the University. This was the first nursery of learning in the world. Hence it is evident that Scythia

first lighted the lamp of knowledge, and her king gave permanent shape to literature. Farsa continued in the plain ten years after the death of Ninus, A.M., 1918; 788 before the Milesian monarchy in Ireland; 2088, B.C.\*

After the death of his father the sceptre came to Nenual, who was the elder and who was trained to sway it; the only inheritance left to Niul being the emolument from the schools and from his learning. And a rich inheritance it was, and well he merited it. His fame as a scholar and a philosopher reached all quarters; and multitudes from the surrounding nations flocked to get instructions under him and to pay him their respects. Even Pharoah Cingeris, the king of Egypt, the oppressor and taskmaster of the Hebrews, came to visit the great *Ollav*. He invited him to his country. The invitation was accepted. He got Scotia, the king's daughter, in marriage; built schools and colleges in Caperchiroth on the coast of the Red Sea. Here, again, is seen the wisdom of Providence: the descendants of Heber are relieved by Niul, the progenitor of the Gael. His father learned, from their predecessors, the primitive language, which he prized and had engraven on plates of wood†—as Cianfodhla, who wrote in the time of Columbcille, states.

All this time we have not a record of one good thing,—on the contrary, everything bad—on the part of the offspring of wicked Cham, who mocked his father Noah. How beautifully in these incidents is the working of Divine

\* There is a difference of a great many years between the Greek and Irish chronicles; even Greek annalists differ from each other, as do the Latins. It is our opinion that these facts happened about A.M. 1757. Before the redemption 2247, that is taking the world's age to have been 4004 when Christ was born. See page 79, 80, 83 and other passages. It may not be considered out of order to mention here that the *Annals of the Four Masters* by Doctor O'Donovan make the Milesian invasion 1694 years antecedent to the birth of Christ.

† B, F, also g, c, being commutable letters. Fiodh, Biogh, or Bioc, (wood), is the origin of "booc," (*book*), as the first writing was on wood.

Providence developed. The offspring of Shem and Japhet, who revered their parent, are secretly influenced from on high to reciprocate kindness and benefits. Gadel, son of Eáthoir (Eehor), son of Gomer, who was of Japhet—after a tour in Greece, to learn its language—aids the Scythian monarch, who was the fourth from the same Japhet, to erect immense literary lighted lamps, whose effulgence would overspread the globe, whose genial rays were to shed their halo over every land, and were to brighten up a darkened horizon.

Scripture informs us that Moses led the Hebrew people out of the land of Egypt, in the time of Pharaoh, father-in-law of Niul.

STANZA XIX.

This people, though at that time the only true worshippers of the one God, (though O'Connor, in his "Dissertations," Doctor Parsons, and others, hold that the Irish were also) being sorely oppressed, is an evidence of the false reasoning of modern evangelizers, who assert, that if Ireland had the true faith, and had the Bible more generally taught amongst the *priest ridden* and *benighted Papists*, she would be rich and prosperous as England. The Egyptians and their king were rich, learned and powerful, though they blasphemed Jehovah, and cruelly persecuted his faithful people, whose leader, Moses, gave to posterity the Pentateuch, the only Bible the Jews, at first, had. But facts and arguments seldom prevail when the love of *mammon* and prejudice have pre-occupied the heart. The traffickers in *souls* know that Roman Catholics read, love, and teach the Bible under authority. Even the law of the land is expounded under the guidance of the judges. That is common sense.

Some fancied a difficulty in making Niul contemporary with Moses, but there can be none whatever. From the deluge to the leadership of Moses, who took upon him the command of Heber's descendants, there was a space of 776 years, which thus appears. The flood 2348, B.C., Moses 1572; but  $2348 - 1572 = 776$  years, being the

space between deluge and Moses. Now Moses was the fifth from his ancestor Shem counting both, and Niul was the fifth from Japhet his progenitor, both included. Shem lived until A.M. 2158, that is 274 years before Moses. Surely if one ancestor lived so long it is quite reasonable to infer that relatives lived equally long. But calculating 776 years as the collective age of five generations in those early days is what can be doubted by no sensible man, especially when we take into account the advanced age to which men lived in the patriarchal times. There is to be seen in St. Patrick's Catholic church yard, New York, a tombstone of an Italian who died at the age of 175 years. John Smith of Bolton-street narrated the fact to the author in presence of several witnesses. Lynch, a negro slave died in Jamaica at the age of 150. In 1857 a man, who reached the age of 150, died at Kingstown near Dublin. See "O'Brennan's essay on Ireland," page 11 and 31 in reference to Moses and Niul, also preface to the 2nd volume of this work. At the same time we must say that the very fact being mentioned in our annals is evidence enough of its truth as there was nothing to be gained by stating a fiction. The seeming difficulty vanishes, when we consider the duration of man's life at that early period. Heber, the son of Sale, the fourth from Shem, lived 464 years, Shem lived 500 years after the birth of his son Arphaxad. (See 11th chap of Genesis.) Hence it is not to be wondered, if Niul, the fifth from Japhet, lived from the forty-second year of the reign of Ninus to the days of the dark bondage of the Hebrews. Marianus Scotus, a writer of weight, states that the confusion of languages did not take place until 331 years after the flood, and there are the most authentic records to prove that Niul was not born until long after the confusion. The very fact of his father having sent Literati to travel to collect the seventy spoken dialects, attests



that the birth of this prince could not have occurred for a great interval after Babel. For it was when Farsaoidh came to learn the original tongue, then kept only in Heber's race, that Niul was born at Shenar (old land.) Wherefore it is quite easy of credence, that Moses and Niul were contemporaries.

How wonderfully a population springs up in a short time. Moses, as we are told, led with him across the Red Sea, 600,000 men, able to bear arms, besides old men, women, and children, and this, though a very few years only elapsed since Joseph first went thither. Of those Joshua and Caleb were the only persons who reached the promised land; but a numerous generation sprang up during the sojourn in the wilderness. Of the number of Pharaoh's host, a poet, writing on his being overwhelmed by the waters, says—"They cover all his host, and in their course, sweep away 60,000 foot, and 50,000 horse." This disaster happened to the Egyptians 997 years after the deluge. Niul, who by the advice of Moses had put to sea, fearing the displeasure of his father-in-law for having aided the Israelites with provisions and other necessaries, having observed from his ships the end of Pharaoh, returned to land, reigned, for some time before his death, admired by all as an amiable and a learned monarch, and a brave warrior. Gadelas, his son, succeeded him and took his mother Scota, into a share of the government. Gadelas was eighty years old when he ascended the throne of his father. He was the sixth in descent from Japhet, he was the seventh from Noah, and the fifteenth from Adam. It was Dathe, the sixteenth from Sru, who was the second from Gadelas, that came to Spain, as the antiquities of Ireland certify. It is wrong to assert that this Gadelas ever came from Greece to Spain or elsewhere. He lived and died in the territory ruled over by his father. But Pharaoh an Tiur, *of the tower*, some

years after, upon ascending the throne of his father, Cingeris, wishing to repair the loss sustained in the destruction of the Egyptian army, set about recruiting his forces to the end of expelling the Scythians, whose power he began to dread, and of avenging the catastrophe that befel his father. When he had completed and marshalled his army he proceeded towards Caperchiroth, which he entered with fire and sword. Walsingham gives us this fact, though in doing so he states what was not a fact, as we shall prove. These are his words in English: "The Egyptians being overwhelmed by the Red Sea, such of them as survived expelled a Scythian noble, that lived amongst them, lest he should seize the crown. He and his family [meaning all his people] came to Spain, where he and his progeny lived for many years. There they were greatly multiplied, and thence they came to Ireland." Writers, unacquainted with our antiquities, because of their ignorance of our language, and their consequent incapacity to read and explore the native Annals—unable to go up to the source or spring, content themselves with a passing draught from the impure bucket of any libeller, whose statements he takes as genuine, whilst the author, upon whose authority he ventures to give facts to the world, was as careless, and as incompetent as himself to have recourse to the pure fountain.

Hector Boetius also had the temerity to assert, that it was Gadelas himself who was driven out of Egypt and made the expedition of which we are writing; the fact being, that it was Sru, the grandson of Gadelas, that went to Candia or Crete. This island, being so near Greece, has led many into the error of believing that the latter country was the place whence the Milesian colony came. They confounded, as was already observed, Gadel or Gael, the *Linguist*, who was professor of the Greek language in Farsa's University—who reduced to system the Celtic tongue, and who, as must be presumed—nothing to

the contrary appearing—lived and died in Shenaar, with Gadelas, who, as was also stated, was called after the professor, by Niul, through respect and affection for his tutor. To trace clearly the colony of Milesius, the above fact must be kept in view. Wherefore it is hoped that pardon will be granted to us if we seem to repeat ourselves. Brevity, much though it is to be admired, must be avoided, when doubted or obscure points are to be elucidated.

In Dr. Patrick's *Ancient Geography*, p. 87, Cellarius, we find an account of the city of Phasis, at the mouth of a river of the same name; also Dioscurias at the mouths of the rivers Charistus, Cyaneus, and Hyppus, built by "Milesiorum Colonia" [his own words]. This latter city was rich in commerce "Mercatu dives;" called Sebastopol, "Sebastopolis dicta" [not the modern city of that name in the Crimea] which Ptolemæus makes the end of the Colchic coast. North of this was Asiatic Sarmatia; N.W. of that again was European Sarmatia. The Tanais, *hodie Don*, which rises out of a lake on the north of the latter, runs between both, and empties itself into Palus Mœotis or Sea of Azoph. The above is a respectable authority in sustainment of the fact, that the Gadelians, of whom was Golay or Milesius, came not *from* Greece, though it might be said they came *through* it—but from Scythia. They sailed down the Caspian Sea from the north to the mouth of the river Cyrus, *hodie Kur*, into which the Alazon and Aragus on the north, the Araxes and other tributaries on the south, flowed, and rendered it navigable. This river runs south of Albania, quite through Iberia, whence, it is probable, Ireland was called "Ibernia or Hibernia," owing to the similarities the Gadelians observed in both countries, though we have preferred the derivation from "Heber." From what we have said, it is plain they travelled by Albania through Iberia, thence by the narrow pass of the "Moschici Montes," where

they met the beautiful, majestic, navigable *Phasis*, upon whose noble waters they sailed up northward until they came to the Euxine or Black Sea. This was reckoned by the ancients one of the largest rivers of Asia. (See Pliny, 10, 48, Martial, 13, Strabo, 11, Mela, 1, 19, Paus., 4, 44.) It flowed through Colchis, whose king was *Æetia*, mentioned by Justin, and who, to obtain the golden fleece, killed Phryxus, who had fled, as is fabled, to his court on a golden ram. It is rendered celebrated by the Argonautic expedition to regain the golden fleece. The Argonauts, according to tradition, saw on its banks large birds, some of which they caught, and it is said this is the origin of "pheasant."

So much danger did the Argonauts experience in their passage on this river, that dangerous voyages have been proverbially termed "sailing to the Phasis."

Upon the arrival of the Milesian emigrants at its mouth they built a very large city, "*Perampla urbs*," as Cellarius calls it, which was named Phasis, a little north of the ancient Sebastopol, another town which they built. It is said by Dr. Keating, that this colony continued a long time in Cappadocia, the country of the Amazons. The route we have assigned them, brought them directly from Scythia to it, that land of female warriors being exactly due south-west of the *Moschici*, *aliter* *Meschichi montes*.

We are here to observe, lest we might not hereafter think of the matter—that many of our modern writers animadvert very unkindly on the erudite Keating, though some of them borrow largely, if not wholly, from his history. When we consider the state of geographical education, and of the art of delineation and mapping 200 years ago, at the time he wrote, we will not be much surprised at his error, great though it was. For it was impossible that the Gadelians could take shipping in the Tanais, or Don, a river rising north of Euro-

pean Sarmatia, and forming almost the whole boundary of Sarmatia Asiatica, having a vast extent of country between it and the Caspian, lying very far to the west of Scythia Antiqua. It must be kept in view, that Sarmatia Antiqua did not extend far north, as will be seen by referring to an ancient map. Had it been written that our noble ancestors travelled over land to the Tanais, and then took to ships and sailed to Palus Mœotis or Sea of Azoph, we could understand the assertion, though we could not think, that prudent adventurers would take a *land* route through an unknown country.\*

Herodotus fell into a like mistake, having written in 4th book, 45 and 100 chap., that the Tanais divided Europe and Asia, and was one of the rivers of Scythia, the fact being, that *that* Tanais did not at all touch on it. Whether the Jaxartes, emptying itself into the Caspian, N.E., was anciently called also Tanais or not, is in this place of little value, as evidently it was wholly in Asia. But Herodotus was never in Sarmatia Antiqua, and was led into mistakes in his views of Scythia by giving facts on hearsay and in prejudice. So much was he a hater of the Scythians, that he gives the grossest calumnies of them, and calumnies, which are opposed to the best authorities. This he did, because they overran Greece. He made the Mœotis and *Tane* one and the same thing, though that river has its source S.W. of the Valdai hills, 800 miles N.W. of Azof. He was entirely ignorant of the Rha or Volga. Even *Rha* or *Ra*, now the Volga, nearer to Scythia than the *Don*, is still at a distance from it, and discharges itself into the Caspian Sea. The name, as an appellative or significant term, denotes, in the Slavonian or Sarmatian tongue, "*river*," that is, "*the great river*;" and the word "*Volga*" is derived from Russian terms "*Velika Reka*"—great river—which flows from

\* See foot note on Stanza 16.

a lake, south of the Hyberborean mountains (the Valdai hills) in Russia or Muscovy. The approximation of the Tenais to the Volga, before the former changes its course to the *Palus Mæotis*, led many authors into the erroneous opinion, that it was but an emanation or branch of the Rha or Volga.

The Gadelians embarked from an island in the Caspian with three ships, in each of which there were sixty men, and every third man had a wife. In their passage down the Cyrus, now the river Kur, by Albania, through Iberia and *Colchis*, they encountered great dangers, as did, in the same passage, the Argonauts, mentioned before, owing to the rocks which were in the bed of the river, especially at the junction of *Phasis* or *Fooz* with the *Kur*, between the "Moschici Montes." These difficulties made Gollamh (*Gollay*), in Latin *Milesius* (rectius *Miles*), consult Cacier, sometimes written Cathier,\* a learned Druid or priest. This prophet told them that a western island was their final destination. The name Cahier, or Keigher, corruptly, Carr, is very common in Ireland. Cahier was the son of Heber and nephew of Adnoin, and grandson of Tait, great grandson of Agnamon, who was of Beogannon, the son of Heber Scot, the warrior, who was the great grandson of Gadelas, who was the great grandson of Fenuisa, after whom the Irish Militia were called Feni or Fionna Eireinn, and not after Fionn, son of Cumhall, that body having existed before the latter. Cathier, it would appear, was a term usually applied to some of the learned amongst the Gadelians. Lough Chaghair near Ballyhanus, Mayo, was called after him.

In the 25th verse of Bishop O'Connell's poem occurs the word "Carbin;" it might mean a city, north of Cappadocia, near the mountains, called in Greek "*Καβίρα*," Latin "Cabira," Irish "*Καβίρη*," in which city Mithridates, King of Pontes, erected a basilik. This city was named "Diopolis"

\* Pronounced "Caheer."

by Pompey. It must be near this that the Gadelians encountered some of their dangers. It was remarkable for Orgies in honour of the local Divinities, who were called "*Cabiri*" (vide Strabo). Hence the name of the city. This system of worship, which was barbarous and inhuman, was introduced from "*Cabiri*," mountains of Phrygia, where it was first practised. These are supposed to be the same with the Corybantes, priests of Cybele; they were also called "*Galli*." Whenever they sacrificed, they furiously cut their arms with knives. Hence frantic persons are denominated "*Gallantes*." The Corybantes were so called from "*Κορυβαντες*," *to butt with the horns*, and "*Βασαντες*," *to walk*, as they used to strike with their heads like cattle, whilst they walked.

Having witnessed such a demon class of beings, it is not to be wondered that the Milesians began to tremble, and to devise how best they could escape. It may be presumed, that these travellers, like the "*Æneads*," may have left persons behind them in some places. This being so, history has shown us how quickly a numerous offspring arose. These in themselves may be deemed branch colonies from the main stream, in its course to this country. Might not the Crutheni or Cretheni, who came to Ireland 1267 B.C., be a colony of them.

STANZA XXII.

(1st line.) The note on this verse should have been earlier, but the thread of the previous subject hindered it. It was not *Gadelas* but *Sru*, as previously stated, who was driven out of Egypt by Pharaoh *an tuir*, that got this name, we are to suppose from having erected a large tower, which answered the two-fold purpose of *Fire worship*, in honor of Belus, adored in Sheaar as a God, and as a light-house for sailors coming to Egypt. Pharaoh Cingeris had instituted in his country the "*Baal*" worship. Wherever the Gadelians went,

they established it, as they did in Ireland. The “*Τύρρ τέρηε*,”\* *Fire towers*, or *Round towers*, as they have been called, were built for that purpose. That this was their use is so clear, we shall not waste time or argument to disprove the modern theory of one or two writers, who, though they may be well-intentioned, do occasionally tamper, without due authority, with our venerable antiquities. Such authors think, that speculation is an agreeable game to attract attention. The Gadelians steered for Greece to make better preparations for their long journey, than they could possibly have done in Egypt, being obliged to fly from it. It will be remembered, that this was not their route direct to Spain but to Scythia.

## STANZA XXIII.

(2nd line.) We must here infer, that it was in right of Gadel, the Professor, Athens is in this verse asserted to be Sru's. We can see no other claim he had to it. This Gadel was Gomer's son. He came from Greece to assist in founding the Scythian University, and digested the Celtic language, called after him *Σαοδλῖς*. Both Gadel's were relatives. The reader will please not lose sight of this fact, that there was another city of Athens near Shenaar. Keating gives this on undoubted authority.

As these lines are by way of notes, it cannot be expected, that there will be such close consecutive connexion of facts and details as can be in a regular history. The matter of a former stanza may demand of us to narrate what, in point of time and a particular locality, should follow. However, we shall keep to the order of dates and places as much as possible.

Heber, the seventh from Gael or Gadel, his own sons, Cathier and Cing (Quin), with the sons of Agnon, are the

\* Pro. “*Thoir thinny*.” That these towers might have been, in after times, used as “*Ἐῖς τὰ κλύς*,” “*bell houses*,” is another question, which is treated of in our essay on that subject in this book.



six leaders to visit Scythia. Whereas we must take it as a postulate, that the expedition must have been entirely by water, for the sake of the greater safety—the ships being only three, the crew being altogether but 180 men, and sixty women. We are to say, that from the Caspian they entered the river Kur, south of the *Moschici montes*, so called after Moschek, or, as the ancient writers call him, Moschoh—one of Japhet's sons. Here having crossed a dangerous defile, on the south-west of which they saw the terrible worshippers of the Cabiri, or Καβίρη, whom Bochart considered to be Jupiter and Bacchus, and of whom Sir Walter Raleigh speaks, when writing of the Samothracian deities, they met the majestic river, Phasis. Some writers of authority make the countries—through which we have presumed to mark the route of the Gadelians—to have been a part of south-western Scythia, the modern Circassian country, south of the Caucasus. Cellarius, in his description of towns, places, and mountains, gives weight to this belief. It was physically impossible for Heber and his followers to take any other way by *water*. Moreover, there are not, were not, such mountains as those called Rhiphean (*vide* Lemprière), and though Cellarius marks them as lying south-west of the Volga, to the north of the Don, yet he does not give that river as issuing from them, whilst at the same time he has painted the river as proceeding from west of the *fancied* hills near *Alannus mons*, which is situated south of a lake, whence the Rha or Volga, according to Cellarius, issues. Hence it is clear that the *Moschici montes* were these towards which they sailed.

We are inclined here to correct a mistake into which ancient geographers made us fall in a former note. According to a large map of Europe, published by Chambers, the Volga has its source in lake Seligher, south-west at the Valdai hills, and empties itself into the Caspian. The *Don*, or *Tanais*, rises,

not from a lake, but in the interior of Russia, about 120 miles south-east from Moscow. A canal about forty miles long connects it with the Upa that joins the Oka, goes northward until it meets the Volga at Nisnenovogorod, and the Don.

From all that has been said, it is, we think, clear that the Moschici montes were those towards which the Gadélians steered their course.

Again, if even it were possible to go along by a river to the assumed Gothland, let us see how far it would be wise to venture through so extensive a country, and with so small a force—180 men. Would it not be worse than madness to undertake so hazardous an enterprise? Besides what could have induced them to think of so distant a country and through such wild and inhospitable regions? Whereas, on the contrary, Cathier prophesied—and the Gadélians had great confidence in their druids—that a rich western land was their destination; but the other route was northward. Hence we are inclined to say, that the Gothi, named in the Book of Invasions, and by the accomplished Doctor Keating, was a territory north of Pontus, or the Euxine Sea, which was occupied by the Viso-Goths, and who called their adopted country *Gotha*, after their native country, or Slavonia. Just as the Gadélians are sometimes called Celts, from the word *Cal*, which means *to remain*, because when some migrated, those who stopped in *the native soil* were denominated *Celt*, or *settlers*, and in process of time the wanderers got the name above mentioned. New England, in America, is an evidence of a colony having been named after the parent country, as was Brittany after the parent Great Britain. O'Flaherty, in the "*Ogygia*," says the *Getae* were called *Goths*. And, indeed, from what we can learn of the manners and customs of the tribes on the north-eastern coast of the Euxine, as well as in Circassia, we are apt to come to the conclusion that there

is a great similarity, if not an identity, between the Irish and these noble tribes. Their aspirations for liberty, their hatred of oppression, and their generous disposition attest the fact. The invincible Dahee, at the mouth of the Danube, are of the same race. By a close perusal of our history we have found, that the *Dahee* on the east, and the *Morini* on the west of Europe, the most terrible enemies to the usurping arms of the Cæsars and of Rome, were of Scythic origin.

In this country Heber Glunfionn (Glennan) was born; he was the son of Laivfionn (Lavin); of Glunfionn (Glooneen), came Eivric, of him came Nenual, of whom was Nuagat, son of Alloee, of Earcay, son of Deaghfhatha (Daha) son of Braha. Hence, perhaps, the *Dahi*; alluded to at the end of the eighth book of the *Æneid*. The opinion is, that they remained in Gothia 150\* years; thence they proceeded down towards Byzantium, *hodie* Constantinople; into the Mediterranean, by Thrace; through the Grecian islands, by Scylla of the Mermaids, who were no other than women with enchanting voices, that induced sailors and voyagers to give themselves up to criminal pleasures. Against their evil influence Cahier guarded the Gadeliens by telling them to stuff their ears with wax, so as that they could not hear them. By this means they escaped them. Calchas caused the sailors of Ulysses to do the same. Braha, the eighth from Heber of the *White knee*, gave name to Braganza, in Portugal. This Heber was grandson of Agnon, son of Tait, the seventh from Gael, son of Niul, son of Farsa, son of Baath, son of Magog, who was son of Japhet, who was of Noah, the ninth from Adam.

ΟΙΖΕ, ΟΙΖΕ, ΜΑΝΤΑΝ, and Καϊρη† were the four chiefs, that accompanied Braha to Spain. On landing they had but fourteen married couples in each ship and six armed men.

\* In a history of Ireland for the use of the Schools of the Ursuline Nuns, *Gothia* is set down as *Sicily*, and with some probability.

† Ogay, Iggay, Mantun, Caheer.

Ancient Map of  
[PART OF]  
**ASIA, EUROPE, & AFRICA,**

*Shewing the Route of the Milesians from  
SCYTHIA, to their Arrival  
in IRELAND.*

*Drawn by John Bourke C.E. 42 Marlborough St. Dublin.*



- 1 Ilyria the cradle of the Milesians whence their ancestors emigrated
- 2 The Island in the Caspian Sea where Miles or Milesius prepared for his return to Spain
- 3 Meschic Thales where the Rivers Cyrus & Phasis meet
- 4 The mouth of the Phasis in the Black Sea
- 5 The Country of the Dara: north west of the Crimea
- 6 Thracian entrance into the Straits of Constantinople
- 7 Thracian island west of the Thracian Channel
- 8 Crete where Milesius planted a Colony & where no reptiles live
- 9 The Delta of the Nile
- 10 Gallia or Cadiz west of Gibraltar
- 11 Gallia in Spain
- 12 Fenema River on the coast of Fery where the children of Milesius first landed

Lithographed by J. Owen, 8. Anglesea St. Dublin.

VI 4

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UNIVERSITY OF ILLINOIS**

They sailed along the coast to make their observations, and finding that part now called Galicia, in the Bay of Biscay, suitable to their object, they landed in there. The inhabitants were—according to the best authorities, amongst others Josephus—the posterity of Tobal, or Tubal, son of Japhet. These they defeated in many battles; and a plague shortly after cut them almost all away. However, the survivors multiplied wonderfully; and Golav, son of Bilé, eldest son of Brogan, son of Braha, displayed great powers as a warrior, and was therefore called *Milé Easpaine* (Miles or Milesius), Spanish warrior. *Milés*, or *the Soldier*, whose fame was now farspread, anxious to pay a visit to his relations in Scythia, collected some youths—the flower of Spain,—got them on board thirty ships, took to the Mediterranean, sailed towards Sicily, thence to Crete—probably to pay a visit to the friends they left there—then northwards by the Archipelago, the Egean Sea, then by the Dardanelles, or Hellespont, to the straits of Constantinople, or Bosphorus, across the Euxine to the river Phasis, eastwards towards Colchis, the Moschician mountains, the river Cryrus or Kur, through Iberia into the Caspian, as that part of Scythia for which they were bound lay on the east of it. The inference, clearly flowing from history and circumstances, have caused us to make the above place the cradle of the great progenitors of the Gael. It was a district of what is now designated “Independent Tartary.” The vast territory, now known under the appellation of Eastern and Western Tartary, was so denominated by the Chinese. The latter looked on all others than themselves *contemptible*, and in Eastern language the monosyllable “Tar” signifies *contempt*. Hence, *Tar, Tar*, a noun repeated, being their form of a superlative degree—as indeed it was of almost every primitive tongue—denotes *most contemptible*. Thus we say in Irish *επom, επom*, *most heavily*, or *most grievously*.

*Miles* was most heartily welcomed by his relative, Rifloir. In course of time the king becoming jealous of Milesius' popularity, the latter with his attendants put to sea, and having returned by the same route westward, they voyaged until they arrived at the mouth of the Nile, in Egypt. Thereupon Miles sent a message to Pharaoh Nictonibus to say, that he had landed in his country. He was invited to court, welcomed, and land was assigned to him. Don and Aireach, his sons by Seang, daughter of Rifloir, who died in Scythia, were amongst his followers to Egypt. In this country our warrior, having rendered such services to Pharaoh against his enemies, got Scota, the king's daughter, in marriage. The Book of Invasions says, that he called her Scota, because himself was of the Scythic race. Whilst here she had by him two sons, Heber Fionn and Amergin (Avereen). For the purpose of introducing arts and sciences into Spain, he placed twelve of the most talented youths he had with him, for seven years, with the best professors of Egypt, whither Niul had formerly introduced literature. At the expiration of that time he embarked his body of people on board sixty ships, having bid a farewell to his father-in-law. In a short time he arrived in Biscay, and having learnt from the people there how they were harassed in his absence by the barbarous Goths, he assembled an army, gained fifty-four victories, and subdued the enemy. Thus himself and the children of Brogan had undisturbed possession of the greater part of Spain. We have no authority to state, positively, who had the southern part of it. However, we can fairly assume that it was possessed by Mauretania. We might here remark that the theory of some, who think that *Gætulia*, in Africa, was the land which the Scythians visited and not *Gothland*, is untenable: for this reason, that Gætulia was south of Mauretania and the Carthaginian territory, and shut in from the Atlantic by the

mountain of that name, and from the Mediterranean. Had it been on the coast of Africa there might be some ground for the supposition. Nor does the fact of Dido having got a maritime tract from Iarbas militate against our position: for the place she got was not called Gætulia, but *Byrsa*. We have assigned a reason before why we thought the *Gothland* which they sailed to, was that of the *Visogoths*, north of the Euxine. We are borne out still farther in this opinion, because we find that the army of Darius nearly perished between the rivers Ister, now *the Danube*, and the Tyras, *the Dniester*. Strabo says that a tribe of the Scythians lived here, they were called *Getae*, these were also named *Goths*—see “Strabo,” 7; “Sil.,” 2, 61; “Stat.,” 2; “Lucan,” 2, 95. This tribe of Scythians were most formidable in battle; they despised life from their belief in the immortality of the soul, which they learned from Zenolxis.

After Milesius had driven out the Slavonian Goths and Vandals, or *wanderers*, he found the country wasted from famine, plague, and war—three terrible scourges. The Spanish chiefs hereupon take counsel as to what was their best plan under existing circumstances, and they agree that Ith (ēē), son of Brogan (Broan), a chief, valiant, intelligent, and learned in all the sciences, was to go, and to take observations of Ireland. At Brogan (Broan) tower, in Gallicia, in the north of Spain, they arranged this enterprise; Bilé, ~~father~~, son of Brogan, and father of Milesius, presided at the above council.

Since the time of Eochy Mac Earc—the last king of the Firbolgs—married Tailté, daughter of Mamore, the king of Spain—there existed an intercourse between the countries. Hence it is evident, that because of their mutual commerce in their interchange of commodities, Spain and Ireland knew each other before the time of Ith (Ee). Having reached the island he enquired its name, and the name of its ruler. He



was told the country was called Inis Ealga—*beautiful island*—and that the three sons of Carmoda Milveul (Mulvil)—*honey-mouthed*—reigned each a year on turn; and that they were then in Illeach\* Neid, in Ulster, disputing about their ancestors' treasures. He went to the sons of Carmody, told them he did not intend remaining in their country, that he was to return to Spain. From his wisdom, which they felt from his remarks, they appointed him judge. He recommended them to make three equal parts of the wealth. He advised them to live in peace, adding, that their country abounded in everything calculated to confer happiness, that it was enough for the three, though it were divided evenly between them. He eulogised its air and its many other advantages. The young princes, fearing, from the praise that Ith (Ee) bestowed on the island, he might, if permitted to go away, come back with a great fleet and take possession of it, despatch 150 men in pursuit of him. He brought up the rere of his men, and was killed on a plain named after him *Magh Ith* (*Mayee*). It was Mac Coill who pursued and wounded him. He died at sea; but his followers brought his body to Spain for interment, as above all things it is agreed, amongst all historians, that the Scythic race had the greatest veneration for their chiefs and princes, even for their dead bodies. Their foolish descendants, in the time of the faithless Stuarts, proved this fact.

The ~~sons~~ Milés, having joined those of Brogan, at once resolved to bring a force to Irin † and chastise Mac Coill, Mac Ceacht, and Mac Greine, the sons of Milveul, the murderers of Ith (ēē), their uncle. Their fleet consisted of thirty ships, with thirty chiefs in each ship, besides their wives and common soldiers. There were forty (two twenties, for so the Irish counted,) chiefs over all these again. This may serve

\* Or "Aileagh," in Derry.

† One of the names of Ireland.

as an index of the Gadelian skill in strategy, both in land and sea warfaring, at so early a date. The Gadelians of olden, as well as modern days, could be reduced to bondage by no other power than internal dissension, and Saxon (Sacks' son) demon cunning in its corrupting influence. Well has our own immortal Kerry bard sung—

“ NÓ NEARC NAÍAD DO BAIN DÍOB ÉINE,  
 ZÍCC IAD FÉIN DO CAILL AIR A CÉILE.”

“ Not the hostile band, that took our native land,  
 But native discord and the traitorous hand.”

Moore has also truthfully written—

“ Unpriz'd are her sons, till they've learned to betray ;  
 Undistinguished they live, if they shame not the sires.”

At all times our own division, too often created, but always fanned, by the minions of British rulers, has been the greatest source of our weakness :

“ 'Twas fate, they'll say, a wayward fate,  
 Your web of discord wove ;  
 And while your tyrants join'd in hate,  
 You never join'd in love.”

Notwithstanding all this we are not, in this respect, worse than other countries ; there is still a vitality in us that can never be completely subdued—

“ The gem may be broke  
 By many a stroke,  
 But nothing can cloud its native ray ;  
 Each fragment will cast  
 A light to the last,  
 And thus Erin, my country, tho' broken thou art,  
 There's a lustre within thee that ne'er will decay,  
 A spirit, which beams thro' each suffering part,  
 And now smiles at their pain on Patrick's day.”

STANZA XXIX.

The Most Rev. author makes the O'Driscolls, the O'Learys, and O'CoFFEys, descendants of the Scythic tribes who came to

Ireland before the Milesians. We think they were of the brave Nemedians, or *Clann Neiv* (Neimb). The more probable opinion may be, that they were the offspring of some of the Ithians, who remained in Ireland after Ith. Our poet by the language of the 28th stanza, plainly insinuates that the Ithians formed a different colony from the Milesians—nay, he clearly writes that the colony, of which were the O'Driscolls, was the first colony, and he seems to ignore the other colonies. On the margin will be given the computation of the Four Masters.

Now for the summary of the colonizations:\* Partholan, grandson of Sru, came to Ireland 300 years after the Deluge, 1956 of the World. He migrated from Mygdonia, a part of Greece, so called after Mygdon, its king, who was brother of Hecuba, Priam's queen; Chorebus, the son of this Mygdon, who was at the Trojan war, was called Mygdonides after him. We dont notice Adhna (Anna), who was said to have been sent hither by Ninus, 140 years after the Flood (1786), whereas he did not remain long, nor did he leave any of his people after him.

FIRST  
COLONY :  
2520 A.M.  
2674 A.C.

5194—Age  
of the world  
when Chst.  
was born—  
Annals of  
Four Mas.

\* Sir Walter Raleigh (O'Reilly) affirms (see vol. i. cap. 12, pp. 232-278, that the Celts and Scythians were different families of the common stock, Magog; Gomer, the younger, went to Greece; this being so, Gael, *the Linguist*, must be descended from him; Tubal, according to Josephus, emigrated to Spain; his posterity were there, according to the most learned antiquarians, when the Gadelians visited it; Magog, father of Badh, (Baw) remained in Asia, near the Caspian Sea, whence his descendants overspread Europe from time to time, as has been already shewn. Saints Augustine, Jerome, Eustachius, and (amongst modern writers) Bochart, agree in this opinion. Josephus, Raleigh, and others, asserted that the Celts were from Gomer, and give as one evidence of the fact, that their common tongue was called *Gomerigu* (*the tongue of Gomer*). The reader's attention is directed to page 79-80—also to Chapter on Round Towers, in this vol., and to preface of second vol. Here is a reason for the great admixture of Greek and Latin words. This last fact is given by Cluverius. See 4th book, cap. 13, of Pto.; Pliny, 6, cap. 16; Hieronymus, Trad., Genesis, Eustachius com., Stra., Mela, &c.

Mygdonia was a small country much written about by eminent historians, such as Stra, 7th, 330; Thucydides, 2, 97. Therma, its capital, was the place of Cicero's exile, whither, through the influence of Clodius, he was banished, because of his unconstitutional execution of the conspirators; and that he acted unconstitutionally must be confessed. Horace alludes often to that country. The Partholonians, after having inhabited Ireland for about three hundred years, were all cut off by a pestilence, near Binn Eaduir (the cliff of Eaduir, a woman's name.) That was in A.M., 2256. Howth is the modern name of the promontory, which commands a grand and distant view of enchanting scenery, water, wood and mountain. Its base, on the north and east, is washed by the Irish Sea, on the south-west by Dublin Bay, and on the west by the castle of the Earl of Howth. Brayhead, Killiney, Dalkey, Kingstown, Wicklow and Dublin Mountains, with the interlinking scenery of sea, glade, princely castles, lordly mansions, and beautiful cottages, embedded in trees—the city of Dublin, with the most beautiful environs in the world—present to the tourist's contemplation a grand picture, not to be surpassed, perhaps not to be equalled anywhere. Our eye often rested with rapture on such a sublime, chequered assemblage of the works of nature and art. The roaring of the waves, as they, with tyrant

\* 2856—Annals of Four Masters.

† According to the Annals of the FOUR MASTERS the Partholonians perished of the plague in A.M. 2820, that is, 300 years after their arrival. There died on the occasion 5000 men and 4000 women. It is said their tumuli, or graves, were at Tallaght, three miles south of Dublin, where also, there was a monastery of Gray Friars, and at this day there is re-established one, under the guidance of a learned and pious gentleman, the Very Rev. Thomas Rush. In this monastery is an excellent school for the sons of respectable Catholics. According to the above authority this island was waste for 30 years, until 2850,

fury, lashed the lofty and shelving rocks, in the time of the autumnal equinox, forcibly reminded us of the menacing, scowling, howling, infuriating outcry of a misguided populace, stimulated by some designing tool of power, attempting to coerce from his course an upright man, who laughs all to scorn, and remains unshaken as the sea-beaten barrier of Eaduir's head-land.

CLAN NEIV (Neimb) next landed on the shores of Eire, thirty years after the destruction of the Partholan colony, in which catastrophe the hand of God had manifestly fallen on an entire people, because of Partholan's wicked and unnatural murder of his father, to obtain the throne of his own country, but from which he was expelled by an indignant people. Nemedius—whether he was the son, according to Keating, or only a more remote descendant, according to others—with his followers, possessed the country 217 years, until A.M., 2503. In their time African pirates, the Carthaginians, or as Vallancey calls them, *sea sovereigns*, some of Shem's posterity, landed on the coast of Innisfail, avoiding intercourse with the offspring of Ham, who got his father's curse. These Africans reduced the Nemedians to bondage, and after many bloody and hard-fought engagements, in most of which *Clan Neiv* won the victory, one most furious and desperate battle took place on the coast of Ulster, in which Mór, the African chief, commanded his men, and in which the Nemedians had collected thirty thousand land forces, and as many marines. This grand struggle for liberty, on the part of the noble Neivi, or Nemedians, eventuated in a carnage unequalled in history up to that period. In the pages of Irish annals, at any time, we have not on record an instance of such a terrible slaughter. Thousands fell before the swords of the belligerents, as deep meadows before the sharpened scythes of the sturdy mowers, as raging Vulcan ruins gorgeous palaces, and well-streeted cities, as an

SECOND  
COLONY :  
A.M. 2286  
Nemedius  
lands—the  
country be-  
ing waste  
since 2256.

THIRD  
COLONY :  
A.M. 2503  
the African  
Shemites.

impetuously rolling mountain cataract, in its headlong course, prostrates the luxuriant crops, and sweeps them before it ; so intent was each of the hostile armies that they never felt until they were encompassed by the tide.

We have here an evidence of the fact, that sooner than brook tyranny, or yield the neck to slavery, the Scythic and Celtic races—who are identified with us—had rather, at all times and in all places, sacrifice life and rich possessions. This is attested by the highly interesting history of the Celts and Scythians, by Sir Walter Raleigh, who figured so prominently in the reign of the *virgin* queen, Elizabeth. He was a Kerryman by origin, but his father was of the O'Reillys of Cavan. With the faith was changed the name, just as some members of the Devereax family became "*Batton*" when they received the *new faith*.

Of the 60,000 Nemedians, who entered the battle ground, not more than thirty officers and three chiefs escaped ; these took to sea in a sloop. For seven years they kept to retreats until they gathered sufficient strength, and collected their scattered countrymen, to rescue them from their task-masters, who in barbarity were surpassed only by our English invaders, whose thirst for riches and power (though they boast of the Bible) was, and is, as inextinguishable as was that of the African pirates. Wherever the bloody flag of England floats, *there* is a piratical body, *there* is a usurping power, whose history is raised upon a colossal pyramid of ensanguined materials, whose sway is despotism, and whose rule is legalized plunder and rapacity. At the time that the Roman Eagle spread its wings from East to West, and that its beak pecked the North, whilst its tail swept the South, Rome toppled by the weight of its crimes. All nations vindicated their manhood, won back their liberty, and triumphed over the common robber of the human race. "There is a tide in the affairs of

men." Let England's cabinet read a lesson from history and she will find A PARALLEL.

The Nemedians crossed over into Albania (Scotland) and travelled through many parts of England. The main body of them passed over into the north-western part of France, and settled down in the place called the Morini—afterwards Brittany, Normandy, Picardy, Artois—hence that whole country was called Aromoric, that is, maritime—"air" on "muir," sea. It was from *Briotan-Maol* (the *Bald*), grandson of Nemedius, England was designated Britain—this is O'Halloran's opinion, as well as Keating's and Mac Curtin's; himself and the offspring of his followers continued in England until the Saxons drove them into the mountains of Wales. The names of many places in Wales, and England, which are radically Irish, attest the truth of this statement. How like the treatment our ancestors received from the same quarter.

Geoffrey of Monmouth, Cormac Mac Cullinan, Archbishop and King of Cashel, and the most distinguished antiquaries say, that the son,—according to others the grandson,—of Nemedius, was he who gave name to the Britons. The poem alluded to by Keating, and headed thus—*Adamh athair rruich ar fluadh* (pro. *Awav ahur shroo er slooa*), "Adam was our father," &c., has this stanza—

" ————The brave Nemedian train,  
Under Briotan launch into the main ;  
A prince, whom all the ancient annals trace,  
As the great founder of the British race.

" Another poet and antiquary makes the same remark in this manner :—

" The warlike Welsh the great Briotan claim,  
To be the founder of the British name.

" And we have more reason to suppose that the word Britannia was derived originally from this Briotan, than from

Brutus, the Trojan, which is a fable very pleasing to some historians; for if it were called after Brutus, it would rather be designated Brutaunia. Besides we are informed by Geoffrey of Monmouth, "that the ancient name of the country was changed by the three sons of Brutus; his son Laegrus called his part of the kingdom Laegria; Camber, the second son, distinguished his share by the name of Cambria; and Albanactus, the third son, would have his part known by the name of Albania." So that this account, from the authentic records of the Irish nation, gives a great light to the name of Britain, and deserves our belief, rather than the fabulous relations of partial and romantic writers, who have been the bane and curse of history. We refer the Irish student to the Book of Invasions, in the Royal Irish Academy, Dublin, in which he will find his labours amply repaid, if he can read it.

The FIRBOLGS, or *belly-men*, so called because they were obliged to wear leathern bags before them, for the purpose of carrying clay by way of oppression, flying from slavery, arrived in Ireland, 847 (A.F.), in the year of the World, 2503. Here they continued for thirty-six years. It may be here mentioned that the Firbolgs were the posterity of Simon Breac, the grandson of Nemedius.\* One portion of them were called Fingailians—*Fir*, men, *Gailian* spear; their duty being to protect the *bagmen* and the *miners*,—Firdhivneean (Firdhomhnoin), whilst at work. Such is the learned Keating's explanation.—See vol. 1, page 62. They reigned thirty-six years, and then came the Tuatha de

\* SIMON BREAC, after the defeat of the Nemedians in Ireland, went back to Greece, and his people having grown numerous, and being oppressed at home, returned to this country under the soubriquet of "Firbolgs," that is "belly-men." The reason of the name is given in the text.

† Computation of Four Masters, A.M. 3266, but according to them the age of the world when Christ was born was 5194, so that between the two

FOURTH  
COLONY—  
A.M. 2503  
Firbolgs ar-  
rive. They  
remain 36  
years. A.M.  
2539 Tu-  
tha de Da-  
naans ar-  
rive. They  
held the is-  
land 197.  
A.M. 2736  
Milesians  
arrive, and  
have re-  
mained up  
to this day.  
From 4004  
worlds age  
when Chst.  
was born,  
take 2336.  
1268—that  
is, the Mi-  
lesian in-  
vasion took  
place 1268  
years be-  
fore Chst.



Danaans. We can merely allude to this colony, space not allowing us to dwell on the interesting subject.

The DANAANS came to Eire in 883, after Flood; 2539 A. M. Nuadha Airgiodlamh was their chief; he was called the "Silverhanded," because in the battle fought between his followers and the Firbolgs, his hand was wounded, and it having been subsequently amputated, he got an "Airgiodlaumbh (Argidlhawiv), a silver hand. The last king of the Firbolgs was Eochaidh (Eeughee). He, as well as the Nemedian princes, had good laws, and made great improvements in this island. In his time agriculture and commerce flourished. He was married to Tailte, daughter of Maghmore, King of Spain, as may be seen in the history of the Milesians. When his queen died she was buried in a place near Kells, County of Meath, called Tailtean, and it is still pointed out under that name. We cannot find words in which to express our admiration of the essay of Mr Williams of Dungarvan, in regard to the Ocham inscription on the stone of this monarch. This essay, published in the Miscellany of the translation of the Kilkenny Archæological Society, is of vast importance to Irish literature. The Tuatha are the posterity of Faidh (Fayee), a son of Nemedius, who settled in Achaia,\* north-west in the Peloponnesus, or Morea. This is the best reason we see, why Dr. O'Connell mentions in his poem, that Athens, *of right*, belonged to the Gael. This country has Bœotia on the north; the capital city of

facts there intervened 1928 years. For 5194-3266-1928 years. Add to 3266, 36 years the period the Firbolgs ruled, and you have 3302 (which the Annals make 3303), add 197 for the rule of the Danaans, and we have 3499 (Annals Four Masters, 3500). Now deduct this sum 3500 (being the year of the Milesian invasion) from 5194, and the remainder is 1694 years, that is, 1694 intervened between the landing of our learned ancestors and the redemption of man.

\* According to the Roman bipartite division of Greece, Achaia com-

which is Thebes—according to Pomponius Mela—in which the Kerry bard stated in stanza twenty-three, the Milesians delayed some time. Here they learned the art of necromancy, or diablery. It is recorded of the inhabitants, that so expert did they become in the wicked science, that in the war with the Assyrians they used to revive the dead bodies of the Athenians, so that the invaders despairing of victory, notwithstanding their superior numbers, had recourse to an eminent druid, or enchanter, who told them that, in order to defeat the skill of the necromancers, they should thrust a stake of quick-beam wood into the body of each man they killed: that, if it were by the power of the devil they worked, this plan would neutralize their hellish power. So it was: the Assyrians gained the victory; and the Danaans, dreading to fall into their hands, resolved to quit the country. They roved from place to place, not fearing to straggle through wild and inhospitable countries; anything rather than fall into the hands of the Assyrians, from whom they could expect no mercy. Therefore, even granting that they wandered towards the *imaginary* Riphean hills (but in reality either the Valdais, in Russia, or the *Dovrefields*, between Sweden and Norway) that can be no argument that the Milesian colony took the same route. Because, besides that the former were flying from a people, on whom they were the cause of great woes having been inflicted, the Book of Invasions does not say *they*

prised the entire Peloponeesus, as well as in continental Greece (see Celarius's Maps) Attica, Boeotia, &c. Cadmus, a descendant of Gomer, and a cousin of Gadelas, grandson of Fenius, or Phœnius, built Thebes, according to Herodotus; he was the first that introduced the alphabet into Greece, 1493, B.C. (see Lemprière), about 225 years before the Milesians landed in Ireland. This is an error on the part of Herodotus, as the *mythic* Cadmus is the *veritable* Gadelas, the first Professor of Greek in the University of Senar, founded by Fenius Farsa more than 2000 years before Christianity.

*took to sea*—as in the case of Gollav, or Milesius—but only that *they went by land*. The more probable route was over the Carpathian and Sudetic chains, by the Baltic, to Norway. Of the Danaans we have treated in a former note, to which the reader is referred, as likewise to the Book of Invasions. They, many of them, emigrated to Scotland; their posterity are there to this day, and, as was written above, they came to Ireland, where they ruled until A.F., 1080, and A.M., 2736, B.C., 1268, but according to A. F. M., 1694.\*

We had nigh omitted noticing, that a tribe called Picts visited Banba. Of these, Charles Mac Cuillionan, in the Psalter of Cashel, treats at some length. In that valuable work of antiquity it is written that the Picts, who resided in Thrace, landed with a numerous army. They fled from a libidinous king, who sought by force to take a fair and beautiful virgin, and retain her as a concubine. Policarnus was the name of the prince, and Gud was the chief of the Picts. They slew the king and then fled the country. Thence they went to France, whose king assigned them lands; they built a city which they called Pictavium—the modern appellation of which is Poitiers. They used to paint, on their bodies, the images of fanciful birds and other things.† Hence the name Picts (Picti). The King of France also having been enamoured of the charming Pict, thought to take her from her father to gratify a base passion. Gud, with his followers, dexterously seized the French vessels; and, having weighed anchor, put to sea; they landed at Inbher (Inver) Slainge (Slaney), in Wexford. They enabled Criomhthan (Crevin), Governor of Munster, to defeat the Britons, who

\* See pages 98, 104, and other places.

† Some persons in our own days paint the likeness of cherished persons on their bodies, as some do the Christian cross.

were wasting the country and harassing the people. The last-named invaders recommended the governor, under Heremon, to dig a pit, to fill it with new milk procured from 150 *white-faced cows*, observing that any of his men who would be wounded with the poisoned shafts, upon having bathed in the milk-bath, would be instantly healed. The experiment turned out to his satisfaction.

Though Gud, and his followers, helped Heremon to banish the Tuatha Fiodha (Thooha Feecha), yet as they conspired to take possession of Leinster, they were driven out of Ireland and settled in Alban, or Scotland.\* Seventy kings of that race ruled in Albania; Cathluan (Callan) was the first, the last was Constantine, being the seventh. The country, before their arrival, was designated Cruith-an-thuath (Cruanthooa), the *land of the plebeians*, or boors—See Psalter of Cashel, whence have been borrowed these lines:—

“ The Picts, unable to withstand the power  
Of the Milesian troops, a truce implore;  
And, willing to be gone, their anchors weighed,  
And bold the Albanian coasts invade;  
Where seventy monarchs of the Pictish race,  
With great exploits the Scottish Annals grace,  
’Twas Cathluan began the royal line,  
Which ended in the hero, *Constantine*.”

Five learned Picts, however, remained in Ireland. Trosdane (Treston), the druid, who suggested the *milk-bath*; Oilean, Ulfuin, Neachtain, Nar, and Eneas; estates were assigned them in Meath; in which county are also many families of Danish origin. They are very easily distinguished from the descendants of the Milesians. The Irish chronicles state that Heremon sent some of their posterity, and with

\* Ἀλ, *rock*, and βαη, *white*; or βειη—βιηη, *promontory*. Scotland has been famed for its *lofty promontories* and *white stony heights*. Its earliest name was Ἀλβαη.

them some of the Tuatha de Danaans, to conquer Scotland. From these, some say, descended the Brigantes, who, afterwards, took possession of England; a part of them went back to Spain. The Dalriada, and, afterwards, Fergus the Great, subdued the Picts, in the fourth century of the Christian era.

We may, in this place, remark that all the Scythic or Scottish—properly *Scutish* tribes—according to the most unquestionable authorities, spoke the Irish language, and freely conversed with each other in it. Ith, or *Ee*, addressed Queen Eire in it. To dwell upon this fact is not necessary; we allude to it only as an incident, which may be interesting to some to know.

Heber and Heremon reigned conjointly in the greatest harmony until Tea, grand-daughter of Ith, wife and cousin of Heremon, created a quarrel between the brothers. Heremon had all that part of Erin, north of the Shannon, called *Leath Chuinn*, or *Con's share*; and Heber had all south of the Shannon, called *Leath Modha* (Llha Mogha). But we are inclined to say, from facts we have met in the history of this country, that the two divisions consisted nearly of what are called Ulster, Connaught, and part of Leinster, in the one part, and Munster, with the southern part of Leinster, in the other—See O'Halloran, O'Flaherty, Book of Conquests, and Keating, vol. i. p. 70, &c. This bi-partition took place in the second century, when Con *of the hundred fights* was monarch paramount in Ireland. However, in course of time the families became mixed; some of the Heremonians having gone to Leath Mogha, and the Heberians migrated to Ulster, Leinster, and Connaught. Some of the offspring of Ir, emigrated, from their territories in South-eastern Ulster, to parts of Connaught, Leinster, and Kerry. We have seen the best authority as to the fact that St. Brennan of Clonfert was a descendant of king Criomhthan who was a descendant of Ir.

The reader will please keep in view, that, of the descendants of Ir—born near Thrace—and of the renowned Colpa, born of Scota, in Thrace, some of the oldest, bravest, and most illustrious families in Ireland have been descended, and glory in their high ancestral origin.

The O'Connors of Kerry are the offspring of *Ciar-righ* (Kerry), who was of the line of *Ir*. The O'Brennans of Louth, we heard from an antiquarian of that name, pique themselves as being descended from Colpa, the *swordsman*, who was lost off the coast of Drogheda, at Beltra. That family, throughout Ireland, use the motto, ΒΑΡ ΗΘ ΟΥΘΗΗ,\* *Death or Glory*. They allege, that such was Colpa's answer to the Danaans upon putting to sea, for the purpose of making the land a second time by force. We could not find that Colpa, the son of Milesius, had any children; but we read of a *Copa*, in O'Halloran's "Ireland." We think this word should be *Colpa*; but a later chieftain than the son of Milesius. He must have been the ancestor of the O'Brennans of Louth and Meath, though from their proximity to Down we incline to the opinion, that they were *Irians*, as were the O'Brennans of Kerry. Those of Leinster were clearly Heremonians, as having been the offspring of Cathaeir (Caheer) Mor, King of Leinster, and Monarch of Ireland, in the second century. At a certain time some of the Irians went to Leinster as well as to other parts of Ireland. From the same monarch are descended O'Conor Faly, O'Duffy, Mac Murrough, now O'Cavanagh, O'Dunne, O'Ryan, O'Byrne, O'Dempsey, O'Toole, Mac Patrick, or Fitzpatrick, besides many other names of note in Leinster. With respect to the Fitzpatricks and O'Brennans, Mac Curtin traces them up to Conla, thirteen generations before Caheer.

The territories of Ui Bruinn, or O'Brennans' country, were

\* Pronounced *Baws nho nnnhoir*.

in the counties of Roscommon and Galway, in Connaught. It was so called after Bran, or Bruin, eldest son of Eocha Meadhgoin (Ayugha Meevin), King of Meath, and paramount Monarch of Connaught and Ulster, in the fourth century. By his wife Mogfinna, Queen of Connaught, he had four sons, of whom Bran was the eldest. O'Flaherty, in the *Ogygia*, part iii. chap. 79, says, that "the Hy (Ui) Bruinans sprang from Bran, and that he had twenty-four sons, to whom he assigned estates." He adds, "that the O'Hanlys and O'Brennan possessed Corcochlanna, a district lying between *Tir Oilill* (land of Oilill), in Sligo, and the mountain of *Baghna*, now *Sleev Bawn*, in Roscommon."\* We have personal actual knowledge that some of the above tribes are there at the present day. From the above Bran came the kings of Connaught. From Conall Glu, one of Bruin's sons, were derived the *Hy-Bruinans Sionna*, whose country was *Tir na* (*Theerna m rin*) *m-Bruin*, on the banks of the Shannon, in the County of Roscommon, &c.†

\* The Rev. James Graves, Hon. Sec. to the Kilkenny Archæological Society, wrote a very interesting work on the O'Brennans of Idough, which we regret we could not procure. The Map in the "Annals of the Four Masters," by Owen Connellan, Esq., has described on it the ancient possessions of the tribe names, in the four provinces—Roscommon, Kerry, Down, Kilkenny.

† We have seen a statement of our friend Doctor O'Donovan, so often repeated, that we feel obliged to combat it, and we do for no other purpose than to subserve truth. He says that Uy Bhruin, Uy Mhany, or Hy-bruin and Hy-many, as he spells them, were the names of territories, not of persons. Any linguist even moderately acquainted with the origin of names and their derivations, will evidently see that the Doctor is in error. For instance a territory in Roscommon and other parts of Connaught was called *Tir Bhruin* (the country of Bran) after Bran, who was brother of Niul of the Nine Hostages. Now "Branain" means *young Bran*, or the son of Bran—the final syllable being equal to Mac or Ua, son. In the Annals of the Four Masters this name, as it regards O'Brennans of Corcolanna in Roscommon, is spelt Branain, and Mac Branain; the latter is, clearly, the son

*Ratha* (Ragha), son of Bran, was the founder of *Hy-Bruinans*, whose territory in the west of Connaught, comprising fourteen townlands, was denominated *Hy-Bruin Ratha*. It was here on *Sleev Knoctna*, about six miles east by south of Galway, that a famous battle was fought in 1504, between

of "The Branan," hereditary chief of Corcochlanna, but the name of the O'Brennans of Kilkenny, beyond all doubt, began with Bran, dubh (the black), though Cathaoir Mór was the ancestor of all of them.

In Westmeath the chief or Lord of Toffia is spelt Breanáin (gen. Breanainn). It occurs at A.D. 556 A. F. Masters by Doctor O'Donovan, at which place it is recorded that King Diarmuid was conquered by Brennan, chief of Toffia—also at 558, where it is written that the father of the above chief died. A similar entry occurs in several parts of The Annals and in other Annals, yet strange to say, that Doctor O'Donovan contradicts himself, inasmuch as he writes in one note, under A.D. 577, that it was a mistake in the Masters to call Brennan chief of Toffia, for that Breen was the person. What makes the error the greater is that he saw the name several times in the text as Brennan, and gave notes with the name, so written. Did he mean to snuff out the O'Brennans of Westmeath who were for centuries princes of Toffia? He commits as grave an error on the O'Brennans, or Mac Bránans, Lords of Corcochlanna up to the reign of James I. He joins the words Maal Breanáin, and by a chemical process transforms *Hugh O'Brennan*, the Bald, into *Hugh Mulrenin*. By this system he would have it that a *Mulrenin*, not an *O'Brennan*, was the Bishop of Roscommon in the 12th century. It may be that the *Mulrenins* are of the tribe of the O'Brennans. But if the learned Doctor wished to compliment them, he should not have done so at the cost of others and to the detriment of historical evidence. Another unpardonable error of the Doctor's is this. He has not found, I may venture to say, in the whole Annals the name spelt with a *d* in the middle, yet in all his notes he spells St. Brennan, St. Brendan, and Cnoc Brennan he makes Cnoc Brendan. What could he mean by such grave errors? If the distinguished writer, Doctor O'Connor, committed such mistakes, he would pronounce him altogether unworthy of notice, not merely "beneath endurance," as he has so often repeated in remarks on that eminent antiquarian; and he is also very severe on Doctor O'Brien, author of the dictionary, who, if he lived, could teach us all. At A.D. 570, 71, 73, 74, 76, not to mention more in which St. Brennan occurs, still he persists in the Protestant way of spelling the name—*Brendan*. How the word *Brendanus* got into the Roman



Kildare and Clanricarde, when Gormanstown, who aided the former, recommended him "to cut the throats of their Irish auxiliaries." St. Brennan—*aliter* Brendan—of Birr and *Corcolanna*, was of the same origin. (*Ogygia*, part iii. p. 193.)

Breviary is to me a mystery. It is true that they occasionally insert a "d" as a matter of fancy. They do the same with g—for instance *Seadhagan* or *Seaghan*, John. Now in neither is the middle consonant any more than a poetic letter, and it could be omitted.

By the friendly help of the Four Masters we are able to distinguish the three most eminent of the 14 saints of the O'Brennans, who, Doctor Keating says, flourished almost simultaneously in Ireland. At A.D. 571 is made an entry thus—"St. Brenainn of Birra died on the 29th of November." It is said he lived to the age of 180 years, and that he ascended to heaven in a fiery chariot. We give the fact as we find it, but not in the Masters. He was a descendant of King Criomthainn, and his royal relation Brenain, King of Teffla according to O'Donovan 557, gave Darrow in the King's County to Columcille for a monastery (A. F. M). In A.D. 576, on the 13th of May and the 9th of King Hugh (Aodh), died St. Brenainn of Clonfert. St. Brenaran, or O'Brennan, died A.D.

In one place only appears Ua Brian of Breuthmhaine, whilst the previous name is the leading name in that district. There are Breens there also, and we have no hesitation in saying that *Breen* or *Bron* in that country is the root of O'Branan—as in Roscommon and Wicklow Bran is the root of O'Byrne, O'Brien, O'Brennan.

In a note Doctor O'Donovan very properly guards his readers against supposing that O'Brennan of Artfert and O'Brennan were the same person. The former was not born until after St. Patrick's arrival, whereas the latter lived before and many years after the death of the Irish Apostle. We have read in "Burn's" chronological table and in other works, that the latter saint lived to the age of 177, and therefore was in the world long anterior to O'Brennan of Kerry of the time of Ir, and survived him. Rev. Doctor Lanigan (vol. 1-2) in many places states there were many saints of that name who flourished about the same time. However, it is not easy to distinguish one from another, just as in our time when there are several persons of the same name we have some difficulty in ascertaining who may be the particular party meant.

It is not necessary to notice Adlma (Anna) who, it is said, came hither A.M. 1794, or 140 years after the Flood, inasmuch as he did not remain long, nor did he leave any of his people behind him.

There are many Catholic clergymen, remarkable for zeal, and learning, of the above ancient name in the dioceses of Tuam, Elphin, and Achonry. The Rev. Henry, and his brother, the Rev. Malachi O'Brennan, in Elphin, are of the old stock. We have the pleasure of a personal acquaintance with many of the Connaught branches. The last *remnant* of their estates was sold in Henrietta-street, in 1854. There was such a mixture of the different tribes—persons flying from other parts of Ireland, in the days of persecution, for protection to Connaught—that it would be a difficult task to trace out the genuine respective ancestors of the different families of that name in it. So far back as the sixth century, O'Connors and O'Brennans migrated from Kerry to the west. The *Sleibh Bán*. *Sleev Ui-Fhlynn* (Weelhyun), and *Gurteen* families—the former in Roscommon, and the latter in Mayo, are of the most ancient septs. The Rev. P. Brennan, the patriotic parish priest of Kildare, is of the Carlow sept. Their territory was Cualann.—See O'Brien's "Dictionary," and Annals of Four Masters. Bran was the ancestor. See *U<sub>1</sub> Bruin*—Cualan, in Annals of Four Masters.

All the septs† were terribly oppressed because they adored God as conscience dictated. In the reign of Queen Anne the attainder was, by Act of Parliament, enforced against the rebel O'Brainanes of Kilkenny. At that time intercession was made

† The name of a less potent sept was engrafted on that of the more potent in case of an intermarriage. Hence *Ui-Bruin-Cualan*, and others of that character. The chieftain's estates got his name, and the names of all families marrying into his family, merged in the head chief's patronymic. Thus the Clan Donnell comprised the O'Gallaghers, O'Boyles, also Clan Broin absorbed all the chieftains subject to them. The Clan Briun, or *Ua Bran*, at one time merged in that of Clan Connor or O'Connor, as the latter became the dominant party. In the same way, in Desmond, the Clan Carthy, or Mac Carthy, absorbed the Clan Connor, Clan Connell, Clan Falvey, &c. &c., though the latter are the more ancient septs.

for the restoration of their hereditary property. However, the Saxon plunderers, in their mighty influence, prevailed over right, and the ancient chieftains were driven wanderers and outlaws upon the world: their property was never legally escheated or formally transferred to any party, but the Marquis of Headfort, Londonderry, Ormond, and the posterity of Judge Wandesford who was here in the time of Charles II., hold these vast estates. This statement will be borne out on referring to government papers in the Custom House, Castle, and Four Courts. The following anecdote is told of the western clan. Their chieftain, at the surrender of lands, in the time of King James, for the purpose of deriving under the crown of England, had a tutor for several months teaching him to say, "I will, upon condition I get them again." Having appeared before the perjured judge, whose ostensible object was to do justice, but whose real aim was to plunder for himself, and a wicked jury, the chief, having heard the words, "O'Brennan, O'Brennan, of the county of Roscommon, come in, and give up your estate to the king, answered: "*I will, upon cundhirs I get um again.*" Not having spoken the words required by law, though clearly understood by the Court, his claim was rejected. Such was O'Brennan's just hatred of foreign rule, and of the tyrant's jargon, that he could not be got to articulate distinctly a few English words. We are not to wonder that a native chieftain had such an antipathy to so grating a language, as some of the English nobles themselves, in olden times, abandoned its use for the euphonious Irish.

Great care should be taken not to mix up names together; because, though the names may be like, still the septs or clans were different, and had their names from totally different circumstances. At the same time, it is wrong to infer that because a letter may be in one name which does not appear in another, both names are not of the same ancestor. However,

as we are not writing a history of names, it is not our province to enter deeply into that subject. The O'Brennans\* of Iduagh in Kilkenny, of Westmeath, of Down, of Roscommon, Mayo, and Kerry, were the chief branches. In some of these districts they are still numerous, except in the last-mentioned place, where there is only a family.

The translation of Keating's "History of Ireland," confounds O'Brennan of Clonfert, in Galway, who endowed that Church, with O'Brennan of Ardfert and Kerry. In several passages the translator, however, distinguishes the two names. He mentions, in describing the seats of the bishops, who attended the synod, called by the bishop of Limerick, in 1115, one of the seats by the name of Cluan Fearta Breanoin. In another page of Keating it is said, that there were fourteen eminent saints of that name, the most distinguished of whom were O'Brennan of *Birr*, and O'Brennan of *Ardfert*. Of the Irish saints we have to write farther on, in the history of St. Patrick contained in this work.

We have entered thus far into this patriarchal name, not because we bear it, but because a learned antiquary, whose opinion we respect, has, in a certain work of his, wiped away the name *in toto* from his topographical notes, and that, contrary to the evidence of O'Brien, O'Flaherty, Keating, O'Halloran, Mac Curtin, Rev. James Graves, Kilkenny, and

\* We forgot to notice that in Latin the adventitious "d" is often inserted for euphony, as in "*re-d-it*" for "*re-it*," compounded of "*retro*," back—"it" goes: "*redintegrat*," renews, for *re-integrat*. Homer abounds in instances wherein *δ, θ, λ, ρ, φ*, are inserted to create a musical sound. In Peledes (Achilles), the "d" is merely euphonic, as Peleís is really the name derived from Peleus, the father of Achilles—and here it may be remarked that Achilles is pure Irish—*Achyll*, an eagle—the man was soaring and bold as an eagle. The Pelasgic or Iranian (which is Irish), is the chief source of the ancient Greek language, which we are happy to find is once more becoming the *living* language of Greece.

the accomplished O'Donovan, in his notes on the "Tribes of Ancient Ossory." What we have done in regard to this name we would have done under a similar circumstance in vindication of any respectable family.

Eoghan Mòr (Owen More), King of Munster, was father of Oilioll Ollum, by Beara, a Spanish princess. Cas was father of Caisin, by the daughter of Conn of the Hundred Battles. From Caisin (Cassin), fourteen generations before Brien (O'Brien), sprang Mac Namara, king of a part of Clare. Breanainn (O'Brennan) was second son of Caisin, and was chieftain or prince of Baoisgine, also in Clare. From O'Brennan is descended the O'Gradys, who also inherited in the same place. There is a lake there called Lough O'Grady. There are also the O'Brainans of Cineal Aodhe (Kinnel Ee), descended of Dathi (Dhahee), successor of Nial of the Nine Hostages, so called as having one hostage from each of the Pentarchs of Ireland, and four from Scotland and other British isles.—For these facts see Keating, Mac Curtin, O'Flaherty, &c. From what has been written it will be learned, that all of the same name have not had the same ancestor. From Eugenius—*Irish*, Eoghan (Owen)—eldest son of Niall, sprang the illustrious O'Neills, kings of Tir Eoghan (*Tyrone*), or Tirowen—*Owen's land*; also the O'Canes, Mac Sweeneys, O'Dalys, O'Hay, or Hayes, O'Conallin, O'Creagh, O'Hagan, O'Duan, O'Mulligan, and O'Horan. From Conall Gulban, son of Niall, descended the renowned families of O'Donell, kings of Tirconnell, the noble O'Doherty, O'Gallagher, O'Boyle, O'Connell, O'Creagh, O'Ronan, O'Donnely, MacLoughlin, Caulfield's (*Irish Cathmhaol*, that is Colonel of a legion) Kilkelly, Conry, Sheils, or Sheilds, Cahalan, Breen, Murray, O'Quinn, Deignan, O'Mulvey, MacGeoghegan, MacCullin, or Mac Quillan, O'Higgin, or Higgins, O'Mulloy; from Aodh

Athlamb (*Hugh of the Lucky land*) came O'Donlevi, ancestor of Mac Sweeny Tanat, MacSweeny Tuath, MacSweeny Badhuine. O'Doulevi was the sixteenth in descent from Niall of the Nine Hostages; from Aodh Buide (*yellow Hugh*) the 14th in descent from Niall is descended the ancient family of Boyce, or Boyes.

The life of St. Patrick will be found farther on.

STANZA XLVII.

*Diarmuid O'Duibhne* in the battle of Gabhra (Gawra) showed himself a hero of great strength. He engaged and slew Criomthan (Creevin), king of Leinster. He supported the rebel, Fionn, who sought by the Fenian forces to enslave both king and people. Never yet did liberty exist with a standing army, who are but the tools of some tyrant or a few knaves. This Diarmuid took away Fionn's wife, Grainé, and to escape his vengeance, scoured all Ireland, and made what are termed the "Hag's beds." There is a place on the top of Greenwood hill in the parish of Becan (Mayo) which was erroneously thought to be a "Leaba Diarmuid agus Grainé." The accomplished parish priest of Claremorris has kindly set us right on this point; he states it is a Druid's altar. This Grace was the daughter of King Cormac, who then gave his other daughter to Fionn as a wife; her name was Albea.

GLAS DON Mac Aenchearda, was a celebrated Fenian chief. His wife was the famous Sadhbh (Syve). See "Fenian Tales." Goll, after he killed Cumhill at Castleknock, became chief of all the Fiana Eire as well as of his own Clanna Morna, of Connaught. Eoghan Mór made Cumhall (Cooill) general of the Fianna, A. D. 173.

*Caolite Mac Ronan, Oscur, and Oisin*, were also chiefs of the Fians. Fionn begat Oisin, who was father of Oscar. They were poets and druids as well as military chiefs. See Miss Brooke's "Collections."

*Conan* upbraided Fionn, chief of Clanna Baosgne, out of malice towards the Clanna Morna, because of Cumhall's

death. His foul mouth, like that of Homer's Thersites, was insufferable. He created such a spirit of jealousy, that it ended in the destruction of the Fian bodies by Cairbre. Hence our author styles him "Fear millte na Feine," *the ruin of the Fians.*

Conan died A. D. 295, and was buried on Sliabh (Shleeiv) Callan, in the county of Clare. The Ogham inscription on his tomb is this:—

"Ḃo m-bo ro (5) a5 loc 'r an Oca eipa di nae."\*

"Long may he rest at the lake under the Ogham, which is the favorite of the sacred."

It is said he was treacherously slain by the Fians at a sun-worship gathering. It was an ancient Irish poem that led to the discovery of his monument. The poem has these words:—

"S ca a1n1m O5am a1n l1c bla1ch, l r1abh comh-dubh Calla1n."

"And his name is in Ogham characters on a flat stone on the black mountains of Callan."

Many ideas of literary enquiry present themselves to our vision arising from the above lines, but we regret we cannot here insert them. One thing we must observe, that "Oca" in the former verse and "O5am" in the latter are synonymous, and that in them we find the root of "Ogygia," a name of Ireland. This being so, we wish here to say that we prefer this latter to a former derivation we gave. The perusal of the late Lord Rosse's "Defence of Ancient Ireland," in which he exposes Mac Pherson's plagiary, suggested the above root.

The family of the Mac Allens are alluded to by the author of the poem on which we are commenting, as being the founders of Dun Aidan, or Eadun—*Edinburgh*—in Scotland. We find from the writings of Adamnan, successor to Columba, that Aidan king of Albanian Scots, was, through the interest of St. Columba, allowed to take a seat at the Council of Dromceat in Ulster, which was summoned to chastise the poets for their insolence, and which was obviated by the saint's interference.

\* A friend gives the annexed version.

Fa [1m1 an l1c ra] 1n f-leaca leaca1 co ra1f Col5ac collo bada

Under [this same stone] in the lowly bed of the grave, may Colgach rest in long  
leap.

Aidan procured an exemption from the Borivean tribute. His kingdom was henceforth declared independent, through the influence of Columbkille, who himself gave up his right to a crown, that he might devote himself entirely to religion. The grandson of Aidan (Haydon,) turned his arms against O'Donnell, king of Ireland. A.D. 603, who defeated him. His defeat in Ireland weakened his power much, and a part of his kingdom fell into the hands of Saxons for some years after. Aidan, Eadun, Headan or O'Haydan, was a great name amongst the Irish. One of the sons of Miledh (Meelay) or Milesus was so called.

Some of our readers may wish to be informed on the term "Picts." The Criuthini, or Picti, migrated very early from Asia to Thrace, thence to France, to evade the criminal passion of the king of that country for the daughter of their leader. In France they built the city of Poitiers. Here also the monarch of that country wished to enjoy the young lady without marriage, but her father, to preserve the honor of his child, fled, and sailing north of Britain, landed, according to the Venerable Bede, in Ulster, whence they were afterwards driven to Albania denominated in Scotland by Nial, at the request of the Dalriads. It should be sooner noticed that, according to the Chronicle of Stow, some of the Scots settled in Albania so early as A. D. 73. Numerous and learned are the authorities that make it certain Scotland was peopled by the Irish Scots. It appears to us that these Picts (*so called from the painting the figures of persons and things most admired by them on their clothes and skins*), though they are by origin, *Scythians*, were natives of Crete.—"Cruthini" differs very little from Crethini, or Cretini. Indeed the reader, who is acquainted with the spirit of Latin, and aware of the practice of the old authors of substituting one vowel for another, can easily have observed, that the words above denote the same thing, and, consequently,



that Crete was their old land. In that island some of the Milesians, having been old, sick, and others weary of the wanderings of their chief, settled and multiplied. A colony of these built Miletus, in Asia Minor, to the south of Troy; of these *Scuts or Scots* came Thales, the great astronomer. In truth, wherever the Milesians went they carried in one hand the lamp of knowledge and enlightenment, though they bravely wielded the sword in the other. See history of the Milesians in this work.

*The Sybil prophetess of Carrigaleea.*—The Dalcassians' "fairy queen" was a Sybil. Her cave was near Killaloe, if this be the "fairy" meant in this passage. An antiquarian says the name of her habitation was "Crage-liath" (lhyah) and that Murrough, the son of Brian Boroimbe (Borivey) consulted her before the battle of Clontarf. The latter part of the story is a fable, as the young prince was a Christian, and would not consult an *imaginary* being. The Rev. Charles J. O'Connor, of Sandyford, a native of Kerry, a descendant of the illustrious O'Connor-Kerry, whose ancestors suffered the loss of life and property in the awful times of Cromwell, has lately told us, that, when in 1851, he was making an antiquarian tour in his old county, which was possessed by his progenitors many centuries before the Mac Carthys and O'Sullivans came to it (Kerry and Cork were formerly Desmond), a resident learned priest pointed out to him the place where the Sybil cave stood. It is about one and a-quarter mile west of Tralee (τραλιε λι, *Loe shore*), and he adds, that the place is still *capnlze ljae*, *gray rock or stone*. We are aware that many places in Ireland have that name. There is one in Wicklow very much frequented in Summer by Dublin tourists. Not far from the Sybil's is an old church on the Clogherbeen road, near which the Most Rev. Richard O'Connell, bishop of Kerry, and Pierce Ferriter were hanged in the terrible days of that scourge

from hell—Cromwell;—and here we may say, that our author must have been a young relative of the martyred bishop—that it is likely he was a student when the relative was murdered. After the execution of Richard, there was a great confusion respecting the dates, names, and elections of Munster bishops, especially of Ardfert. In 1691, an attempt was made to annex the latter to Waterford, as we have learned from a work of that date.

In the times of Cromwell, as in the days of St. Patrick, it was perhaps the practice that some of our bishops had legatine powers in all matters requiring the interference with Rome. Such was the system of espionage observed by Cromwell's sharks and bloodhounds, that there existed a necessity for such a provision, owing to the difficulty of communication with the Centre of Unity. On this point we write in our preface. We should remark that it appears the exact spot on which the bishop and the accomplished poet were sacrificed is called *Cnocán na g-leann*—*Fair-hill, nearly Killaoney, or hill of the vale.*

From the fact of the existence of an Irish sybil, it appears that there were more than the Cumean one in Italy, who was consulted by Æneas. There were several fairy prophetesses in Ireland, whom the Pagan chiefs consulted on all great occasions. The Mac Mahons of Clare consulted Cliona. Some of the princes of parts of Cork and Kerry had recourse to *Ané* (Aweny). This *goddess* was respected in other parts of the country. *Ana* is a contraction of *εαζνα*, *wisdom*. Hence *Sanns*, fem. *Sana*, *put away s*, and we have “Anna” or “Anne.” The name is something resembling the *Athéné* *Minerva*, of Greece. We could adduce some thousand words almost, nay, exactly identical, in Greek and Irish. Their manners and system of worship were nearly parallel. The prophetesses of Cuma vaticinated by means of leaves. Hence the

radices—*γῆε*, *fairy*, *βῆλλε*, *leaves*, and not *ουος*, for *ουος*, fem. *ουα*, *divine*, and *βουλα*, *plan*. This is the received derivation—though *forced*. Hence also may be inferred that the institution of the Italian fairy was borrowed from the Celts, in their travels through the Mediterranean Sea. The works of the “Kilkenny Archæological Society” have much interesting matter on this of knowledge, *βεῦλ* might bethus derived—*οἶδ*, *knowledge*, *βεῦλ*, *mouth*, to distinguish her from the sybil that gave her vaticinations on *leaves*.—See Virgil’s “Æneid,”

## STANZA LIII.

The poet in this quatrain says, there were four bishops in Munster before St. Patrick. By the appellation “Munster,” he signifies Leagh Mogha, that part of Ireland which was given to Owen Mór, in the time of Conn of the Hundred Battles, and lay south-west of the Shannon and Boyne. The assertion contained in this passage corresponds exactly with the following quotation from the Life of St. Deighlan, *Céile De*, or *Deicolus*, “God-worshipper:”—“*Quatour Sanctissimi episcopi cum suis discipulis fuerunt in Hibernia ante Patricium, prædicantes in ea Christum; scilicet, Albæus, Deiclanus, Ibarus, et Kyrianus.*” It should have been stated, that St. Palladius was sent by Celestine; but, as he did not understand the Irish language, the chieftains gave him no reception, and, after twelve months, he withdrew to Albania, or Scotland, where he died. Ailbe was a great saint and scholar; as we treat of him in our notes on St. Patrick elsewhere, it is not necessary to say more of him in this place. Deighlan was bishop of the “Desii,” in Waterford. Mr. O’Desey, the eminent Queen’s Counsel, is a descendant from that ancient and illustrious tribe. Deighlan was baptized by Colman, a priest, at whose expense he was educated by Dymna, a Christian schoolmaster; went to Rome, was ordained, and afterwards

consecrated by Celestine. He met Ailbe of Imly (shortly after of Cashel), in the Eternal City; he met Patrick also therein. He was of the noble tribe of the O'Deisies. St. Kyrian of Saigar lived to be very old. He read and taught theology for twenty years in Rome, and was consecrated bishop. He was of Ossory, in Ely O'Carroll, a country *in the present King's County*; but, in the days of St. Kyrian, it contained the present baronies of Ikerriu and Eliogarty, in Tipperary. He is said to have three petitions to God for his countrymen, viz. one for the grace of repentance at the hour of death; one against injury from infidels; and last, for the destruction of Ireland seven years before the coming of Antichrist, lest the Irish should be tempted by his preaching. Probus records other petitions made by him. He\* was born at Cape Clear, A.D. 352, and was seventy years old when Patrick came to Ireland. His mother was Liedania. Ivar, for a long time, opposed the jurisdiction of St. Patrick, until he was warned by an angel to yield to him, as he was divinely appointed to govern the Irish Church. He at once manifested his natural humility.— See “Deighlan's Life,” and Hanmer, page 695. These glorious fathers of the Church are more particularly noticed in our notes on St. Patrick. Some of this note may be disputed, but space does not allow us to answer objections.

## STANZA LIX.

Some respectable writers deny this number of bishops and priests. However, we have no reason to doubt it, as the number is to be referred to the consecrations and ordinations of all the years of St. Patrick's mission in Ireland. Some of his first

\* St. Kyrian was on the mission in many parts of south and east Ireland. His birth place is said to have been Cape Clear, as stated; his chief missionary labors were in King's County, Tipperary, and Wexford. Hence writers generally set him down as of that country: people will give the Most Rev. Dr. Blake, of Dromore, though born in Dublin, as “of Dromore.”

converts were men advanced in life and did not long survive their promotion to the episcopacy and the priesthood. The nobles of this country were as zealous in the cause of their newly adopted religion as they were before remarkable for their thirst for fame in the practice of arms. Princes and chieftains were foremost in seeking the clerical state. For instance, the children of Ængus, king of Munster; Columba, heir-apparent to a throne in Ulster; O'Brennan of Ardfert; and O'Brennan of Clonfert (though the saint of Aghadoe, in Kerry, did not live in St. Patrick's time; the latter was about thirty-two years old when Patrick came to Ireland, and lived 112 years after him, that is, until 577, as we find in O'Reilly's "Irish Writers," in Burns' "Remembrancer," and other places—

	Years.
His age was, when Patrick came, - - - - -	32
According to Lanigan, the time of Patrick's mission - - - - -	33
<hr/>	
St. Brennan's age when Patrick died - - - - -	65
Add to this, after Patrick - - - - -	112
<hr/>	
177	

Almost all writers are agreed, that O'Brennan of Clonfert lived to that age; during his long life he founded many monasteries, he visited distant lands, and was first bishop of Clonfert, which is named in Keating as one of the Sees represented in the early synods of Ireland, and denominated Clonfert Breannin. He died in the convent of his niece, *Briga*, in Annadown, and his remains were afterwards translated to Clonfert, where they repose. Owing to the fact, that there were, according to Keating, fourteen eminent saints of that name in Ireland, he is often confounded with O'Brennan or Brendan of Kerry, who was not born in St. Patrick's days, but whose birth and future greatness the apostle foretold. A few years ago there was a beautiful *alto relief* figure of St.

Brennan in the old church in Ardfert. The diocess included the whole country and a part of Cork, being fifty-two miles from north to south, and forty-eight broad. The most of the ruins of that once magnificent church were standing at no distant period; also a round tower 120 feet high, which fell in 1771.—“Archdall’s Monasticon.” We see a difficulty in attempting a description of some of the galaxy of saints that shed a halo on ancient Ireland; however it is not our duty, as mere annotators, to enter on such a subject, else we would endeavour to adjust the names, dates, and places of the respective saints. From what we have read in various histories, as well ecclesiastical as profane, we have come to the conclusion that O’Brennan of Clonfert was son of Finloga, of the royal race of Heremon, in Connaught, who died, 577, in Annadown, a part of *Ui Bran*,—that there was an O’Brennan of great celebrity in Ely O’Carroll (now of King’s County), who was the son of Luagne (Lhovawne), of the Leinster Heremonians, and that St. Brennan or O’Brennan of Kerry (died 576), was of the royal line of “Ciar.”—(Keating, vol. ii. p. 531.) O’Flaherty gives a Brennan or Brendan, son of Fergus, son of Conall Gulban, and of Erica, daughter of King Lorcan. He was uncle of Columbkille. This being so, we see how so great a number of saints of the same name existed. Wherever there are many of one name, there must necessarily be confusion, unless much care be taken to adjust the names; and, indeed, Irish Church history requires a revision in this important matter. Elsewhere, depending on some authority, we made the saint of Birr and Clonfert one and the same. But there might have been more than one Birr; and the confluence of the Shannon and Suck, near Clonfert, could be well called, *Birr*, which means “waters.” There were more Cluanfearts (Clonferts) than one. Wherever miracles or wonders were wrought, or dead bodies interred,

was a *Cluan-fearta*, a corner, or place of miracles or graves. Thus Tara was at one period called *Cluan-feart*.

Many of the bishops that were consecrated travelled to other countries to spread the faith. Moreover, the sudden conversion of all Ireland affords an inference, that the number of prelates and priests must have been very considerable to effect so wonderful a work in so short a time. And St. Patrick saw, that, as the nation was a warlike one, he should engage many hands to conquer Satan, and when the victory had been won, he, like a skilful general, felt that he required more teachers to keep the converts from harm, as well as to push his conquest all over the country. This he did with a rapidity never equalled. Hence it is plain the number here set down, when considered as spread over the space of his mission and over the pentarchy, was not exaggerated. Another reason for the large number might be this—some of the royal blood had joined the standard of Christ, so that our saint sagaciously bestowed the mitre on many of them, who were thus made princes much higher than earthly ones. There was great wisdom in such a course, at such a time.

#### STANZA LXIV.

We would, did space permit, comment on the subject of this verse, which alludes to the fatal differences that purpled the green fields of Erin with the blood of men, whose souls should be knitted together in the bonds of love. After the death of Brian Borovey, Malachy, or Maol Seaghlín, regained the throne; he was succeeded, according to Keating, by Donough, son of Brian, in 1048, who after a turbulent reign of some years, and the murder of his brother Teige, was deposed, and went to Rome to do penance for his sins. In ignorance of his right to the crown, which he held only in trust from the nation, he brought it to the Eternal City, and, it is said, he made a present of it to his Holiness. In this

attempt to expiate the sins of his past life he sought to rob his native land of her sceptre, and thus put an obex to his repentance being accepted by Him, who said on Sinai—"Thou shalt not steal." What madness! just as if he had the right to transfer, or the Pope to accept, what belonged to Ireland. Monarchs are but the stewards of the throne, the people are the proprietors. Hence, he acted iniquitously in transferring it, and the Pope should not have acted on the offer of an old profligate, who, for his unnatural conduct towards a pious brother, was hurled from the royal seat which he dishonoured and stained with fratricide.

## STANZA LXVIII.

What a man was sent to reform the habits of the Irish! the *sancticide* Henry, whose hands were still not cleansed from the blood of that illustrious prince of the Church of God, St. Thomas à Becket. Such a monster to be delegated to restore discipline was making a mockery of religion. But Adrian was an Englishman, and for aught we know, a relative of Henry II. After he was elected Pope, in 1154, England's king wrote him a letter of congratulation. Henceforward a friendship was established between them. The aggrandizement of his native country was his motive, and we may add, that he manifested something of personal ambition in the transfer of Ireland. The spiritual supremacy of the Church, vested in the Pope, is as necessary as that of a ship's captain to steer herself and her crew safely; but he had no temporal right over Ireland to make away with its crown.

Almost every history on Irish matters, even Wright's, (brought out by Tallis), has agreed that the cause of religion in Ireland, at that very time, did not require any reformation—and could not expect it from the allies of the adulterous, perjured Mac Murrough. Who were his first adherents in Wales? The Fitz Henrys, illegitimate sons of Henry I., and



other children of Nesta, the concubine of the said Henry, viz. De Gros, Fitz Gerald, Fitz Stephen, the three De Barris, one of whom was the infamous Cambrensis—all the offspring of the harlot Nesta—a vicious monarch, with Cavanagh, his bastard son, were the nest of robbers who, at first, gave their adhesion to Dermod. God! how awful is the reflection, that an island which was so powerful in resources should become the prey of such an infernal banditti—all the issue of sin! The soul shrinks back from the contemplation of, and the flesh of the hand, that writes these lines, creeps with disgust at the mere recording of such turpitude. For the origin of the gang of English plunderers we refer to Wright's "Ireland," chap. ix. p. 1. The idea of Satan quoting Scripture is not more repugnant than religious reform from such sinful reptiles. What a precious company Dermod brought with him to the Abbot of Ferns, in Wexford. Cambrensis says, that the *Helen of Ireland*, Dervorgilla, O'Rourke's wife, was one of the company at the abbot's table. Can it be? We cannot answer. What a fraternity! only the presence of the murderer of the glorious à Becket was wanted to complement one of the most remarkable sodalities that ever existed. For the burnings, desecrations, plunders, murders, and all sorts of atrocities perpetrated by these freebooters, before the arrival of Strongbow, the reader is referred to the work last mentioned. Wright, though a bigoted writer, and, in some cases, a libeller of our character, tells some things with much force, and in good language. At the same time, he is certain to depreciate such historians as most favour Ireland. He says that, at the instigation of Henry De Montmaurice, seventy citizens of Waterford were made captives, brought to the summit of a rock, had their *limbs first deliberately broken*, and they were then *cast into the sea*. O'Regan, secretary to Dermod, makes the number greater. This was not the first *taste* of England's

thirst for Irish blood. In fact, the history of that country's career in Ireland has been a continuous chain of bloody deeds and iniquitous spoliation. We may here mention that there were other O'Cavanaghs who were an honor to their country. Dermod's son was a brave fellow, and had his valour been directed *against*, and not in *favour*, of the needy adventurers, the latter would not have withstood him for any time. Anything that could be said on the next fifteen stanzas will be found interspersed in other parts of this work. Comments on them here would be therefore only repetition.—See notes on stanza lxxxvi.

#### TREACHEROUS EFFORTS TO SEIZE THE O'DONNELL.

The following narrative of the measures adopted by the government to get possession of the young O'Donnell, prince of Tir Connell, and his after adventures, taken from "The Four Masters," are full of interest:—

"Red Hugh, the son of O'Donnell, was taken by the English. His capture was first effected thus: The English, with the Justice and the Council in general, had contracted a great dislike to the Earl O'Neill, Hugh, the son of Ferdoragh (although he was obedient to them), in consequence of the accusations and complaints of Turlough Luineach, the son of Niall Conallagh O'Neill, who was always in opposition to him, and because Joan, the daughter of O'Donnell, was married to the Earl of Tir Owen. Moreover, the name and renown of the above-named youth, Red Hugh, the son of Hugh, had spread throughout the five provinces of Erin, even before he had arrived at the age of manhood, for his wisdom, sagacity, goodly growth, and noble deeds; and the people in general were used to say that he was really the prophesied one; and the English feared that if he should be permitted to arrive at the age of maturity, that the disturbance of all the island of

Erin would result through him and the Earl of Tir Owen ; and that, should they unite in their exertions, they would win the goal, as they were allied to each other, as we have before mentioned. To deliberate on premises, a council was held by the Lord Justice and the English of Dublin, and to consider what manœuvre they might adopt to prevent this thing which they feared ; and the resolution which they came to was, to prepare a ship at Dublin, and send it, with its crew, laden with wine and beer, north-eastwards, keeping Erin to the left, until it should put into some harbour of the harbours of Tir Connell, as if it had gone for the purpose of traffic. The vessel sailed northward to Benmór, in the Route,\* and then turned westwards, with a favourable breeze of wind, without stopping or delaying, until it put in at the old harbour of Swilly, opposite Rathmullan, a castle erected on the margin of the sea, some time before, by Mac Sweeny Fanad, a family, the chief of which has been one of the generals of the lords of Tir Connell from a remote period. The ship being there stationed at anchor, a party of the crew came on shore in a small boat, under the guise of merchants, in the semblance of peace and friendship ; and they began to spy and explore the country, and to sell and bargain with those who came to them ; and they told them that they had wine and ale in their ship. When Mac Sweeny and his people heard of this, they began to buy the wine, and continued to drink of it until they were intoxicated. When the inhabitants of the neighbouring district heard the news of the arrival of this ship, they flocked to it from every quarter. The Red Hugh before mentioned happened at this time to be in the neighbourhood, on an excursion of thoughtless recreation, and youthful play and sports ; and the vehement and fool-hardy people who were along with him requested of him to go to the place. - It was

\* This is still the name of a territory forming the northern portion of the County of Antrim. It is supposed to be a corruption of *Dal Riada*.

easy for them to prevail on him to do so, for at this time he was not quite fifteen years of age ; and there were none of his advisers, tutors, or *ollavs*, along with him, to direct him or give him council. When the spies heard of his arrival in the town, they immediately went back to the ship. He was welcomed by Mac Sweeny and the other chieftains ; and they sent their waiters and cup-bearers to the ship for wine for the guest who had arrived. The merchants said that they had no more wine remaining unsold, excepting what the crew required for their own use, and that they were unwilling to give any more of it out for any one ; but they added, that if a small party of gentlemen would come to them into the ship, they should get all the wine and ale that was in their possession. When Mac Sweeny received this message, he felt ashamed at the circumstance, and accordingly he decided upon inviting Hugh to the ship. This being agreed upon, they went into a small boat which was on the margin of the strand, and rowed it over to the ship. They were welcomed, and conducted without delay or loitering into an apartment in the lower centre of the ship ; and they were waited on, and attentively served, until they were jolly and cheerful. When they were here making merry, the door of the hatch was closed after them, and their arms were stolen from them ; and thus was the young son, Red Hugh, taken. The rumour of this capture spread throughout the country in general ; and the inhabitants flocked from all quarters to the harbour, to see if they could bring any danger upon the machinators of the treachery. This was of no avail, for they were in the depth of the harbour, after having hauled in their anchor ; and the natives had no ships or boats to pursue or take revenge of them. Mac Sweeny of the Battle-axes, who was the foster-father of that Hugh, came, among the rest, to the harbour, and offered hostages and other pledges for him ; but this was of no avail to him, because there was not in the

province of Ulster a hostage that they would accept in his stead. As for the ship, and the crew which were in it, having secured the most desirable of the hostages of the territory, they sailed with the current of the tide until they reached the sea, and retraced their former course back again, until they landed in the harbour of Dublin. It was soon heard all over the city that he had thus arrived; and the Lord Justice and the Council were rejoiced at the arrival of Hugh, though indeed not for love of him; and they ordered him to be brought before them, and he was brought accordingly; and they continued for a long time to converse with him, and to ask questions of him, to examine and criticise him, that they might explore his natural endowments. At last, however, they ordered him to be put into a strong stone castle which was in the city, where a great number of Milesian nobles were in chains and captivity, and also some of the old English. The only amusement and conversation by which these beguiled the time by day and night was, lamenting to each other their sufferings and troubles, and listening to the cruel sentences passed on the high-born nobles of Erin in general."

"Red Hugh O'Donnell had now (1590) been in captivity in Dublin for the space of three years and three months. It was a cause of great distress of mind to him to be thus imprisoned; yet it was not for his own sake that he grieved, but for the sake of his country, his land, his friends, his kinsmen, who were in bondage throughout Erin. He was constantly revolving in his mind the manner in which he might make his escape. This was not an easy matter for him, for he was confined in a closely-secured apartment every night in the castle until sunrise the next day. This castle was surrounded by a wide and very deep ditch, full of water, across which was a wooden bridge, directly opposite the door of the fortress; and within and without the door were stationed a stern party of Englishmen, closely guarding it, so that none might pass in

or out without examination. There is, however, no guard whose vigilance may not some time or other be baffled. At the very end of winter, as Hugh and a party of his companions were together, in the beginning of the night, before they were put in the close cells in which they used to be every night, they took with them a very long rope, to a window which was near them, and by means of the rope they let themselves down, and alighted upon the bridge that was outside the door of the fortress. There was a thick iron chain fastened to this door, by which one closed it when required; through this chain they drove a strong handful of a piece of timber, and thus fastened the door on the outside, so that they could not be immediately pursued from the fortress. There was a youth of Hugh's faithful people outside awaiting their escape, and he met them on coming out, with two well-tempered swords concealed under his garments; these he gave into the hands of Hugh, who presented one of them to a certain renowned warrior of Leinster, Art Cavanagh by name, who was a champion in battle, and a commander in conflict. As for the guards, they did not perceive the escape for some time; but when they took notice of it they advanced immediately to the door of the castle, for they thought that they should instantly catch them. Upon coming to the gate, they could not open it; whereupon they called over to them those who happened to be in houses on the other side of the street, opposite the door of the castle. When these came at the call, and took the piece of timber out of the chain, and threw open the door for the people in the castle, who then set out, with a great number of the citizens, in pursuit of the youths who had escaped from them; but this was fruitless, for they (the fugitives) had passed beyond the walls of the city before they were missed, for the gates of the regal city had been wide open at the time; and they pursued their way across the face of the mountain which lay before them, namely, the Red

Mountain,\* being afraid to venture at all upon the public road, and never halted in their course until, after a fatiguing journey and travelling until they had crossed the Red Mountain aforesaid, when, weary and fatigued, they entered a thick wood which lay in their way, where they remained until morning. They then attempted to depart, for they did not deem it safe to remain in the wood, from fear of being pursued; but Hugh was not able to keep pace with his companions, for his white-skinned (and) thin feet had been pierced by the furze of the mountain, for his shoes had fallen off, their seams having been loosened by the wet, which they did not till then receive. It was a great grief to his companions that they could not bring him any further; and so they bade him farewell, and left him their blessing. He sent his servant to a certain gentleman of the noble tribes of the province of Leinster, who lived in a castle in the neighbourhood, to know whether he could afford them shelter or protection. His name was Felim O'Tuathal, and he was previously a friend to Hugh, as he thought, for he had gone to visit him on one occasion in his prison in Dublin, when they formed a mutual friendship with each other. The messenger proceeded to the place where Felim was, and stated to him the embassy on which he came. Felim was glad at his arrival, and promised that he would do all the good he could for Hugh; but his friends and kindred would not allow him to conceal him, from fear of the English government. These learned that he was in the wood, as we have said, and the people who had heard that he was in the wood went in search of him, and dispersed with their troops to track him. When it was clear to Felim that Hugh would be discovered, he and his kinsmen resolved to seize upon him themselves, and bring him back to

\* *Sliabh Ruadh*. This name is still applied to the Three-rock Mountain, near Dublin, by those who speak Irish in Meath, and by the Connacht men, though forgotten in the County of Dublin.

the Council in the city. This was accordingly done. When Hugh arrived in Dublin, the Council was rejoiced at his return to them ; for they made nothing or light of all the other prisoners and hostages that had escaped from them. He was again put into the same prison, and iron fetters were put on him as tightly as possible ; and they watched and guarded him as well as they could. His escape, thus attempted, and his recapture, became known throughout the land of Erin, at which (tidings) a great gloom came over the *Gaels*.”\* \* \* \* \*

“ Red Hugh O’Donnell remained in Dublin, in prison and chains, after his first escape, to the winter of this year (1592). One evening he and his companions, Henry and Art, the sons of Shane O’Neill, before they had been brought into the refection house, took an advantage of the keepers, and knocked off their fetters. They afterwards went to the back-house, having with them a very long rope, by the loops of which they let themselves down through the back-house, until they reached the deep trench that was around the castle. They climbed the outer side, until they were on the margin of the trench. A certain faithful youth† who was in the habit of visiting them, and to whom they had communicated their secret, came to them at this time, and guided them. They then proceeded through the streets of the city, mixing with the people ; and no one took more notice of them than of any one else, for they did not delay at that time to become acquainted with the people of the town ; and the gates of the city were wide open. They afterwards proceeded by every intricate and difficult place until they arrived upon the surface of the Red Mountain, over which Hugh had passed in his former escape. The darkness of the night, and the hurry of their flight (from dread of pursuit), separated the eldest of them from the rest, namely,

\* *Gaedhil*, or *Gaels*, is the name applied by old writers to the native Irish.

† He was O’Hagan of Ulster.



Henri O'Neill. Hugh was the greenest of them with respect to years, but not with respect to prowess. They were grieved at the separation of Henri from them; but, however, they proceeded onwards, their servant guiding them along. That night was snowing, so that it was not easy for them to walk, for they were without (sufficient) clothes or coverings, having left their outer garments behind them in the back-house, through which they had escaped. Art was more exhausted by this rapid journey than Hugh, for he had been a long time in captivity, and had become very corpulent from long confinement in the prison. It was not so with Hugh; he had not yet passed the age of boyhood, and had not (yet) done growing and increasing at this period, and his pace and motion were quick and rapid. When he perceived Art had become feeble, and that his step was becoming inactive and slow, he requested him to place one arm upon his own shoulder, and the other upon that of the servant. In this manner they proceeded on their way, until they had crossed the Red Mountain, after which they were weary and fatigued, and unable to help Art on any further; and as they were not able to take him with them, they stopped to rest under the shelter of a high rocky precipice which lay before them. On halting here, they sent the servant to bring the news to Glenmalúr,\* where dwelt Fiagh,

\* "*Gleann Maoilughra*, or the Glen of *Maolughra*, now Glenmalúr, in the County of Wicklow. Many Irish poems were written in commemoration of this great fortress, and its lord, Fiagh Mac Hugh O'Byrne, whose assumption of the Chieftainship was declared by the bards, to be the signal for the assemblage of the tribe of *Brann*, and he is described with his brothers and relatives as *Moirseisior laoch lingear troid*, "seven heroes who fiercely rush to battle." An English contemporary tells us, that "he hath, through his own hardiness, lifted himself up to that height, that he dare now front princes, and make terms with great potentates—now, all the parts about him being up in a madding mood, as the Moores, in Leix, the Cavanaghes in the County of Wexford, and some of the Butlers in the County of Kilkenny, they all flock unto him, and draw into his country, as

the son of Hugh (O'Byrne), who was then at war with the English. This is a secure and impregnable valley; and many prisoners who escaped from Dublin were wont to resort

to a stronghold where they think to be safe from all that prosecute them. And from thence they do at their pleasures, break out into all the borders adjoining, which are well-peopled countreys, as the counties of Dublin, of Kildare, of Catherlagh, of Kilkenny, of Wexford, with all the spoils hereof they victual and strengthen themselves, which otherwise should in short time be starved, and sore pined." In 1580, James Eustace, the descendant of the noble family of l'Eustache, Lords of Portlester, broke down his castles and joined the national party of the Irishry. "The (O') Cavanaghs, Cinsellaghs, O'Byrnes, Tuathals (O'Tooles), the clan of Ranelagh, and the surviving part of the inhabitants of Offaly and Leix, flocked to his assistance; so that the entire extent of country from the Slany to the Shannon, and from the Boyne to the meeting of the Three Waters, became one scene of strife and dissension. These plunderers pitched a camp on the confines of the Red Mountain and Glenmalúr." "A hosting," continue the "Four Masters," "was made by the Lord Justice (Arthur, Lord Gray. of Wilton), and Captain Malby, to scatter and disperse these warlike plunderers. When the insurgents had heard of the approach of such an overwhelming force, they retreated into their fortresses, in the rough and rugged recesses of Glenmalúr. The Lord Justice then selected the most trustworthy and best-trying captains of his army, and dispatched them, at the head of eight or nine companies of soldiers, to search and explore Glenmalúr; but they were responded to without delay by the parties that guarded the valley, so that very few of those returned without being cut off and dreadfully slaughtered by the party of Gaels. On this occasion were slain Peter Carew, Colonel John Moor, and Master Francis Cosby, with many other gentlemen who had come from England on the return of the Lord Justice. When this news reached the Lord Justice, he left his camp." As a further illustration of the untiring vigour of the men of Erin at this time, and of the character of the brave outlawed Chiefs who found refuge in the celebrated glen, the following is added from the "Four Masters," in 1580—"Shane, the son of the Earl of Desmond, was at this time a roving and wandering plunderer; and, though Shane, the son of Conn O'Neill, and Séamus, the son of Maurice, son of the Earl of Desmond, were illustrious for their wars and conflicts with the English; this Shane was at this time a worthy heir to either of them. One day in the month of July, this Shane went to the woods of Aharlagh, attended by so small a body of troops, as it was impru-

to that valley, for they considered themselves secure there, until they could return to their own country. When the servant came into the presence of Fiagh, he delivered his

dent to go forth on a long journey, for the number of his foot soldiers was less than one hundred shields, and he had only thirteen horsemen. He marched in the evening by the limpid-waved Shannon, and by Moyaliff; and early next morning he seized on a prey in Dovea, and proceeded with his prey directly eastwards, through Templemore and Ikerrin. The forces of each territory through which he passed assembled to pursue him, namely, of Eliogarty, of Drum, and of the territory of the Purcells. These tribes, thinking it very fortunate for them to find Shane thus attended by only a few troops, attacked him boldly and fiercely; but the pursuers were defeated, and eighteen of their gentlemen, heads of tribes and towns, were slain in the conflict; and Shane, after his victory, carried off his prey in triumph, to the fast and solitary woods of the great road of the plain of the meeting. There he was joined by the sons of Mac Gilla Patrick, the son of O'Carroll, and a great number of evil-doers and plunderers; and they all set out for the mountain of Bladhma (Sliav Bloom), and thither all the men of Offaly and Leix, who were able to bear arms, came to join them. The manner in which Shane, the son of Séamus, lived on this mountain, was worthy of a true plunderer; for he slept but upon couches of stone or earth; he drank but of the pure, cold streams, and that from the palms of his hands or his shoes; and his only cooking utensils were the long twigs of the forest, for dressing the flesh meat carried away from his enemies. From this abode he proceeded to plunder the Butlers and Osory. He afterwards went to Leix, and burned and plundered Abbey Leix, upon the son of the Earl of Ormond, namely, upon Pierce, the son of Séamus, son of Pierce the red. He also plundered the fortress of Leix, after having slain some of the guards of the town. He carried away from them accoutrements, armour, horses, weapons, and various wealth. In short, he plundered seven castles in Leix in the course of that day. He then proceeded from one territory to another, until he reached Glenmalúr, where James Eustace and the sons of Aodh, son of Shane O'Byrne, were stationed, where he was welcomed by these men; and here the (O')Cavanaghs, Cinsellaghs, (O')Byrnes, and Tuathals, and the plunderers of the country in general, came to join him. It would be tedious to mention all the property they destroyed and injured upon the English of Leinster and Meath." The brave Fiagh Mac Hugh O'Byrne, Chief of Glenmalúr, was slain in 1597, by an assassin hired by Sir William Russell, the Lord De-

message, and how he had left the youths who had escaped from the city, and (stated) that they would not be overtaken alive unless he sent them relief instantly. Fiagh immediately ordered some of his servants of trust (those in whom he had most confidence) to go to them, taking with them a man to carry food, and another ale and beer. This was accordingly done, and they arrived at the place where the men were. Alas! unhappy and miserable was their condition on their arrival. Their bodies were covered with white-bordered shrouds of hail-stones freezing around them on every side, and their light clothes and fine-threaded shirts too adhered to their skin; and their large shoes and leather thongs to their shins and feet; so that, covered as they were with the snow, it did not appear to the men who had arrived that they were human beings at all, for they found no life in their members, but just as if they were dead. They were raised by them from their bed, and they requested of them to take some of the meat and drink; but this they were not able to avail themselves of, for every drink they took they rejected again on the instant; so that Art at length died, and was buried in that place. As to Hugh, after some time, he retained the beer; and after drinking it, his energies were restored, except the use of his two feet, for they were dead members, without feeling, swollen and blistered by the frost and snow. The men carried him to the

puty. There are several poems on his battles and victories preserved in the *Leabhar Branach*, or Book of the O'Byrnes. According to Dr. O'Donovan, the clann took its name from one of their ancient Chiefs styled *Brann*, or the raven. We are likewise told that the name of the Wicklow tribe of O'Toole, or *Tuathal*, signifies "princely or lordly." Of the latter clan came St. *Lorcan*, miscalled Laurence O'Toole, Archbishop of Dublin, who assisted at the solemn confirmation,\* in the private assembly of the Irish divines at Cashel, of the illegal transfer of Ireland to Henry II., by which the native Irish were deprived of their lands, and excommunicated for resisting the aggression of the English."—*Celtic Records of Ireland*.

\* This is false, for he opposed that nefarious act by speaking against it.

valley which we have mentioned, and he was placed in a sequestered house, in a solitary part of a dense wood, where he remained under cure until a messenger came privately from his brother-in-law, the Earl O'Neill, to inquire after him. When the messenger arrived, he (Hugh) prepared to depart. It was difficult for him to undertake that journey, for his feet could not have been healed (within the time), so that another person had to raise him on his horse, and to lift him from his horse, whenever he wished to alight. Fiagh dispatched a troop of horse with him, (who accompanied him) until he crossed the river Lifé, to protect him against the snares that were laid for him; for the English of Dublin had heard that Hugh was at Glenmalúr, and had therefore posted guards on the shallow fords of the river, to prevent him and the prisoners who had escaped along with him from passing into Ulster. The youths who were along with Hugh were obliged to cross a difficult deep ford on the river Lifé, near the city of Dublin; and they proceeded on their way until they came to the green of the fortress unperceived by the English. The people by whom he had been abandoned some time before, after his first escape, namely, Felim O'Tuathal and his brother, were amongst the troop who escorted him to this place; and they made friendship and amity with each other. They bade him farewell, and having given him their blessing, departed from him. As for Hugh O'Donnell, he had (now) no one along with him but the one young man who had been sent for him to the famous Glenmalúr; he was of the people of Hugh O'Neill, and spoke the language of foreign countries, and had always accompanied the Earl (Hugh O'Neil) when he went among the English; so that he was acquainted with and confident in every road by which they had to pass. They proceeded forwards on their noble, swift steeds, by the straight-lined roads of Meath, until they arrived before morning on the brink of the Boyne, a

short distance to the west of Drogheda ; and they were afraid of going to that town, so that what they did was this, to proceed along the bank of the river to a place where a poor little fisherman used to wait with a little boat, for ferrying people across the river. Hugh went into this little boat, and the ferryman conveyed him to the other bank, having received a full remuneration ; and his servant returned with the horses through the town, and brought them to Hugh on the other side of the river. They then mounted their steeds, and proceeded onwards until they were two miles from the river, when they observed a dense bushy grove, surrounded with a rampart, looking like an enclosed garden, at some distance on the way before them. On one side of this grove stood a fine mansion house, belonging to a distinguished English youth, who was a particular friend of Hugh O'Neill. On reaching the enclosure, they unharnessed their steeds, and entered the grove which was inside the rampart, for Hugh's companion was well acquainted with the place. Having left Hugh in the grove, he went into the fortress, where he was kindly received. He procured a private apartment for Hugh O'Donnell, and conveyed him thither, where he was attended and entertained to his satisfaction. Here they remained until the evening of the following day ; their horses were got ready for them in the beginning of the night, and they proceeded across Sliabh Breagh,\* and through the territory of the plain of Connell ; and before morning they had arrived at the strand of the town of the son of Buan.† As the gates of the town were opened in the morning early, they resolved to pass through it on their horses. This they did, and advanced until they were

\* Now Slieve Brey, a chain of hills, extending from Clogher head, in the east of the County of Louth, to Rathkenny in the County of Meath.

† This was the original name of the strand at Dundalk, but it was afterwards applied to the town.

at the other side; and they were cheerful and rejoiced for having escaped every danger which lay before them thus far. They then proceeded to the Wood,\* where dwelt Turlogh, the son of Henri, son of Felim O'Neill, the red, to recruit themselves. They were here secure, for Turlogh was his friend and companion, and he and the Earl O'Neill had been born of the one mother. They remained here until the next day, and then proceeded across the mountain of Fuad,† and arrived at Armagh, where they remained in disguise for that night. On the following day they proceeded to Dun Gannon, where the Earl, Hugh O'Neill, was. He was rejoiced at their arrival, and Hugh was conducted into a private apartment, without the knowledge of any except a few of his faithful people who attended him; and here Hugh remained for the space of four nights, to shake off the fatigue of his journey and anxiety. He then prepared to depart, and took his leave of the Earl, who sent a troop of horse with him till he arrived at Loch Erne. The Lord of this country, namely, Hugh Maguire, was his friend and kinsman, by the mother's side; for Nuala, daughter of Manus O'Donnell, was Maguire's mother. Maguire was rejoiced at his arrival. A boat was afterwards provided for Hugh, into which he entered; and they rowed him thence until they arrived at the narrow neck of the lake, where they landed. Here a party of his faithful friends came to meet him, and they conveyed him to the castle of Ballyshannon, where the warders of O'Donnell, his father, were stationed. He remained here until all those in the neighbourhood came to him, to welcome him; and his faithful

\* The wood or *Fiodh*. This is still the Irish name of the Fews, in the south of the County of Armagh.

† Or *Sliabh Fuaid*, so called from the son of *Breogan*, one of the Chieftains who came over with the Milesians. This name is yet preserved, and applied to the highest of the Fews mountains.

people were rejoiced at the return of the heir to the Chieftainship; and though they owed him real affection on account of his family, they had an additional cause of joy at this period; for until his return the country had been one scene of devastation between the English and the Gaels.”\*

The complete victory at the mouth of the Yellow Ford, or in Irish, “Béul an atha Buidhe,” in 1598, which consummated the success of the confederated clans, we cannot but give though limited our space:—

#### BATTLE OF THE YELLOW FORT.

“The New Fort (on the bank of the Black-Water) was defended during the time of peace and war by the Queen’s people; but when the English and Gaels did not make peace as had been expected in the beginning of summer, O’Neill laid siege to the fort, so that the warders were in want of provisions in the last month of summer. After this news arrived in Dublin, the Council resolved to assemble together the most loyal and best

\* As some parties are apt to sneer at the title of prince which is given to The O’Neill and The O’Donnell, the descendants of Conn of the Hundred battles, who was king of Ireland in the second century of the Christian era, we will draw a parallel, and leave the reader to draw the conclusion.

The principedom of O’Neill comprised, at the time of which we are writing, almost the entire of Tyrone, parts of Down, Antrim and Armagh. Now the population of these counties, according to the Census of 1841, was 215,881. The Duchy of Saxe-Coburg Gotha and Altenburg is 261,600, being not much more than the population of the territory of the Ulster chiefs, and the population is the test of the wealth and strength of any country. It is a well-known fact that the income of the prince, who is the husband of Victoria, is not in his own country equal to that of the Shrewsbury estates. But he is a German and a foreigner, and that is enough to add weight to his title in the estimation of the thoughtless. The revenue of the prince of Desmond was much greater than Albert’s German possessions. But the remote and illustrious origin of the princes of Tyrconnel and Tyrone were far before that of any petty German despot—whose origin is both obscure and derived from cruel ancestors.



tried in war of the Queen's soldiers in Erin, who were those in the neighbourhood of Dublin and Athlone; and when these soldiers were assembled together, four thousand foot and six hundred horse were selected from among them, and these were sent to convey provisions to the new fort. A sufficient supply of meat and drink, beef, lead, powder, and all other necessaries, were sent with them. They marched to Drogheda, from thence to Dundalk, from thence to Newry, and from thence to Armagh, where they remained at night. Sir Henry Bagnal, Marshal of Newry, was their general. When O'Neill had received intelligence that this great army was approaching him, he sent his messengers to O'Donnell, requesting of him to come to his assistance against this overwhelming force of foreigners who were coming to his country. O'Donnell proceeded immediately, with all his warriors, both infantry and cavalry, and a strong body of forces from Connacht, to assist his ally against those who were marching upon him. The Gaels of all the province of Ulster also joined the same army, so that they were all prepared to meet the English before they arrived at Armagh. They then dug deep trenches against the English in the common road, by which they thought they would come to them. As for the English, after remaining a night at Armagh, they rose next morning early; and the resolution they adopted was, to leave their victuals, drink, their women and young persons, their horses, baggage, servants, and rabble, in that town of Armagh. Orders were then given that every one able to bear arms, both horse and foot, should proceed wherever the Marshal and other officers of the army should order them to march against their enemies. They then formed into order and array, as well as they were able, and proceeded straightforward through each road before them, in close and solid bodies, and in compact, impenetrable squadrons, till they came to the hill which overlooks the ford of *Beal-an-atha-buidhe*. After ar-

iving there they perceived O'Neill and O'Donnell, the Mac Gennis of Down, and the men of Oriel, having, together with the chieftains, warriors, heroes, and champions of the North, drawn up one terrible mass before them, placed and arranged on the particular passages where they thought the others would march on them.

“ When the chiefs of the North observed the very great danger that now threatened them, they began to harangue and incite their people to acts of valour, saying that unless the victory was their's on that day, no prospect remained for them after it but that of some being killed and slaughtered without mercy, and others cast into prisons and wrapped in chains, as the Gaels had been often before, and that such as should escape from that battle would be expelled and banished into distant foreign countries ; and they told them, moreover, that it was easier for them to defend their patrimony against this foreign people now than to take the patrimony of others by force, after having been expelled from their own native country. This exciting exhortation of the chiefs made the desired impression upon their people ; and the soldiers declared that they were ready to suffer death sooner than submit to what they feared would happen to them. As for the Marshal and his English forces, when they saw the Gaels awaiting them, they did not show any symptom whatever of fear, but advanced vigorously forwards, until they sallied across the first broad and deep trench that lay in their way ; and some of them were killed in crossing it. The army of the Gaels then poured upon them, vehemently and boldly, furiously and impetuously, shouting in the rere and in the van, and on either side of them. The van was obliged to await the onset, bide the brunt of the conflict, and withstand the firing, so that their close lines were thinned, their gentlemen gapped, and their heroes subdued. But, to sum up in brief, the General, *i.e.*, the Marshal of

Newry, was slain ; and as an army, deprived of its leader and adviser, does not usually maintain the battle-field,\* the General's people were finally routed, by dint of conflict and fighting, across the earthen pits, and broad, deep trenches, over which they had previously passed. They were being slaughtered, mangled, mutilated, and cut to pieces by those who pursued them bravely and vigorously.

“ At this time God allowed, and the Lord permitted, that one of the Queen's soldiers, who had exhausted all the powder he had about him, by the great number of shots he had discharged, should go to the nearest barrel of powder to quickly replenish his measure and his pouch ; and when he began to fill it a spark fell from his match into the powder in the barrel, which exploded aloft overhead into the air, as did every barrel nearest, and also a great gun† which they had with them. A

\* “ The site of this battle is shown on an old ‘ Map of the country lying between Lough Erne and Dundalk,’ preserved in the State Papers Office, London, as on the banks of the River Callen, to the north-east of the city of Armagh. The place is called Ballymackilloune, and the following words are written across the spot :—‘ Here Sir H. Bagnal, Marshal of Newry, was slaine.’ The name *Beal-an-atha-buidhe*, anglice, Bellanaboy, is now applied to a small marsh or cut-out bog, situated in the townland of Cabragh, about one mile and three-quarters to the north of the city of Armagh. A short distance to the north of this bog stands a white-thorn bush, locally called the ‘ Great Man's Thorn,’ which is said to have been planted near the grave of Marshal Bagnal. Captain Tucker, R.E., who surveyed this part of Ireland for the Ordnance Survey, has marked the site of this battle on the Ordnance map by two swords in saltier, and the date 1598.”

† We find the following in a note in Taaffe :—“ O'Donnell had but one great gun in his army, a brass cannon, which was sent to him as a present from Spain. It may not be amiss to state, that not thirty years ago there were people living, who spoke with persons, that were at the battle (Ballintubber) who stated, that the Irish fought with sticks and pitchforks only, that there was but one musket in the engagement ; and Borlase himself owns, that the Irish musketeers did not come into action, whereas the English, as he says, were then armed in the best manner possible.” From the

great number of the men who were around the powder were blown up in like manner. The surrounding hilly ground was enveloped in a dense, black, gloomy mass of smoke for a considerable part of the day afterwards. That part of the Queen's army which escaped from being slaughtered by the Gaels, or burned or destroyed by the explosion, went back to Armagh, and were eagerly pursued by the Gaels, who continued to subdue, surround, slay, and slaughter them, by pairs, threes, scores, and thirties, until they passed inside the walls of Armagh. The Gaels then proceeded to besiege the town, and surrounded it on every side; and they of both parties continued to shoot and fire at each other for three days and three nights, at the expiration of which time the English ceased, and sent messengers to the Gaels to tell them that they would surrender the fort at the Blackwater, if the warders who were stationed in it were suffered to come to them unmolested to Armagh, and to add that, on arriving there, they would leave Armagh itself, if they should be granted quarter and protection, and escorted in safety out of that country into a secure territory. When these messages were communicated to the Gaels, their Chiefs held a council, to consider what they should do respecting this treaty. Some of them said that the English should not be permitted to come out of their straitened position until they should all be killed or starved together; but they finally agreed to give them liberty to pass out of the places in which they were, on condition, however, that they should not carry out of the fort meat or drink, armour, arms, or ordnance, powder or lead, or, in fine, anything, excepting only the captain's trunk

above it appears that the Irish had almost nothing but their courage to oppose the English. At the above battle Sir Hugh O'Connor Don's own dependants turned on him because he was with the heretical Queen. And though his relatives the O'Connor-Sligo, and the O'Connor-Roe, joined their country, yet the Don could not be prevailed upon to do so.

and arms, which he was at liberty to take with him. They consented on both sides to abide by those conditions ; and they sent some of their gentlemen of both sides to the fort, to converse with the warders ; and when these were told how the case stood, they surrendered the fort to O'Neill, as they were ordered. The captain and the warders came to Armagh, to join that part of his people who had survived. They were all then escorted from Armagh to Newry, and from thence to the English territory. After their departure from Tyrone, O'Neill gave orders to certain persons to reckon and bury the gentlemen and common people slain. After they had been reckoned, there were found to be two thousand five hundred slain, among whom was the General, with eighteen captains, and a great number of gentlemen whose names are not given. The Queen's people were dispirited and depressed, and the Gaels joyous and exulting, after this conflict. This battle of *Ath-buidhe* was fought on the tenth day of August. The Chiefs of Ulster returned to their respective homes in joyous triumph and exultation, although they had lost many men."

From this time forward up to the defeat at Kinsale, the O'Neill (Red Hugh) was more generally spoken of throughout all Europe than any of his ancestors, and was as much monarch of all Ireland as any of his predecessors since the days of "Niall of the Nine Hostages." Leland remarks, that "the illustrious O'Neill was every where extolled as the deliverer of his country ; and the disaffected, in all quarters, condemned their own weak and passive conduct, which had deprived them of the like glory."

"About May, in the year 1599, (Robert D'Evereux) the Earl of Essex, come to Ireland, say the Annalists, "with much wealth, arms, munition, powder, lead, food, and drink ; and

the beholders said that so great an army\* had never till that time come to Erin since the Earl Strongbow and Robert Fitz-Stephen came, in former times, with Dermot MacMurrough, king of Leinster.

#### THE GLORIOUS O'MOORE.

“Garrisons of soldiers, with all necessaries, were sent to the Earl to Carrickfergus, to Newry, to Dundalk, to Drogheda, to Wicklow, to Naas of Leinster, and to other towns besides. He then selected seven thousand soldiers of the best of his army, and marched from directly south westwards; for he had been informed that there were not of the plunderers of the Queen in Erin a tribe that could be more easily invaded than the Geraldines, as they were then circumstanced. The Earl and his troops never halted until they arrived in the middle of the province of Leinster; and surely his approach to the Gaels of Leinster was not the visit to friends from afar! These were Donall Cavanagh of Spain, Owny the son of Rory O'More, the young; the O'Connors of Faly, the clan O'Byrne of Banelagh,

\* “His army,” says the Government historian, “was as great and as well furnished as his heart could desire for that service, being at first 1,300 horse, and 16,000 foot, which were afterwards increased to twenty thousand men complete.” Many of the Irish, we are told by the same writer, had sworn at a public cross to be steadfast to their colors. According to the most exaggerated return, the total number of the natives at this period in arms for their independence was twenty thousand seven hundred and fourteen. Although these men were but miserably provided, and had to contend with soldiers well disciplined in the wars of the Low countries, the English expenses of this year's campaign, according to Government documents, were within a fraction of three hundred and fifty thousand pounds. This sum was but one hundred thousand pounds less than the total annual revenue of England at the time.—“*Celtic Records.*”

and many other gentlemen not enumerated. These people made fierce and desperate assaults, and furious irresistible onsets on him, in intricate ways and narrow passes, in which both parties came in collision with each other, so that great numbers of the Earl's people were cut off by them."

#### THE EARL OF DESMOND AND THE GERALDINES.

"On the first night after they had left Limerick, in the month of June, they encamped upon the banks of the river of Adare; and as they advanced westwards on the next day, Saturday, through the bog of *Robhar*, the soldiers and warriors of the Earl of Desmond and the Geraldine host shewed them their faces. Fierce and morose was the salute and welcome which they gave to the representative of their Sovereign on his first visit to them and to his army; for they discharged into their eyes the fire and smoke of their black powder, and showers of balls from straightly-aimed guns; and he heard the uproar, clamour, and exulting shouts of their champions and common soldiers, instead of the submission, honor, that should have been shewn to him, and of the mild and courteous words that should have been spoken to him. Howbeit, the result of this conflict was, that great numbers of the Earl of Essex's men were cut off, and that he was not suffered to make any remarkable progress on that day; so that he pitched his camp a short distance to the East of Askeaton. On the next day, Sunday, he and the Earls of Ormond and Thomond resolved to send a body of cavalry to lay up ammunition in Askeaton, and not to proceed any further westward into Munster themselves on this occasion. On their return eastwards the next day, Monday, when they arrived near Ferriter's town, they

received a stout and resolute conflict, and a furious and formidable battle from the Geraldines; and many of the Earl of Essex's people were slain on that day, and among the rest, a noble knight of great name and honor, Sir Henry Norris. The Earl of Essex then proceeded to Kilmallock; and, having remained three nights in that town, he directed his course southwards, towards *Ceann Feabhrat*,\* a part of the mountain of *Caoin*, the son of *Deary dualach*, with the intention of passing into Roche's country; and, instead of proceeding to Cork, as it was thought he would have done, he directed his course across the ford at the monastery of Fermoy, and from thence he marched with his forces to *Conna* of the Plain of *Ité* (Moygeely), and *Lismore* of *St. Mochuda*. During all this time the Geraldines continued to follow, pursue, and press upon them, to shoot at, wound, and slaughter them. When the Earl had arrived in the Desies, the Geraldines returned in exultation and high spirits to their territories and houses. On the arrival of the same Earl in Dungarvan, the Earl of Thomond parted from him there, and proceeded along the seaside to Youghall, and from thence to Cork, and afterwards to Limerick. The Earl of Essex proceeded from Dungarvan to Waterford, thence into the country of the Butlers, and into Leinster. They marched not by a prosperous progress by the roads along which they passed from Waterford to Dublin, for the Gaels of Leinster were following and pursuing, surrounding and envying them, so that they slew and slaughtered great numbers of them in every road and way by which they passed. The Gaels of Erin were wont to say that it would have been better for him that he had not gone on this expedition from Dublin to *Hy Connell Gaura*,† as he returned back after the first conflict that

\* A portion of the mountain of *Shiabh Reagh*, lying to the left of the road from Kilmallock to Cork.

† The present Baronies of Connillo, in the County of Limerick.



was maintained against him, without having received submission or respect from the Geraldines, and without having achieved in his progress any exploit worth boasting of excepting only the taking of Cahir."

Sir Conyers Clifford, Governor of Connacht, a veteran soldier, was now despatched against the northern clans, and having marched with a large force from Athlone, took up his position at Boyle, where he was joined by the garrison of that town. The troops of O'Donnell\* being dispersed through the country,

\* "O'DONNELL, impatient for the moment which, he was certain, would be decisive of the fate of his country, harangued his men in their native language; he shewed them that the advantage of their situation, alone, gave them a decided superiority over their opponents. 'Moreover,' added he, 'were we even deprived of those advantages I have enumerated, we should trust to the great dispenser of eternal justice, to the dreadful avenger of iniquity and oppression, the success of our just and righteous cause; he has already doomed to destruction those assassins who have butchered our wives and our children, plundered us of our properties, set fire to our habitations, demolished our churches and monasteries, and changed the face of Ireland into a wild, uncultivated desert. On this day, more particularly, I trust to heaven for protection; a day dedicated to the greatest of all saints; whom these enemies, contrary to all religion, endeavour to vilify; a day on which we have purified our consciences to defend honestly the cause of justice against men whose hands are reeking with blood, and who, not content with driving us from our native plains, come to hunt us, like wild beasts, into the mountains of Dunaveeragh. But what! I see you have not patience to hear a word more! Brave Irishmen! you burn for revenge. Scorning the advantage of this impregnable situation, let us rush down and shew the world, that, guided by the Lord of life and death, we exterminated those oppressors of the human race; he who falls will fall gloriously, fighting for justice, for liberty, and for his country; his name will be remembered while there is an Irishman on the face of the earth; and he who survives will be pointed at as the companion of O'Donnell, and the defender of his country. The congregations shall make way for him at the altar, saying, that hero fought at the battle of Dunaveeragh.' "

In Don Philip O'Sullivan's Catholic history there are only two sentences

and engaged in reducing his Irish enemies, "the chief of his army and his advisers remarked to him that they had not battle engines fit to oppose the English, and that they should not risk

of the above speech. Doctor O'Donovan, in a note, p. 2129, A. F. M. (1599) says that Charles O'Connor of Balanagare has preserved a great part of the O'Donnell's speech to his army on the occasion, which he translated from an Irish copy in the hand writing of his grandfather. The day before the battle O'Donnell and his men having observed a solemn fast in honor of the Blessed Virgin as it was the vigil of her festival, and having likewise purified their consciences by the sacrament of penance, on the morning of the 15th of August, received the sacrament of the body and blood of the Lord. Being thus religiously armed, the prince of Tyrconnell harangued his men in the burning language, of which the above can convey no idea, as the Irish language only can be the true interpretation of itself; any attempt at a translation of an Irish discourse or speech weakens its force. The Irish orator, if orator he be, reaches the heart, penetrates the inmost depths of the soul; and if in them there were left one spark of religion or patriotism, the native tongue, like a magnet, attracts it upwards to urge forward the passion in behalf of the orator's object. The result of the O'Donnell's conduct ought to teach Catholics the great confidence they should have, at all times, in the intercession of the Queen of Heaven. The following extract, relative to the grand national struggle, at the Curlew mountains, is taken from the A. F. M. p. 2133. "When the routed party had escaped into the monastery, O'Donnell's people returned back with the heads and arms of their enemies, and proceeded to their tents with great exultation and gladness; and they returned thanks to God and the Blessed [Virgin] Mary for their victory. The unanimous voice of the troops was, that it was not by force of arms they had defeated the English, but through the miracles of the Lord, at the intercession of O'Donnell and his army, after having received the pure mystery of the body and blood of Christ in the morning, and after the fast which he had kept in honour of the Blessed [Virgin] Mary on the day before. As for the English, after O'Donnell's people had departed, they took to the road expeditiously, such of them as survived, and arrived at their homes in sorrow and disgrace. English historians say, that if the monastery of Boyle, in which the English took shelter, had been a few miles more distant, not one of them would have survived to tell of the O'Donnell's glorious victory."

an engagement because they had not their forces together. But O'Donnell made little or no account of the words of those gentlemen, and said that it was not by numbers of men that a battle is gained, but that whoever trusts in the power of the Lord, and is on the side of justice, is always triumphant, and gains the victory over his enemies.

#### THE BATTLE OF THE CURLEW MOUNTAINS.

“When the Governor was at the abbey of Boyle he was daily in the habit of menacing and threatening, reviling and reproaching the northerns, and boasting that he would pass northwards across the mountain in despite of them; and on this day (the 15th of August) he undertook to perform what he had promised. When O'Donnell received intelligence of this, he ordered his forces to be assembled together, to be reviewed and marshalled; and after they had been reviewed, he then divided them into two parts. In one division he placed his swift and energetic youths, and his nimble and athletic men, and his shooting parties, with their high-sounding, straight-shooting guns, with their strong, smooth-surfaced bows, and with their bloody, venomous javelins, and other missile weapons. Over these soldiers he appointed a fight-directing leader, and a battle-sustaining champion, with command to press, urge and close them to the battle, and to hew down and wound after them, when they should have their missile weapons ready. In the second division he placed his nobles, chiefs, and veteran soldiers, with strong keen-edged swords, with polished thin-edged battle-axes, and with large-headed lances, to maintain the fight and battle. He then converted his cavalry into pedestrians among his infantry, in consequence of the difficulty of the way that lay before them. When O'Donnell had thus arranged his people, he commanded his shooting party to advance before the other division, to meet and engage the foreign army

before they should pass the difficult part of the mountain, and he told them that he himself and the other division would come in contact with them at a place where he was sure of vanquishing them, for he knew that they could be more easily defeated in the end, should they be first wounded by his first division. O'Donnell had kept watchmen every successive day on the summit of the mountain, that the army of the foreigners might not cross it unnoticed. On this day, the party of them who were there began to reconnoitre the monastery, and the troops that were in it. While they were thus reconnoitering, they perceived the army taking their weapons, raising their standards, and sounding their trumpets and other martial instruments. They sent the news speedily to O'Donnell. When he heard it, he commanded the troops, whom he had appointed to take the van in the pass to march rapidly, to engage the English before they could pass the rugged parts of the flat mountain. They marched as they were commanded, each with the magnanimity and high spirit of a hero; and they quickly reached the summit of the mountain before the English. O'Donnell set out after them steadily and with a slow pace, with the steady troops and faithful heroes whom he had selected to accompany him; and they marched until they arrived at the place by which they were certain the English would pass; and there they awaited their coming up. As for the advanced division which was commanded to take the van; they proceeded on their way towards the battalions of the foreigners until they met them breast to breast. As they approached each other the Gaels discharged at the enemy terrible showers of beautiful ash-handled javelins, and swarms of sharp arrows, from long and strong elastic bows, and volleys of red-flashing flames, and of hot leaden balls, from perfectly straight and straight-shooting guns. These volleys were responded to by the soldiers of England, so that their reports, responses and thundering

noise were heard throughout the woods, the forests, the castles, and the stone buildings of the neighbouring territories. It was a great wonder that the timid and the servants did not run panic-stricken and mad by listening to the blasts of the martial music, the loud report of the mighty firing, and the responses of the echoes. Champions were wounded and heroes were hacked between them on the one side and the other. Their battle-leaders and captains commanded O'Donnell's people not to stand fronting the foreigners, but to surround and encircle them round about. Upon which they closed around them on every side, as they were commanded, and they proceeded to fire on them vehemently, rapidly, and unsparingly, so that they drove the wings of their army into their centre by the pressure and vehemence of the conflict. Howbeit, the English at last turned their backs to the mighty men of the north, and the few routed the many! The English were furiously driven back to the fortified place from which they had set out; and such was the precipitateness of their flight, after they had once turned their backs to their enemies, that no one of them looked behind for relative or friend, and that they did not know whether any of those left behind were living or dead. Not one of the fugitives could have escaped, were it not that their pursuers and slayers were so few in number, for they were not able to cut down those in their power, so numerous and vast was the number of them who were flying before them. They did not however desist from pursuing them until the English got inside the walls of the monastery from which they had previously set out. O'Ruarc was at this time in a separate camp on the eastern side of the Curliou Mountains. He had promised O'Donnell that he would be ready to attack the English like the rest, whenever it would be necessary; and when he heard the sound of the trumpets and tabors, and the loud and earth-shaking reports of the mighty firing, he rose up from his camp

with his heroes, who put on their arms ; and they made no delay, till they arrived at the place where O'Donnell's people were engaged in the conflict. They proceeded, like the others, to cut down champions with their swords, and fire on them with their guns, arrows, and javelins, until the soldiers left behind many heads and weapons. The Governor, Sir Conyers Clifford, was slain, together with a countless number of English and Gaels about him. He was left feebly stretched on the mountain, mortally wounded in the commencement of the conflict. It was not known to the soldiers who first wounded him (nothing was known about his death, except only that it was a ball that passed through him), and the soldiers did not recognise him, until O'Ruarc at last came up to the place where he was, and recognised that it was the Governor that was there. He ordered him to be beheaded, which being done, his body was left a mutilated trunk. The death of the person here slain was much lamented. It was grievous that he came to this tragic end. The Gaels of the province of *Mave\** were not pleased at his death ; for he had been a bestower of jewels and riches upon them ; and he had never told them a falsehood. The Governor passed not in one direction from this battle ; for his body was conveyed to be interred in the island of of the Blessed Trinity in Loch Ke, in the barony of Moylurg, in the county of Roscommon, and head was carried to Cul Maoile, in the Barony of Tirerril, in the County of Sligo."

About a month after this event, the Earl of Essex returned to England, and was given into the custody of the Lord Keeper. The lively Sir John Harrington, who served in these Irish wars, tells us, that when he came into the Queen's presence, " she chafed much, walked fastly to and fro, looked with discomposure in her visage, and, I remember, caught at my girdle when I kneeled to her, and swore, ' By God's

Connacht.

Son, I am no Queen ! that man is above me ! Who gave him command to come here so soon ? I did send him on other business.' She bid me go home. I did not stay to be bidden twice. If all the Irish Rebels had been at my heels, I should not have made better speed." "In this year," say the native writers, "the province of Ulster was a still pool, a gentle spring, and a reposing wave, without the fear of battle or incursion, injury or attack, from any other part of Erin ; while every other territory was in awe of the men of Ulster." O'Neill, in the year 1600, made a hosting to the south of Ireland, "to confirm his friendship with his allies in the war, and to wreak his vengeance on his enemies." Despite the Earls of Ormonde and Kildare, and Lord Barry, he continued his royal progress, and "did not injure or waste any in these territories through which he passed, excepting those whom he found always opposed to him in inveterate enmity."

It was during this expedition that the confederacy of the Northern Chieftains received the first blow, by the death of Hugh Maguire, the valiant prince of Fermanagh :—

1601.

\* HUGH MAGUIRE AND THE CONFEDERATES BEFORE KINSALE.

"O'Neill proceeded southward, across the river Lee, and pitched his camp between the rivers Lee and Bandon, on the confines of Muskerry and Carbery. To this camp all the Mac Carthys, both southern and northern, came into the house of O'Neill in this camp. Thither repaired two who were at strife with each other concerning the Lordship of Desmond, namely, the son of Mac Carthy *Reagh*, and Mac Carthy *Mór*. Thither repaired the sons of the Chiefs of Allo. Thither repaired the O'Donohoes, O'Donovans, and O'Mahonys, and the greater number of the English and Gaels of the two provinces of Munster, except those in the great towns, to submit and pay their homage to O'Neill ; and such of them as were not able to come to him sent him tokens of submission

\* John F. Maguire nobly sustains the character of the illustrious name.

and presents, except Barry, before mentioned, and the Lord of Muskerry, and O'Sullivan of Beare. O'Neill obtained eighteen hostages of the Chieftains of Munster at that camp ; and he remained twenty days examining the disputes and covenants of the men of Munster, and reconciling them to each other in their contentions. Hugh Maguire was along with O'Neill at this time. One day in the month of March of this year, a short time before the festival of Saint Patrick, he sent out a troop of cavalry, and another of infantry, to scour the districts in the neighbourhood of the camp ; and he did not halt till he arrived at the gates of Kinsale, and from thence he went to Rincorran, the castle of Barry óg, in Kinelea. He afterwards returned back with preys and spoils, with a great deal of accoutrements and flesh meat. As Maguire's people were fatigued at the end of the day, after a long journey, on account of the vastness of their plunders and spoils, they halted and encamped at the nearest convenient place, to protect their preys and spoils ; but Maguire set out, resolved to make no stay or delay until he should arrive at O'Neill's camp. When Maguire had left the camp in the morning of that day, a message was sent to Cork, to Sir Warham St. Leger, Deputy of the Governor of the two provinces of Munster, acquainting him that Maguire had gone forth from the camp with a small force, as indeed he had, and mentioning the direction in which he had passed. Sir Warham did not neglect this thing, but immediately assembled a body of vigorous, well-armed, mail-clad horsemen, and marched with them from Cork to a narrow defile, by which he was sure Maguire would pass on his return back. He had not been long in this ambush when he saw Maguire coming on with a small party of cavalry ; and after perceiving each other, the person who had arrived thither did not retreat back, or exhibit a desire to shun, or an inclination to fly ; but, rousing up his courage, as was his wont, he ad-



vanced forwards to kill his enemies, as he did on this occasion, for he and Sir Warham attacked each other fiercely and angrily, boldly and resolutely, and mutually wounded each other severely. But, however, Sir Warham was immediately slain by Maguire, and five of the horsemen who were along with Sir Warham were also slain by Maguire; but he was himself so deeply and severely wounded in that conflict, that he was not able to contend with an overwhelming force on that occasion, so that he passed through them without waiting for further contest; but he had not passed far from the scene of battle when he was overtaken by the langour of death, so that he was obliged to alight from his horse, and expired immediately after. The death of Maguire caused a giddiness of spirits, and depression of mind in O'Neill and the Chiefs of the Gaels in general; and this was no wonder, for he was the bulwark of valour and prowess, the shield of protection and shelter, the tower of support and defence, and the pillar of the hospitality and achievements of the men of Oriel, and of almost all the Gaels of his time."

"New commanders were now despatched from England: Charles Blount, Lord Deputy; Sir George Carew, President of Munster; and Sir Henry Docwra was appointed Commander-in-Chief of the troops destined for service in the north. Although lavishly supplied with men, money, and munition, these cautious leaders determined, instead of venturing, like their predecessors, into "the gap of danger," to reduce the confederate clans by tortuous chicane and stratagem. Shortly after their arrival, we find a Queen's O'Reilly, a Queen's O'Donnell, a Queen's Maguire, a Queen's O'Neill, and a Queen's Earl of Desmond, set up in opposition to the hostile Chieftains. By the intrigues of Sir George Carew, dissensions were sown among the national party in Munster. With the aid of the Anglo-Norman Peers of the south, and by alternate

bribery, delusive promises, and treachery, the confederacy there was broken up, and the whole province devastated. Considerable progress had also been made in promoting disunion in Ulster, when news reached the Northern Chiefs that certain Spanish ships of war, having cast anchor in the harbour of Kinsale, had taken possession of that town, and were beleagured there by the Queen's troops, two-thirds of whom were Irish in the pay of England. O'Donnell, having dismantled his stately castle at Donegal, that it might not become a stronghold for the enemy, collected his forces, and with O'Neill marched for Munster. Although the English considered the roads impassable from the severity of the winter, the Chiefs, by almost superhuman exertions, arrived at Kinsale in a space of time which appeared incredible to their opponents. From the period of their first union, victory had hitherto uninterruptedly attended the Irish allies; their triumphant course was now destined to receive a check, from the incompetency of Don Juan d'Aguila, whose conduct had before tarnished the renown of Spain. O'Neill, recollecting that the famous Duke of Parma had obliged King Henri of Navarre to raise the sieges of Paris and Rouen, and had also, despite all the arts of his enemy, avoided coming to a battle, resolved to cut off the supplies of the Queen's army, and thus oblige them to abandon their position before Kinsale. In opposition to this design, the arrogant Spaniard prevailed on the other Chiefs to consent to make a descent with their jaded troops on the camp of the besiegers. Treachery was actively at work: the whole plan was revealed to the crafty Mountjoy, and the attack proved unsuccessful. The coming of the Spaniards to Kinsale was most injudicious. The Irish Chiefs, in their communications with King Phillip, had stated that it would be impossible for them to penetrate into Munster, through a country every where beset with armed enemies. Scorning, however, to leave their

ally in the power of their opponents, on receiving intelligence of his arrival they had marched, in the depth of the winter, through the entire length of the island, to carry aid to a handful of Spanish troops, under the command of a general of whose fidelity there is every reason to entertain suspicions. This expedition was nearly fatal to their cause, as it drew them from defending their own principalities, and by dispelling the prestige of victory which had hitherto attended their arms, drove many of their adherents into the ranks of the enemy. The great strength of the Queen's Irish army lay in the number of natives who served under her banners. After the battle of the "Yellow Ford," the remnant of the British forces had been saved by the courage of the "Queen's O'Reilly," and the principal service was done at Kinsale by native troops in the English pay. Still the two northern clans held out against all, in defence of their lands and ancient institutions; and although the Queen possessed an army which in numbers, as described by Spenser, was "able to tread down all that stood before them on foot, and lay on the ground all the stiff-necked people of that land," the expences of the war continued to drain Elizabeth's treasury. Seeing that their enemies were daily receiving arms and money from England, the Chiefs, after the affair at Kinsale, resolved that Red Hugh O'Donnell should repair to Spain, to seek aid from King Philip, who owed Elizabeth a heavy retribution for having countenanced the Dutch, whose claims to liberty of conscience were styled rebellion by the Spaniards, in the same spirit as the desire of the Irish to protect themselves from legalized slaughter and oppression had been pronounced treason by certain English officials and their partizans:—" *Celtic Records*."—Hodges & Smith.

"Having come to this resolution, the persons he selected to accompany him on this journey were,—Redmond Burke, the son of John; Captain Hugh Mostyn, son of Robert; and

Flaithri,\* the son of Fithil O'Mulconry, a chosen father of the Franciscan order, who was his confessor; with others of his own faithful people besides them. When this resolution was heard by all in general, it was pitiful and mournful to hear the loud clapping of hands, the intense tearful moaning, and the loud-wailing lamentation, that prevailed throughout O'Donnell's camp at that time. They had reason for this, if they knew it at the time, for never afterwards did they behold, as ruler over them, him who was then their leader and earthly prince in the Island of Erin. On the sixth day of the month of January, O'Donnell, with his heroes, took shipping at Castlehaven; and, the breath of the first wind that rose wafting them over the boisterous ocean, they landed, on the fourteenth of the same month, in the harbour near Corunna, a celebrated city in the kingdom of Galicia in Spain. And it was here stood the tower of *Breogan*, usually called Braganza, which had been erected in ancient times by *Breogan*, the son of *Bratha*, and from which the sons of Milesius, of Spain, the son of *Bilé*, son of *Breogan*, had set out in their first invasion of Erin against the *Danaans*. When O'Donnell landed at Corunna, he walked through the town, and went to view *Breogan's* tower. He was rejoiced to have landed at that place, for he deemed it to be an omen of good success that he had arrived at the place from whence his ancestor had formerly obtained power and sway over Erin. After having rested himself for a short time at Corunna, he proceeded to the place where the King was, in the province of Castile, for it was there he happened to be at this time, after making a visitation of his kingdom, in the city which is called Samora. And as soon as O'Donnell arrived in the presence of the King, he knelt down before him; and he made submission and obeisance unto him as was due to his dignity, and did not consent to rise until the King promised to grant him his three requests. The first of

\* Archbishop of Tuam.

these was, to send an army with him to Erin, with suitable engines and necessary arms, whatever time they should be prepared. The second, that, should the King's Majesty obtain power and sway over Erin, he would never place any of the nobles of his blood in power or authority over him or his successors; the third request was, not to lessen nor diminish on himself or successors for ever, the right of his ancestors in any place where his ancestors had power and sway before that time in Erin. All these were promised to him to be complied with by the King; and he received respect from him; and it is not probable that any Gael ever received in latter times so great an honor from any other King. When O'Donnell had thus finished his business with the King, he was desired by the King to return back to Corunna, and remain there until every thing should be in readiness for his return to Erin. This he did; and he remained there until the month of August following. It was anguish of heart and sickness of mind to O'Donnell that the Gaels should remain so long without being aided or relieved by him; and, deeming it too long that the army which had been promised had been without coming together to one place, he proposed to go again before the King, to know what it was that caused the retarding or delay in the raising of the army which he had promised; and when he arrived at the town which is called Simancas, two leagues from Valladolid, the King's court, God permitted, and the misfortune, ill-fate, wretchedness, and curse attending the Island of Eremhon, and the Gaels of fair Banba in general, would have it, that O'Donnell should take the disease of his death and the sickness of his dissolution; and, after lying seventeen days on the bed, he died, on the tenth of September, in the house which the King of Spain himself had at that town (Simancas), after lamenting his crimes and transgressions, after a rigid penance for his sins and iniquities, after making his confession without reserve to his confessors, and receiving the body and

blood of Christ, and after being duly anointed by the hands of his own confessors and ecclesiastical attendants—Father *Flaitthri* O'Mulconry,\* (then confessor and spiritual adviser to O'Donnell, and afterwards Archbishop of Tuam on that account), and Father Maurice *Ultach* (Donlevy), the son of Donogh, a poor friar of the order of St. Francis, from the convent of the monastery of the town of Donegal, which was one of O'Donnell's fortresses. His body was conveyed to the King's palace at Valladolid, in a four-wheeled hearse, surrounded by countless numbers of the King's state officers, council, and guards, with luminous torches and bright flambeaux of beautiful wax-light burning on each side of him. He was afterwards interred in the monastery of St. Francis, in the Chapter, precisely, with veneration and honor, and in the most solemn manner that any of the Gaels had been ever interred in before. Masses, and many hymns, chaunts, and melodious canticles, were celebrated for the welfare of his soul; and his requiem was sung with becoming solemnity.

“Alas! the early eclipse of him who died here was mournful

\* This was Florence Conry who was admitted to be one of the most learned divines of his time. At his solicitation, Philip III. established the College of St. Antony of Padua, in Louvain, the first stone of which was laid, in 1617, by Albert and Isabella. In this college many of the most profound Irish scholars of the seventeenth century sojourned. Among them were John Colgan,\* editor of the “*Trias Thaumaturga*,” and of the “*Acta Sanctorum Hiberniæ* ;” Hugh Ward,\* author of the “*Acta Sancti Rumoldi* ;” Patrick Fleming\* editor of the “*Collectanea Sacra* ;” and Michael O'Clery\* as mentioned at page 5. Conry's tomb is still to be seen at Louvain. Among his various works, he published, in 1626, one entitled *Scathan an Chrabhuidh*, or, the “*Mirror of Repentance*,” for the use of his countrymen. Several distinguished natives of Ireland lie buried in the College of St. Antony of Padua; among them may be mentioned, Dominic Lynch, Lieutenant-Colonel of the regiment of Lally, and *Rois*, or Rose O'Docharty, daughter of the Prince of Inis Owen, and wife of the famous General Owen Roe O'Neill.—*Celtic Records*.

\* These were Clergymen.

to many ; for he was the head of the conference and counsel, of advice and consultation, of the greater number of the Gaels, as well in peace as in war. He was a mighty and bounteous lord, with the authority of a prince to enforce the law ; a lion in strength and force, with determination and force of character in deed and word, so that he durst not at all be disobeyed, for whatever he ordered to be done should be immediately executed, accordingly as he directed by his words ; a dove in meekness and gentleness towards the religious orders, the clergy, and the literati, and towards every one who had not incurred his displeasure, and who submitted to his authority ; a man who had impressed the dread and terror of himself upon all persons, far and near, and whom no man could terrify ; a lord, the expeller of rebels, the destroyer of robbers, the exalter of the sons of life, the executioner of the sons of death ; a man who never suffered any injury or injustice, contempt or insult, offered him, to remain unrevenged or unatoned for, but took vengeance without delay ; a determined, fierce, and bold invader of districts ; a warlike, predatory, and pugnacious plunderer of distant territories ; the vehement, vigorous, stern, and irresistible destroyer of his foreign and Gaelic opposers ; one who never in his life neglected to do whatever was desirable for a prince ; a sweet-sounding trumpet ; endowed with the gift of eloquence and address, of sense and counsel, and with the look of amiability in his countenance, which captivated every one who beheld him ; a promised and prophesied one, who had been truly predicted by prophets a long time before his birth, and particularly by the holy patron, *Columb Cille*, the son of *Felim*, who said of him :

“ A noble, pure, exalted man shall come,  
Who shall cause mournful weeping in every territory.

He will be the pious *Donn*,  
And will be ten years King.”

“Pitiable, indeed, was the state of the Gaels of Erin after the death of O’Donnell, for their characteristics and dispositions were changed; for they exchanged their bravery for cowardice, their magnanimity for weakness, their pride for servility; their success, valour, prowess, heroism, exultation, and military glory, vanished after his death. They despaired of relief, so that the most of them were obliged to seek aid and refuge from enemies and strangers, while others were scattered and dispersed, not only throughout Erin, but throughout foreign countries, as poor, indigent, helpless paupers; and others were offering themselves for hire as soldiers to foreigners; so that countless numbers of the free-born nobles of Erin were slain in distant foreign countries, and were buried in strange places and unhereditary churches, in consequence of the death of this one man who departed from them. In a word, it would be tedious and impossible to enumerate or describe the great evils which sprang and took permanent root at that time in Erin from the death of Red Hugh O’Donnell.”

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“As for O’Neill and the Gaels who remained in Erin after the defeat at Kinsale, what Red Hugh O’Donnell had instructed and commanded them to do, before he departed for Spain, was, to exert their bravery in defending their patrimony against the English until he should return with forces to their relief, and to remain in the camp in which they then were, because their loss was small, although they had been routed. He had observed to them, also, that it would not be easy for them to return safe to their country, if that were their wish, because their enemies and adversaries would pursue and attack them; and those who had been affectionate and kind towards them, on their coming to Munster, would be spiteful and malicious towards them on their return to their territories, and that they would attack and plunder them, and scoff at and mock them.



The Chiefs of the Gaels did not, however, take his advice, and did not attend to his request, because he himself was not among them ; but they resolved on returning to their territory. They afterwards set out in separate hosts, without ceding the leadership to any one lord ; but each lord and chieftain apart with his own friends and faithful people following him. Alas, how different were the spirit, courage, energy, hauteur, threatening, and defiance of the Gaels, on their return back at this time, from those they had when they first set out on this expedition. The surmises of the Prince O'Donnell, and everything which he predicted, were verified ; for, not only did their constant enemies rise up before and after them to give them battle, but their former friends, confederates, and allies rose up, and were attacking and shooting them on every narrow road through which they passed. It was not easy for the chiefs and gentlemen, for the soldiers and warriors, to protect and defend their people, on account of the length of the way that lay before them, the number of their enemies, and the severity and inclemency of the boisterous winter season, for it was then the end of winter precisely. Howbeit, they reached their territories after great dangers, without any remarkable loss ; and each lord of a territory began to defend his patrimony as well as well as he was able. Roderic O'Donnell,\* the son of Hugh, son of Manus, was he to whom O'Donnell had, on the night before his departure, left the government of his people and lands, and everything which was hereditary to him, until he should return back again ; and he commanded O'Neill and Roderic to be friendly to each other, as themselves both had been. They promised him this thing. The tribe of Conall then thronged around the representative of their Prince, though most of them deemed the separation from their former hero and leader as the separation of soul from body. O'Donnell's son, Roderic, proceeded to lead his people with resoluteness and

\* He was the brother of "*Red Hugh*," who died in Spain, aged 36 years.

constant bravery through every difficult and intricate passage, and through every danger and peril which they had to encounter since they left Kinsale until they arrived, in the very beginning of spring, in Lower Connacht, where the cows, farmers, property and cattle of the tribe of Conall were dispersed throughout the country, in Corran, in Leyney, and in Tireragh of the Moy. God was the herdsman and shepherd who had come to them thither; for although O'Donnell, at his departure, had left his people much of the cattle of the neighbouring territories, Roderic did not suffer them to be forcibly recovered from him by any territory from which they had been taken; for he distributed and stationed his soldiers and warriors upon the gaps of danger and the undefended passes of the country, so that none would attempt to come through them, to plunder or persecute any of his people.

#### THE O'SULLIVAN BERE.

“Donall O'Sullivan, Prince of Bantry, had delivered his castle on the island of Dunboy to the Spaniards, in 1601; and finding, that after the battle of Kinsale they had stipulated to deliver it to his enemies, he expelled the foreigners, and placed an Irish garrison of about one hundred and forty men in his insulated stronghold, who, for three weeks, maintained the castle against the entire land and sea force of England. And when the building crumbled before the perpetual discharge of the English ordnance, the intrepid garrison retreated to the dungeons, contesting every inch of ground, and death alone prevented them from burying themselves and their enemies in the ruins, by the ignition of the powder magazine. “So obstinate and resolved a defence,” says Sir George Carew, “hath not been seen within this kingdom.” O'Sullivan, after the ruin of his castle, “went with his cows, herds, and people, and all his moveables, behind his rugged-topped hills, into the wilds and recesses of his country.” After nine days' incessant march, in the depth of winter, through mountainous districts scarcely

passable even in the present day, he arrived on the brink of the Shannon. "During this period, he was not a day or a night without a battle, or being vehemently and vindictively pursued, all which he sustained and responded to with manliness and vigor. Not finding cots or boats in readiness, they killed their horses, in order to eat and carry with them their flesh, and to place their hides on frames of pliant and elastic osiers, to make *currachs* for conveying themselves across the green-streamed Shannon, which they crossed at the ford of the Red Wood." Hence he cut his way, opposed at every step by enemies, to Connacht, the number of the party having been diminished from one thousand to thirty-five. "It is scarcely credible," say the Annals, "that the like number of forces, fatigued from long marching, and coming into the very centre of their enemies, ever before achieved such a victory in defence of life and renown, as they achieved on that occasion." Donall O'Sullivan, then in his seventieth\* year, was accompanied by his wife, on this daring expedition; and after having thus traversed the entire length of the kingdom, they sailed for Spain; "making choice," as the Chieftain himself wrote to the Conde de Caracena, "rather to forsake his ancient inheritance, friends, followers and goods, than to trust to the most graceless pardon or promise of his merciless enemies."

O'Neill and a few of his faithful allies, at bay in the fastnesses of the north, still bravely maintained their independence. The English commanders, aided by their Irish allies, formed a junction, and hemmed in the desperate northerners. The means destined by Providence for the preservation of mankind were now converted into the most destructive weapons. "It seemed incredible," says the secretary of the merciless Mountjoy, "that by so barbarous inhabitants the ground should be so manured, the fields so orderly fenced, the towns so frequently inhabited, and the highways and paths so well beaten, as the Lord Deputy

\* This is wrong; he was only spending his 57th year, when he was assassinated at Madrid, by Bath. See note farther on—at Stanza 104.

found them. Our captains, and by their example (for it was otherwise painful) the common soldiers, did cut down with their swords all the rebels' corn, to the value of ten thousand pound and upwards, the only means by which they were to live, and to keep their Bonaghts or hired soldiers." The entire fruits of the earth were thus destroyed; and the result was a famine, nearly equal in scenes of horror to the terrible dearth which devastated France in the eleventh century. The coinage was debased, and no means left untried to reduce the country into a desert.—"Celtic Records."—Hodges & Smith.

07. Four years after the departure of Don Martin de la Cerda—  
 "Cuconnacht Maguire and Donogh, the son of Mahon, son of the Bishop O'Brien, brought a ship with them to Erin, and put in at the harbour of Swilly. They took with them from Erin the Earl Hugh O'Neill, and the Earl Roderic O'Donnell, with a great number of the chieftains of the province of Ulster. These were they who went with O'Neill, namely, the Countess Catherina, the daughter of Magennis, and her three sons, Hugh the Baron, Shane, and Brian; young Art, the son of Cormac, son of the Baron; Ferdorcha, son of Conn, son of O'Neill; young Hugh, the son of Brian, son of Art O'Neill; and many others of his faithful friends. These were they who went with the Earl O'Donnell: Caffar (Cathbar), his brother, and his sister Nuala; Hugh, the Earl's son,\* wanting three weeks of being one year old; Rose, the daughter of O'Docharty, and wife of Caffar, with her son Hugh, aged two years and three months; the son of his brother, young Donnell, the son of Donnell; Naghtan, the son Calvagh, the son of Donogh Cairbreach O'Donnell; together with many others of his faithful friends. They entered the ship on the festival of the Holy Cross, in autumn. This was a distinguished crew for one ship; for it is indeed certain that the sea had not supported, and the winds had not wafted from Erin, in modern times, a

\* That is, of Red Hugh.

party of one ship who would have been more illustrious or noble, in point of genealogy, or more renowned for deeds, valour, prowess, or high achievements, than they, if God had permitted them to remain in their patrimonies until their children should have reached the age of manhood. Woe to the heart that meditated, woe to the mind that conceived, woe to the council that decided on, the project of their setting out on this voyage, without knowing whether they should ever return to their native principalities or patrimonies to the end of the world."

"The causes which led to this event are wrapped in mystery. Whether the Earls were engaged in forming projects for the re-establishment of their ancient power—whether they had learned the dark designs of the State against them—or whether, as most probable, both of these causes actuated them to quit their native land, still remains undecided. "As for us that are here," wrote the Attorney-General of King James, "we are glad to see the day wherein the countenance and majestie of the law and civil government hath banisht Tirone out of Ireland, which the best army in Europe, and the expense of two millions of sterling pounds, did not bring to pass." In the succeeding year, the death of Sir Cahir O'Docharty, \* Prince of Innishowen, driven to take up arms by the savage conduct of the Governor of Derry, removed the last obstacle to the cherished project of the English "Plantation." "It was, indeed, from his death, and from the departure of the Earls we have mentioned, it came to pass that their principalities, their territories, their estates, their lands, their forts, their fortresses, their fruitful harbours, and their fishful bays, were taken from the Gaels of the province of Ulster, and given in their presence to foreign tribes; and they were expelled and banished into other countries, where most of them died."

The last entry in the "Annals of the Four Masters" records

the death of the Earl of Tir Owen, in 1616—a fitting epilogue for a history, many of whose brightest recollections are associated with the names of the great northern Princes :—“ *Celtic Records.*”

“ Hugh O’Neill, who had been Baron from the death of his father to the year (1585) when the celebrated Parliament was held in Dublin, and who was styled Earl of Tir Owen at that Parliament, and who was afterwards styled O’Neill, died at an advanced age, after having passed his life in prosperity and happiness, in valiant and illustrious achievements, in honor and nobleness. The place at which he died was Rome, on the twentieth of July, after exemplary penance for his sins, and gaining the victory over the world and the Devil. Although he died far from Armagh, the burial place of his ancestors, it was a token that God was pleased with his life that the Lord permitted him at no worse burial place, namely, Rome, the head city of the Christians. The person who died here was a powerful, mighty lord, endowed with wisdom, sublety, and profundity of mind and intellect ; a warlike, valorous, predatory, enterprising lord, in defending his religion and his patrimony against his enemies ; a pious and charitable lord, mild and gentle with his friends, fierce and stern towards his enemies, until he had brought them to submission and obedience to his authority ; a lord who had not coveted to possess himself of the illegal or excessive property of any other, except such as had been hereditary in his ancestors from a remote period ; a lord with the authority and praiseworthy characteristics of a Prince, who had not suffered theft or robbery, abduction or rape, spite or animosity, to prevail during his reign ; but had kept all under the authority of the law, as was meet for a Prince.”

Death of  
The O’Neill  
A.D. 1616.

*The O’Cane of White Steeds and rich robes* (or armour).—His territory, denominated Oireacht Eibhne (Ire-eeught Evny), or

Evny's country, was in Londonderry, between the Foyle and the Bann. He was inaugurated "The O'Cane," 1598. He ardently supported The O'Donnell, prince of Tyrconnell, and The O'Neill, prince of Tyrone, in defence of country and religion. The O'Canes and Mac Donnells of Antrim gave formidable opposition to the Cromwellians—Carte's Ormond, vol. 13, part 3, 482.

We are pained that a respected antiquarian, whom we respect much, could have polluted a work of his by the insertion of an infernal calumny against The O'Cane. He knew that the extract imputing a state of savage naked life to the chief and his daughters, was an English lie, concocted to extenuate their own murderous conduct towards Irish chieftains. And what makes the publication of the *lie* worse is, that the learned antiquarian did not shew in the very place, that it wore the face of calumny. It was done, we are sure, in the moment of thoughtlessness, for it could not have been printed to gain bigoted or English readers. Stelinger, in a letter to Henry VIII., describes the robes of "The O'Donnell" as gorgeous—that is, of the father of Hugh. He describes his magnificent bonnet, and says that his crimson mantle was most brilliant, and that he had on "them thirty pairs of golden aiglets." We ask, was it likely that The O'Cane, his neighbouring, federal chief, would not be comparatively grand in his wardrobe? Even the calumniator confessed that he had a rich cloak, and that he spoke Latin eloquently and purely. Falsehood, in any shape, is bad, but when retailed to cry "mad dog" at us, we brand it.

THE O'ROURKES, Lords of West Breffney, or Leitrim, with the Mac Rannall, or Reynolds, supported the O'Donnell in the dark days of Elizabeth, and resisted Cromwell. One of the latter, a chief of great powers of mind and body, like many others, was seduced for a time into the ranks of the enemy.

Both clans were proscribed ; they were a terrible scourge to the English freebooters. Alderman John Reynolds of Esker House, Dublin, and Thomas Reynolds, Esq., City Marshal of Dublin, are lineal descendants of the plundered clan Ranall. They have just cause to hate England's sway in this country. The Clan Ranall, of Minster Eolus in Leitrim, aided the O'Rourke to beat off the Governor, Sir Richard Bingham, whose camp was at that time at Cong, in Mayo, in opposition to the O'Donnell of that place, and the Bourkes. The O'Rourke and MacRanall were successful on that occasion.

THE ENGLISH MAGUIRE is *Cuchunacht* or *Conor*, son of the chivalrons Hugh, treacherously murdered within a mile of Cork by a gang of freebooters, who took him by surprise, as he left The O'Neill to go on some errand. However, he sold his life at a dear rate. He cut his way through hundreds, and after having gone a short distance from the murderers—he dismounted, died, which gave such a shock to the O'Neill that he returned to the north. Connor, his son, was for a time, in his foolish boyish days, inveigled into the enemies' ranks, but when his judgment became matured he joined The O'Donnell, and remained true up to his execution, or murder, in London by the Parliamentarians. He was hanged, and before dead his bowels were ript out before his eyes, and burned. His body was then cut down and quartered !! We have before us Sir William Temple's account of his trial and execution, and anything to surpass it in fiendish cruelty we have never read. He was tormented, goaded to coerce him to deny the Catholic faith, to betray the cause of his country, and that he would be pardoned. He braved everything. His confessor was in the crowd at his execution ; and from papers, containing prayers, found in his hands, after death, we infer that his confessor so watched him as that, in the distance, he would give him absolution.

IRISH MAGUIRE is Bryan, who never joined the enemy ; he too was a chieftain of great piety and bravery, whom O'Donnell



esteemed very highly. He was termed "IRISH MAGUIRE," as he remained always with the Irish. The former was pitted against him by Saxon policy, which was to put chief against chief, cousin against cousin, brother against brother—nay, son against father—that thus they might keep the country. English Deputies acted the part of *Dogfighters*, who *draw*, and *let* mastiffs at each other. What a pity that the *Irish mastiffs* did not combine, turn upon, and tear the *gamblers*. At this very moment we are penning these lines the same scene is being enacted; Irishmen are *being drawn* and *hunted* at Irishmen. May truth and purity triumph—falsehood and corruption be exposed and laid in the dust. Wherever venality and insincerity can be detected, may they be unmasked, and their vassels exposed to rottenness and decay.

THE O'KELLY, a northern chieftain, is here evidently meant, as the poet has arranged the chieftains according to topographical order. Though O'Kelly of Hy Maine, in Galway, was in the ranks of the Irish at that time, yet he cannot be here alluded to, as other northern chiefs are mentioned in the same line.

O'BOYLE, O'GALLAGHER, O'DOHERTY, were auxiliary chiefs of the O'Donnell, and had territories in Tyrconnell. The O'Doherty (Sir Cahir), owned Innishowen—between Swilly and Foyle, which, though called loughs or lakes, are inlets of the Atlantic. Though that district is termed "Innis," *island*, it is only a peninsula: hence can be seen, that places are denominated "*Innis*," though not islands. The same mode of naming peninsulas obtained in ancient Gaul. Innishowen got that appellation from Owen, son of "Niall of the nine Hostages."

THE O'REILLY\* was lord of Cavan or East Breffney; he also was faithful to Ireland, and we trust that Anthony

\* Though there was a "Queen's O'Reilly," who did good service for England.

O'Reilly, Esq., the present representative of that house, will prove himself worthy of his high descent, and that he will come into the bosom of the hoary-headed church, that could not err. However, we wish well to all true nationalists of any religion, as we believe, that toleration, in the absence of the universal adoption of Catholicity, is the only path to freedom.

The **MACMAHON\*** of Orielagh—the **MAGENNISSSES** of the

\* **MAC MAHON, MAC DONNELL, CAULFIELD, MAGUIRE, O'KELLY, O'MADDEN, O'NELAN, O'HANLON, MAC KENNA, MAC ADAM, MAC MANUS, O'BRENNAN** and **O'CONNOR** of Connaught, **O'CONNELL** of Limerick and Clare—Pedigrees of the above families are as follows:—

**Eochaidh Domhlain** (Ayughee Dolan) son of King Carberry Liffeachair (A.D. 254) was the father of three Collas, whose posterity were Mac Vey, O'Crevin, Mac Dorney; the proper names of the Collas were Carroll, Murray, and Hugh; their mother was Oilean (Ellen) daughter of the king of Scotland. These Collas having been expelled Ireland, fled to Scotland where they remained for three years, thence they returned at the end of that period, and the eldest, by his bravery, succeeded in placing the Irish crown on his own head. Hence he got the name Uais (*noble* or *ambitious*). He reigned from A.D. 312 to 316. 1st. This king was the ancestor of the Mac Donnell. 2nd. **COLLA**, called "*Da chríoch*," was progenitor of Mac Mahon of Oriel, (Monaghan, &c.) This name is in Irish "*Mathghamhan*," (this word is translated in Connaught *Caulfield*); also he was ancestor of Maguire (Mac Dhuidhir=*O'Dwyer*), O'Kelly, (Cealaigh) princes of Maine in Connaught. O'Madden, Mac Egan, O'Nelan, O'Hanlon, Mac Kenna (Mac Anaigh), Mac Adam, Mac Manus. **COLLA MEAN**, the third Colla, had no issue.

**Eochaidh** (Aughee) **TIREACH** was son of Fiachadh Straithtinne (so called from a place in Connaught where he was educated), who reigned A.D. 282. From Eochaidh came Moighmeadhin (O'Meeghan), *a quo*, king Bran, *a quo* O'Brennans or Mac Brannans of Connaught. To Moighmeadhan succeeded *Criomthan* (*Mac Crohan* or *O'Crevin*) of the race of Heber. He gave Leigh Mogha to Conall, *a quo*, the O'Connells of Munster. **CONALL** was named of the *Leamneigh* (Limerick). *Criomthan* was son of Eugene (Owen) Junior, son of Oilioll Ollum. **CONALL** was descended of Cormac Cas (*a quo* Dalcassians) the second who had issue; his father was Lughadh Meann.

From the **LINE OF IR**, came Feargus by Meadh, who ruled Connaught,

County of Down are here meant. They were chieftains in these districts, and their arms terrible against English power. They formed a separate column of their own before Kinsale, where, were it not for the unfortunate fact, that all the columns under the command of The O'Donnell, The O'Neill, The Tyrrell, and The Magennis, missed their way, owing to the darkness of the night, all Saxon *proud flesh* would have been utterly annihilated. NIALL GOBY O'Donnell was cousin to Hugh. He too was for a time seduced, and set up by the Lord Deputy in opposition to the Prince of Tyrconnell; however, he returned to his allegiance to Ireland and God. He\* was confined in London Tower, as was MacManus O'Donnell—*Niall, Manus, Rory*, were usual names amongst the O'Donnell clan, so that MacRory, MacManus, MacNiall, were only as if Christian names, or, as we say, prenomina to O'Donnell; it was so with all other clans. viz: MacMahon, MacAongus, MacSweeney, MacDonough, MacMurrough—denoted *sons of Mahon, of Aongus, of Sweeney, of Donough, of Murrough*. Hence O'Mahon, O'Donnell, O'Neill, O'Boyle, &c., Murrough O'Brien, Murrough O'Flaherty, Aongus MacDonnell. In fact these were universal names amongst the distinguished

\* Died in it  
A.D. 1626.

A.M. 3956. She had three sons at a birth by Fergus, a great hero—their names are—1st. Ciar, *a quo* Kerry and O'Connor-Kerry, O'Moriartys, O'Brennans of Kerry. 2nd. Corc, *a quo*, O'Connor-Corcomoe in Clare, near Galway County, also O'Loughlen of Burren, O'Cahill of Clare, O'Casey, O'Tierney, Nestor, Marcham (Markey or Ryder), O'Tyane, O'Teoin (Tinnius) Brock (O'Bric). 3rd. From Conmhac are O'Farrell of Upper Conmac in Longford, Mac Rannall, of Lower Conmac in Leitrim, also the Dorcey (Darcy), O'Shanley, O'Duan (Devin or Devine), O'Roan, O'Ronayne, Mac Tighe, O'Maning, O'Gilmore, &c. The pedigrees herein enumerated are given, because Doctor O'Connell mentions in his poem some of their offspring who figured prominently for creed and native land. We could not, consistently with our subject, introduce names, not immediately connected with the poem.

Milesian families of Ireland—especially the royal branches of Connaught, Leinster, Munster and Ulster.

The reader is referred to page 143 for the three Murchas and The O'Murphys of Wexford, a county that has been remarkable for its patriotism. It is a historic name. Charles G. Duffy,\* the intrepid assertor of his country's rights, is one of its representatives; another is Thomas Devereux, Esq., (those of the name who became Protestants changed the surname, when they reneagued the creed, and took the cognomen, "*Bolton*"), one of the most generous of Irish Catholics. Patrick MacMahon, Esq., of the English bar, is a faithful representative of Wexford. He is a descendant of "Niall of the Nine Hostages," and in his veins circulate the mixed blood of the Oriel and Limerick tribes. His father's great grandfather, Con MacMahon, of Limerick, commanded a body of cavalry at the Boyne, where he received a wound in the knee. He assisted Sarsfield in blowing up William's artillery at the siege of Limerick. His wife was Ellen MacMahon, niece of Sarsfield.

STANZA LXXXVI

*The O'Connor-Don, The O'Connor-Sligo, and The O'Connor-Roe.*—A remark we had intended to make elsewhere will be made here lest we might overlook it. We are surprised that Charles O'Connor, Esq., the distinguished antiquarian, of Belanagare, left unnoticed old families, at least as ancient as his own in Connaught. We would not accuse so eminent a wri-

\* O'Duffy of Leinster descended of Fiachadh Baiceada, son of Cathaoir Mór king of Leinster, A.D. 122, whose eldest son, Rossa Failge, was the ancestor of the noble family of O'Connor Falie (O'Fally). From the latter sprung the famous families—O'Dunn, O'Dempsey, Lords of Clonmalier, O'Brennan, O'Regan in Leinster. Mac Colgan, Carberry, O'Mulcherran, O'Barry of Leaghagh, O'Harty, and one of the families of O'Flinnas. From Daire Barrach, another son of Cathaoir Mór, came O'Gorman, O'Mooney, O'Mullin, or O'Malone; and from another son, sprang O'Feadhail (O'Fayle.)

ter of vanity or cupidity, for we feel that historians, who are actuated merely by vanity, or sordid gain, are a curse to society. Through ambition, the one perverts truth, and *money* makes the other write against his convictions. Such creatures have ever done much injury to Ireland. In order to contribute to the pure river of knowledge, of which posterity could safely drink, the writer, when taking up his stylus, should place conspicuously before his mind the motto—

*“Fiat justitia, ruat cælum,”*

At any risk let truth be told.

We cannot recognise the foolish attempt that has been made to ignore some of the descendants of Brian, son of Eocha Muidhmheadhain (*Augha Meevin*), an elder brother of Niall “of the nine hostages.” From Duachghalach (*Dhooghyollogh*), the son of Brain, who, with his sons, reigned in Connaught, when Patrick came to Ireland as an Apostle, are descended the O’Connor-Roe, the O’Connor-Donn\* and the O’Connor-Sligo. Terlagh O’Connor, who died monarch of Ireland, 1146, had five sons, viz. Cataldus de Carpo Rubro (of the red wrist). Tradition has it that he was born with a blood-red wrist, owing it is said to the prayers of the queen, who was jealous of his mother, the king’s mistress, and, for a time, he fled to Leinster to escape her fury. He was ancestor of the O’Conchobhair-Ruadh and O’Conchobhair-Donn—O’Connor *the Red*, and O’Connor *the Brown*, so-called, we suppose, from the color of their ensigns, or battle flags, or it might have been from the color of their hair. It is a known fact, that in Connaught the children of one brother used to be distinguished from those of the other by the cognomen, *red, black, fair, yellow, brown, &c.* Such was the origin of some surnames, the chief ones having been first applied by Brian Boroivey. The second

\* We have heard old people interpret these words “Brown:” and “Roe,” or *Ruadh* (which is the same) red;—when young we never heard any other meaning for them, though “Don” is a Spanish title.

son was Brian Laighneagh, ancestor of O'Conchobair of Sligo. After him a place in Roscommon was ignorantly called "Mount Leinster." It should be "*Mount Leyney*," as the Barony of Leyney—once the patrimony of the O'Connor-Sligo—was called after the above king. Cromwell robbed the latter family of that inheritance; but, by industry, it has since acquired honour and property. The third son was Aodh (*Hugh*) Dal (*the blind*), from whom are the O'Gallways, the Keoghs, Mac Keoghs, and Mac Hughs, or Hughes. The fourth son was Manus, from whom Mac Manus. The fifth son was Conchobhair na Midhe (O'Connor of Meath), from whom are the Conniffes. We have found it an invariable rule in the conversion of Irish names into English, that when a consonant was immediately followed by an aspirated letter, that the aspirated or dotted one became the same as the unaspirated one. In other words, that the preceding one was doubled. Hence the two *n* in "O'Connor," which is, beyond dispute, the way to spell the name. The family tombstones in Kilkeevin churchyard, Castlerea, Co. Roscommon, will prove this fact. On that stone will be found O'Connor, not O'Conor. From what we have written it can be seen that all the O'Connors of Roscommon, as being of the same stock, are all related. We will not undertake to decide which branch is the O'Conor Donn.

This family, historically considered, we are bound to say, exhibited at all times a vacillating spirit. In the days of Elizabeth they manifested a hesitancy to oppose her rule.\* The glorious O'Donnell had more than once to coerce them into the ranks of the national Irish party. It was strange that so much property was left to them, whilst others were confiscated. It may be that they, like Virgil's Tityrus, were left in their snug corner, whilst all around them were plundered. It

\* It must be, however, admitted, that a religious scruple, arising from an erroneous conscience respecting allegiance to a foreign and an heretical monarch, was the cause of such hesitancy. Dermot, who was married to a Geraldine, joined the national party.

may be that their bland manners and generosity, for which they were conspicuous, as Bishop O'Connell writes, rendered their persons and properties sacred in those days of spoliation. Our nature inclines us to be partial to a family so thoroughly Catholic, and with which the O'Brennans were identified, and who possessed as largely as they, up to the time of James I. ; but our motto is—

“Tros, Tyriusve mihi nullo discrimine agetur.”

Trojan or Tyrian shall be treated with no distinction.

Ireland was first lost through the *feminine amiability* of the last monarch of this name. Had he treated Strongbow as an able warrior would have done, and disregarded all intercession, come whence it did—had he annihilated him when he had him confined within the City of Dublin—as the *absolute necessity* of the crisis demanded, viz., to prevent the *merciless annihilation* of his own countrymen—he would not have had the mortification to see the Irish sceptre in the hand of an usurper, and *the crown on the brow of a stranger*. Alas ! his ill-timed mercy to robbers was the cause of ruin and slaughter to the innocent Irish. Mercy to the criminal and ambitious has often turned out to be dire cruelty to the innocent. When\* some urged on Roderick the expediency of mercy to the sinful spawn, had he addressed them in the following words of Cato, he would have defended his own right and have saved the nation :—“Hic mihi quisquam mansuetudinem et misericordiam nominat ! Jam pridem equidem nos vera rerum vocabula amisimus ; quia, bona aliena largiri, liberalitas ; malarum rerum audacia, fortitudo vocatur : eò respublica in extremo sita est. Sint sanè, quoniam ita se mores habent, liberales ex sociorum fortunis ; sint misericordes in furibus ærarii : ne illis sanguinem nostrum largiantur ; et dum paucis sceleratis parcunt, bonos omnes perditum eant.”

What a pity that a wiser head, though possessing a less tender heart, had not the Irish crown on his head at that eventful time.

\* Here again an erroneous conscience was a terrible calamity to the nation.

If it graced the brow of one of the glorious O'Connors, the offspring of *Ir*, our poor old country would now be our own. Nor would we have to shed tears over seven centuries of misrule, worse than Egyptian bondage and Mahomedan persecutions. The O'Connors, now living, are lineally descended from Sir Hugh O'Connor, of Ballintubber Castle (once a great stronghold of the name, in Roscommon, of the early part of the last century), who had four sons, viz.: 1st. Calvach; 2nd. Hugh Óg (young), ancestor of Dominick O'Connor Donn, of Clonalis, and Alexander O'Connor Donn—his brother—who was never married, whose sister was married to Daniel Eccles, Esq., of Castlerea: the legal representative of Sir Hugh is Alexander O'Connor Eccles; 3rd. Charles O'Connor, of Belanagare, the historian. Upon the death, in 1820, of Sandy (Alexander) of Clonalis—grand uncle of O'Connor Eccles, of Roscommon—Owen, of Belanagare, adopted the title, "Don," and, after his death, Denis assumed it; but, in right of blood it belonged to the son of Eccles. Alexander, being an eccentric man, left Clonalis, by will, to the issue of the third son, and, if he left no issue, to the children of Bryan, fourth son of Sir Hugh. With that arrangement we have nothing to do as writers. It was about 1790 the Belanagare family, to serve some whim, first spelled the name "O'Conor." The branches of that regal house, now living, are as follow:—the Minor O'Connor Don, whose father was a most accomplished character, of courtly address, cultivated mind, and refined taste. He was M. P., for Roscommon, and Lord of the Treasury. He had great weight in the House of Commons, because of his high royal origin as well as on account of his prudence. Denis O'Connor, Esq., D.L., Mount Druid; Roderick O'Connor, Esq., J.P., Miltown, Tulsk; Patrick O'Connor, Esq., J. P. Dundermod, Ex High Sheriff; and \*Arthur O'Connor, Esq., J.P., Elphin; also Roderick O'Connor,

\* He is married to Miss Moore, of Moore Hall, Mayo, and would, we are sure, make an excellent Member for Roscommon.



Esq., J.P., Clareview, County of Galway (who is brother of the above Patrick), are the living representatives of the Roscommon O'Connors. The late John O'Connor of Ballinlough and his son Thomas, also Alexander and Patrick of Tuam, were of the same family. There is, we think, a branch of the family in Willsbrook, near Castlerea, to the south, whose ancestor was Denis, grandson of Colonel Roderick O'Connor, son of Bryan and of Miss O'Connor Roe of Castleruby.

To complete the note we will say, that the heir-at-law is *The Don*, but every member of that family is a *Don*, just as all the members of the Mac Dermott Roe family and the O'Connor Roe are designated *Roe*. The term *The Don*, simply implies at present, *the heir of the Clonalis estate*. In a former edition we gave it as our opinion\* that the term "Don,"† was not a Spanish title, but the perusal of the Annals of the Four Masters, edited by Dr. O'Donovan, has inclined us to change that opinion, and it affords us pleasure to have it in our power to do so. Historical evidence must ever have weight with an impartial author. As we would be the very last person to offer an intended wrong, so we would be among the first to make reparation. The following passage from the above learned work goes to shew that there was such a title as "DON," and, no doubt, it was introduced here by the Spaniards—

Ṭṙṙṙ Ṙṙṙṙ Ṙṙ Ṙṙṙṙ, Ṙṙṙṙ,  
 Ḑṙ Ḑṙṙṙ ṙṙṙ ṙṙṙṙṙṙ (—ṙ) ṙṙ ṙṙṙ ṙṙṙ,  
 Ḑṙṙ Ṙ ṙṙṙ Ṙṙ Ḑṙṙ Ḑṙṙṙṙ,  
 ṙṙ Ḑṙṙ ṙ ṙṙṙṙṙṙṙ Ṙṙ Ṙ ṙṙṙṙ.

(*There*) will come a man, noble, exalted,  
 He will bring mournful weeping into each country,  
 He will be the Godly Don,  
 And will be ten years in a king (a king).

Such was a prophecy regarding Red Hugh O'Donnell, and the language attests the fact, that there was such a title as

\* We mean as regards this family.

† We would be glad to inform the reader when, and how the title "Don" was conferred on the family of O'Connor, but we could not learn.

“*Don.*” However, the O’Connors of Clonalis have a higher claim ; for royal blood circulates in the veins of the heir, and if the present Emperor of the French was, a few years ago only, such a man as not to be recognized in the Court of England, which now owns his superior sway, we know not what is in the womb of time for the O’Connor Don. As for ourselves we would take, if we had the power of making a selection, any native Irishman as ruler before a foreigner. That revolutions are lawful, and not inconsistent with religion, is attested by the very fact, that a member of the house of Brunswick is on the British throne, which belonged to the Stuarts, and a Napoleon wears the crown of France, which was hereditary in the house of the Bourbons. These are facts.

## STANZA LXXXVI.

*O’Connors noted for integrity.*—In our former edition we left the reader under the impression that the illustrious Teige O’Connor Kerry alone was alluded to in this line ; nor was that a matter of surprise, as so many of the royal name throughout Ireland took up arms, sacrificed liberty, life, and property in defence of this old green isle. To be able to distinguish any particular chieftain in the bloody strife of the “fifteen years war,” from 1578 to 1603, one would require to read closely the Four Masters, O’Sullivan Beare’s Catholic History, and other such works ; and the duty is interesting—though painful.

We feel it due to some of the O’Connors to give the annexed short notice, as we did an unintentional injustice to the O’Connor Roe family, which we now hereby repair ; but there is such a confusion of names in Irish records that a writer can scarcely avoid mistaking one chief for another. As our poet did not specify who was the O’Connor he had in view as being executed for his country, we were induced to infer, from the fact of himself being bishop of Kerry, that he alluded only to the

O'Connor Kerry, who was basely put to death in the days of Cromwell. However, we find at A.D. 1592, Annals Four Masters, that Teige Óg O'Connor Roe, whose family was a branch of the royal O'Connors of Connaught, though an aged feeble, blind old chieftain, was hanged at the sessions of Roscommon, because his sons were up in insurrection against England.

The British policy was so dexterously played in Ireland that some of the best intentioned men were seduced from their allegiance to national feelings, though not from their religion, and, under the influence of an erroneous conscience, gave their occasional adhesion to the enemy. One time the O'Connor Don was with England and another time against her. It was so with many other Irish princes; what a pity that they should, for a moment, forget their high and illustrious royal origin. How much wiser would it have been to yield to the power of one native king, who would be of their own blood and faith, than to yield to a foreign heretic, whose faith was a falsehood and whose throne was a robbery, as far as this country was concerned

In 1595 The MacDonogh of Tierrell and Corran, The MacDermott of Moylurgh, in Roscommon, The O'Connor-Sligo and nearly all the Connaught native chiefs were up under O'Donnell; but Charles O'Connor, Esq., the eminent historian of Belanagare, says the O'Connors of Roscommon were then loyal to the English throne. See O'Donovan's Annals Four Masters, page 1973. How transient is the condition of human affairs! O'Connor Sligo, during five years after this event, joined the English, visited Elizabeth, and fought against his country, whilst Dermott O'Connor-Don supported the national cause under The O'Donnell. This Dermot had charge of a body of Irish soldiers under the great Earl of Desmond. We should have earlier remarked, that the Earl (Hugh) of Tyrone,

believed himself the king of Ulster, as he got a plume of feathers from the Pope. Tyrone was himself for a time with the English, until he was brought to a sense of his duty by \*Hugh Maguire (The Maguire), Prince of Fermanagh.

#### THE O'CONNOR-KERRY.

Besides the O'Connors of the royal Heremonian line, who, as stated above, were mercilessly struck down by Cromwell, another family, of the same name, but of a different race, suffered a like fate; and, with the entire confiscation of their possessions, lost, also, two of their chiefs by the *gallows*, at the close of this war. These were the O'Connors of Kerry, of the royal line of Ir. Their martyred chiefs were John O'Connor, of Carrigafoile Castle, and Teige O'Connor, of Aghalahanna, Lord of Tarbert, both in Iraghti-Connor (O'Connor's inheritance or principality), the most northern barony in Kerry county. The fate of the latter chieftain is described in stanza cviii. of the poem; that of the former, which is unaccountably pretermitted by our author, is thus pithily detailed in Father Morrison's "Threnodia," a work of unquestionable authority. "The illustrious John O'Connor-Kerry, Lord of Kerry and Iraght, on account of his adhesion to the Catholic party, and his efforts to draw to it, not only his personal followers, but all with whom he had friendship, was, after having been by stratagem seized upon by the Protestants, brought to Tralee, in that county, and there half hanged and then beheaded, A.D. 1652."

To neither of these remarkable *executions* does Smyth, who wrote a hundred years ago, make the slightest allusion in his so-called "History of Kerry," nor in his statement of their forfeitures does he mention even the names of the O'Connors. Perhaps he did not deem it prudent to remind slaves of their rights in the midst of their oppression. Their estates were bestowed on Trinity College by the ungrateful Charles II.;

\* He was treacherously murdered before Kinsale.

and the learned Corporation, thus enriched, possesses, (including other grants), at least one hundred thousand acres of good profitable land in Kerry *alone*. "The largest gift of lands," says Smyth, p. 64, "under the said act ('Act of Settlement') was that, made to the Provost and Fellows of Trinity College, Dublin, who, by the letters patent of King Charles II., dated November 10th, 1666, had a very large estate settled on the said University for ever, with Courts Leet and Courts Baron, at Noghoval and *Carrigafoile*, together with fairs, markets, &c., and the king was pleased to reduce the crown-rents of the said estate in this county to the sum of £100 per annum." And thus, for ever did the last remnant of the once princely possessions of the O'Connors of Kerry, pass out of the strong hands that held them for sixteen hundred years and upwards. For, all our histories concur in stating, that the ancestor of this most ancient race was of Kiar, an Irian Prince, who conquered and gave name to Kerry (*Ciarriadhe*, "Kiar's Kingdom"), so early as the first century of our Era; and that the O'Connors continued in the undisturbed enjoyment of the northern half of the present county, until the arrival of the English invaders, when, in the course of time and war, they were gradually deprived of the greater portion of their princely territory by the Desmond Geraldines, who finally compelled them, by treaty (recorded at Birmingham Tower), to confine themselves in future to the single Barony of Iraght i-Connor. Yet, even upon this diminished inheritance of their's, encroachments were made by the rapacious Elizabeth and her immediate successor, the virgin queen rewarding Fitzmaurice—Lord Kerry—with estates in Iraght for his services against the O'Connors; and "Scottish James" bestowing the Seignory of Tarbert upon the M'Crossans, alias Crosbies, for still worse acts of treachery and baseness. Nevertheless, they retained, down to the Protectorate, considerable estates both in Iraght and Truenachmy Baronies, as

appears by the following extract from Petty's "Book of Forfeitures and Distributions," an authentic record of Cromwell's ruthless spoliations, according to which :—

1st. The Carrigafoile family, the eldest branch, now extinct, but then represented by Connor Cam O'Connor Kerry, forfeited *Cahirnuil, Kiletine, Carrig Island, and Lislaghtin*, in Ahavallin parish, with *Kilbrachach*, in the parish of Murhur.

2nd. The Aghalahanna family, the next, and now *the representative* branch, whose then chieftain was Thomas M'Teige O'Connor, father of Teige, hanged, as above, forfeited *Aghalahanna* (Ahalanna), in Murhur, *Ballaghenspic* and *Larhoe*, in Ahavallin, *Reenturk*, in Kilnaughtin, and *Gallard*, in Liseltine parish.

3rd. The Knockanure family, who soon after became, and still are, peasants on their own lands, but were then represented by Donogh O'Connor, forfeited *Culleengurteen*, in Knockanure parish, and *Corventoins*.

4th. The Liselton family, descended from Dermod, son of Donagh, slain in 1405, whose representative, Thomas O'Connor, is marked in Cromwell's "List of Catholic Proprietors" as, by connexion, a Protestant, (his brother John, a pervert priest, being then a Protestant minister) forfeited *Kilgrevane*, now *Kilgarvan, Lachach* and *Farrenstackey*, all in Liselton parish. This family, like the preceding, continued to locate in Iraght, without, however, being reduced to the same state of obscurity. The *reformed* minister had a son and a grandson, the one *archdeacon*, the other *chanter* of the Cathedral of Artfert, who intermarried with the new Cromwellian proprietary, infusing a much boasted improvement into their Saxon blood; and, strange to say, their last known descendant, Mr. Ambrose O'Connor, became a convert to the Catholic Church, and, being an excellent classical scholar, kept a school at one time at Mill-street, and then at Listowell, in both of which some of

the existing priests of the diocese were educated. Of Thomas, *by connexion a Protestant*, the present representative is Mr. John O'Connor, of Glanmore, near Dundrum, in the County of Dublin, a native of Liselton, the old *locale* of his ancestors.

5th. The Ballyline, or Ahannagran family, descended from a younger son of Dermod Sugagh (the pleasant), who died in 1154, just seven hundred years ago, forfeited those two estates in the parish of Ahavallin, where they had been located for five centuries. The forfeiting chief was Murrogh O'Connor, who remained, as under tenant to the College middleman, on his own confiscated property, and was succeeded, as such, by his son, grandson, and great grandson. But this latter, another Murrogh, who was a good poet, having represented to the Board the oppressive conduct of the chief tenant, was himself put in his place by that body, who indeed have always maintained the character of good landlords.—See “Poems, Pastorals, and Dialogues, by Morrogh O'Connor, of Aughanagraun;” Dublin: E. Jones, Clarendon-street, 1739; in which volume Murrogh does justice to his benefactors. The book is alluded to by Smith (who was contemporary with Murrogh O'Connor), in a note to the “History of Kerry,” without any mention of the author's name.

Two other families are recorded in Sir William Petty's book, as having forfeited, at this period, in the Barony of Trubenachmy, whence they were never, until then, dislodged; having held uninterrupted possession since the middle of the eleventh century. Both were descended from Donal, second son of Cathal O'Connor-Kerry, slain in 1069, whose elder brother, Connor O'Connor-Kerry, was ancestor of the five families of Iraght, already enumerated. These descendants of Donal were:

6th. The Rahonane family, now untraceable, but represented in Cromwell's time by Bryan O'Connor, who forfeited “*Rahonane, Cahirslee, and Lisloose*, in the borough of Tralee, and

*Carrigreague*, in the Parish of Annah," near that town: and lastly—

7th. The Nohoval family, who settled at Garrihees, in Corkaguinny, after their confiscation, having forfeited *Nohoval*, *Lisglissane*, *Cluantarriff*, and *Bally Egan*, near Castleisland, Its chief, in Petty's time, was Thomas M'Turlogh O'Connor. of Nohoval, ancestor of Thomas O'Connor, Esq., of Beal, and his brother, Maurice O'Connor of Rushy Park.

Among the distinguished chiefs of this family during the two centuries prior to Cromwell's war, were, 1st, John O'Connor-Kerry, Prince of Kerry, and Iraght (son of Connor ob 1345, son of Connor ob 1396, son of Connor ob 1366), who founded Lislaughtin Abbey in 1470, and, with his wife (Margaret Nagle), was buried therein A.D. 1485—Annals Four Masters; 2nd, their son, Connor O'Connor, styled *Glaucus*, whose name occurs in the *original*\* MS. of the Masters, as well as in Connellan's Translation, ad annum 1599, and in all the genuine pedigrees; 3rd, his son, Connor O'Connor, styled *Fion*, or "the fayre," slain in the battle of Lixnaw, A.D. 1568; 4th, *his* son, a third Connor O'Connor, styled Bacach or *the Lame*, slain shortly after Desmond's escape from Feltrim, near Dublin, which occurred at Martinmas (11th November) A.D. 1573; 5th, John O'Connor, styled Shane i Cathach, or "of the Battles," (a minor at his father's disease) who died s. p. in 1639. This John was succeeded by his elder nephew, another, (6th,) John, called Shane an phina—or of the wine, who, as stated before, was hanged at Tralee, in 1652, by the Cromwellians. Dying without issue male, he was succeeded in the chieftancy by his brother, Connor O'Connor, styled *Cam* or *the Crooked*, who forfeited under Charles the Second. Their father was Donogh

\* The name as written in the *original* is a contracted word. Doctor O'Donovan omits it, by mistake, both in his Irish copy and translation of the Four Masters.



Maol, whose death is thus recorded by the Four Masters, ad ann. 1699 :—“ The son of O'Connor-Kerry, namely, Donogh Maol (son of Connor, son of Connor, son of Connor, son of John), was slain in the month of August by a party of the Earl of Desmond's soldiers (the M'Sheehys), and that slaying was considered a great loss by the Earl, for O'Connor himself, i.e., John” (of the Battles) “ and *his brother the said Donogh, together with all those in their country,* were his allies.” Through his 2nd son, Conn, styled *Cam*, he was grandfather of Charles O'Connor-Kerry, the last inaugurated chief, who was outlawed at the Tholsel of Dublin on the 20th May, 1691 (D'Alton's MSS.), and whose pedigree, as certified *by his own hand* on the 18th August, 1688, we have scrupulously followed.

We cannot close this note without censuring the forged, false pedigree of this family that appeared some time ago in a Kerry magazine. We know the Rev. dignitary, and we would advise him to learn Irish before he touches our antiquities, and to *practise a little impartiality*.

The subjoined should have been placed in order sooner, but we wished to give all the O'Connor families in an unbroken account :—

#### MURTAGH NA D-TUAITH O'FLAHERTY.

*Murtough na d-tuaithe*, or Rory O'Flaherty, “ *of the battle-axes, cattle, and lawns,*” of Moycullen, hereditary prince of Iar (West) Connaught, was father of Hugh O'Flaherty, the father of Roderick, author of that master-work, the “*Ogygia.*” Rory committed frightful havoc, with his “*Battleaxe men,*” amongst the enemies of his creed and country. Now and again, he and other chiefs walked, *from a prudent necessity*, along with the English; but when occasion presented, they made the foes reel before the might of their arms. Rory held out against Clanricarde, who supported the Ormondists, in

opposition to the gallant policy of Rinuccini, the Irish bishops, and the *native Irish* Catholic Lords, who declined entering into terms with the notorious Murrough O'Brien—the *Church-burning* Inchiquin, whom they knew to be an inveterate apostate; the bard weeps over the recreancy of such a man who freed Ireland from Danish oppression, but not to be condemned for the acts of one man. Every family has had its bad men—William Smith O'Brien, Esq. is an honor to the name, lineage and to his native land,—Thomond was the predecessor of the O'Briens, and was, in 1576, united to Munster. Their castles were Clonrode, Bunratty, and Ibrakin, in Clare.

*The Iar Connaught O'Flahertys* were great patrons of learning and learned men. They were themselves distinguished for erudition, and the cultivation of the fine arts. They were great musicians, and were famed for hospitality. Their descendants owe no fealty to the English crown. When the present members of the family will have calmly considered the following lines from O'Flaherty's "History of Ireland," they will have learned how little devotion they owe England. The author, after having mentioned a famous battle between a merchant, named *Orsben*, (from whom Lough *Orsben* or *Corrib*), and *Ulinn*, (the grandson of the monarch, Nuadh (*Nhooa*), whence Maghulinn (*Moycullin*), thus writes: "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 had the privilege of holding a market and fairs, and was honoured with a Seneschal's Court to settle 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. Having come to the age of possessing my fortune, I was deprived of the patronage of my guardian by the detestable execution of my king. I was obliged (at the age of nineteen) to take refuge in a foreign clime. The Lord wonderfully restored the prince to his crown, but he has found

me unworthy to be reinstated in the possession of my own estate." This language was a cutting satire on the perfidy of the faithless Charles II., in whose services *Murtagh Roe*, and Hugh, the author's father, fought, bled, and forfeited. The words quoted were recorded in A.D. 1684, and we cannot learn what since happened to make any member of that ancient, plundered family, render any service to the *Saxon*. Roderick O'Flaherty, who was born in the town of Galway, was a half year older than Charles II.—See "Ogygia," part iii. page 27.

## STANZA LXXXVIII.

*Janla reannuide.* This was the *great Earl of Desmond*, who fought his way so gallantly at Youghal. His greatest fortress was Shanat at Shanny Golden, in Limerick. Hence Shanat-aboo, "hurra for Shanat." He was afterwards treacherously murdered by a ruffian, named Koilly. His head was sent by Ormonde to Elizabeth, who had it placed on a spike at London-bridge.

The three *great* insurrections were those of the Earls of Desmond, (or, Munster Fitzgerald), O'Donnell, and O'Neill, in the days of Elizabeth, the Stuarts, and Cromwells.

Some of our readers are to be reminded, that the Shannon skirts a part of Kerry, and that the Earl had a stronghold on its bank. In the days of Desmond, Hugh O'Neill, and O'Donnell, and other chieftains, fought many a hard battle with the Saxons at the close of Elizabeth's reign. The young *O'Moore* of Leix, "*who set the wisp a-going*," as our poet has it, all the way towards Fermanagh; in other words, "who lighted the blaze of nationality," acted a chivalrous part in the struggle. There was a migration of this sept into Connaught in the days of the English Neroes. How honourably does G. H. O'Moore, Esq.\* M.P. for Mayo—a lineal descen-

\* Since the issue of our first edition Ireland has been deprived of the important parliamentary services of this faithful son of the Catholic Church. England's parliament would have bought his exclusion from St. Stephen's

dant of Rory O'Moore of *Uathne*—represent that ancient family in his ardent co-operation with the present band of *true men* to uphold the rights of Ireland. The state papers, to be seen in the Castle, present a frightful instance of the turpitude of recreant Irishmen, both in old and modern times. The examination of them would bring the reader to the irresistible conclusion, that *the independent opposition* of our representatives to *any government*—*no matter what may be their promises*, that will not concede protection to our industry and perfect religious equality to Catholics—is the only sure path to vindicate what is due to Irishmen, and to resist insult, to redress wrongs, to maintain the dignity of our old land, and to command

at any price. She strained every point, devised every means to effect that end. She has succeeded for the time, but it is to be hoped that the country, whose prosperity he would promote, at any risk, and whose religion he would die to defend, will, ere long, have the benefit of his brilliant talents. In the parliament of James II. which met in Dublin in 1689, sat (as history tells us), Garrett O'Moore, Esq of Balla, Mayo, as the representative for that county. Twelve years previous to the above period Jane O'Moore, daughter of the aforesaid Garrett, was married to Sir Lucas Dillon (ancestor of the present Lord Dillon) of Lough Glinn, Co. Roscommon. This fact shews us two things, first, that it was no new thing in the O'Moores to represent Mayo—and that there was an early tie of friendship between the house of Balla, Moore Hall, and that of Lough Glinn. The influence of these two houses, if properly cemented, in our days, would be able to uphold honor in Mayo. Old manuscript records in the Four Courts, Dublin, will shew the reader that, in troubled times, Dillon, though a Protestant, did what he could to save from plunder the monasteries and some families of the Jordans of Mayo. But it must be remembered that Jane O'Moore was his wife—and as blood like water streams down through the channel of time, there must be in the veins of the present Lord Dillon some of the blood of the O'Moores. The very ancient and respectable families of Mayo, descendants of the De Burgo, who, in the worst of times denied not their faith, we would like to see always identified with the people's only true guides—the Catholic clergy. There was a time when the Irish clans had temporal leaders, but since the Reformation the priests have been their chief guides on all matters.

respect. But to return. Were it not for the unhappy differences that occurred in 1602, between O'Neill and O'Donell before Kinsale, British rule and tyranny had been ended for that time in Ireland. And may we not say with shame and sorrow, that even at this day (such is England's prostration, and her contemptible figure before Europe, when her soldiers in the Crimea are obliged to *beg old* clothes and *bread* from Frenchmen) were it not for our representatives, we should and would obtain good terms for this country. The English treasury has debauched most of our public men, and scattered the seeds of division. They have *well* played the game: "*Divide et impera*;" yet *dum scribo, spero*. "Every dog has his day." The days of venality must end, and purity and honor will, in due time, be recognized. Men will find, at last, that no English ministry has ever kept their word, nor monarch his or her oath with us. History presents this sad picture of human depravity. Elsewhere we have written on this painful topic.

In the reign of James I., son of Mary, Queen of Scots, the diabolical treatment of the Irish is to be found in the case of the O'Byrnes of "The Ranelaghs."—See Matthew O'Connor's "History of the Catholics," appendix ii.; also "History of Confiscations in Birmingham Tower, in the Dublin Castle." The aforesaid James had the following words as a maxim: "*Plant Ireland with Puritans, and root out Papists, and secure it.*" Was not such language an unmistakeable royal mandate to extirpate—*quovis modo*—Catholics? Could words be *plainer* or *stronger*? The Scotchman did not confine himself to the expression of Chief Baron Wild, who said—"*Popery is not to be endured in that kingdom.*" This phrase might be rightly interpreted, "Uproot Popery,\* but do not

\* The ways of Providence are wonderful! The Indians are now inflicting signal chastisement on the robbers of their native land. The Irish are their offspring, and our wrongs are being practically vindicated by our Eastern relatives.

*injure Papists.*" No, no! That would not satiate the sanguinary appetite of the king who, thirsting for blood, trampled upon every law, human, natural, and divine, and raised the cry of "To Hell or Connaught" *with Papists*, who, as Matthew O'Connor writes, "*were cooped up together in a barren corner to perish.*"

Catholic prelates and priests were hunted down like wolves. In fact, the total extirpation by butchery, starvation, and transportation of God's anointed clergy\* was the favourite system. It was thought that by the removal of the faithful shepherds, the sheep would become an easy prey to the wolf.

\* When the agents of the alien government, had, like the young Tarquin of olden days, in Gabii,<sup>2</sup> hunted from their princely hereditary domains, or cut down by fraud and treachery,—not in open or fair war,—the natural temporal leaders,—then the people, having clung to their priests, even when many of the recreant and profligate scions of the chieftains deserted them for England's bauble honors and accursed gold, seeing the Milesian princes lost to them, had to look up to the priesthood for guidance as well in temporal matters as in the affairs regarding their eternal salvation. The priests and people have ever since held together, braving death and danger, supporting and consoling mutually. It has been this mutuality of confidence and dependance, this exchange of services that has rendered them formidable to, and not to be annihilated by the common enemy—England. If the latter can ever succeed in destroying the Gordian knot, then indeed will the church have reason to apprehend terrible results. But as we sincerely believe, that Providence, when it is meet, vindicates its ways, so do we feel assured that, through the intercession of our glorious Apostle St. Patrick, heaven will keep the people and clergy always united. In no secular pursuit of any kind should the ministers of religion engage, but all their time, their talents, zeal and labors should be solely and wholly devoted to their spiritual duties. However, when the thorough, faithful, and necessary discharge of the latter involves the former, as is unquestionably the case in Ireland, Poland, and Prussia in their present condition, it is not only expedient for, but it is clearly, and imperatively incumbent on all who are able, and especially on the Pastors, to direct the people how best they can get rid of their grievances, and improve their hitherto anomalous mode of life.

\* Livy, l b., 54 c.

It is no wonder that the impious, the profligate, and the debauched should have an implacable hatred to an order of men eminent for sanctity, ornaments to religion, and a check on the turpitude and depravity of the demons of those awful times. As a palliation for the butchery and plunder of the old Irish, and the English Lords and Catholics of the Pale, it was alleged, (though without a shadow of proof), that a massacre of Protestants was committed by Catholics on the 23rd of October, 1641. If such a thing had occurred the despatches of the Lords Justices of Dublin, dated 25th October, 27th November, and 23rd December, of same year, and directed to the House of Commons, would give an account of so important a fact, but in them there was not a word on that point, though they specified that ten of the garrison of Lord Moore's house, at Melifont, were killed by a party of *rebels*, as they called patriots. There is not a word in the "Journals of the House of Commons" relative to a general massacre. The absence of a governmental record of the alleged fact is a clear proof that the assertion was a pure fabrication, a barefaced falsehood. Milton states, that 600,000 Protestants were massacred!!! Though, according to Sir William Petty, a most accurate statist, there were in all Ireland, at the time, only 220,000, that is 380,000 less than Milton said were killed! The Rev. Dr. Warner, F.T.C.D., reduces the number to 4080; he adds, "it is easy to demonstrate the utter falsehood of every Protestant historian of the rebellion." Milton, Barton, Temple, Frankland, Rapin, Wormius, Clarendon, and Hume—the last of whom makes the number but 40,000—stand convicted of a wilful and satanic lie, by parliamentary evidence as well as by Warner.

The cause of Sir Phelim O'Neill's insurrection, which was as follows, may not be known to some of our readers. Having seen the estates of the old owners in the possession of robbers—

the minions of *Bess*, Mary, Harry, James—and having found Charles faithless, deaf to all entreaties for justice, and allowing his infamous minister, Strafford, to get up “a commission to enquire into defective titles,” and thus intending to rob such Connaught gentlemen, as were not plundered—Ulster having been already confiscated—and having seen *might* thus triumphing over *right*, Sir Phelim had recourse to the promptings of nature, and the principles of equity—self-defence and self-preservation. He sought to win back Ireland for the Irish, and to secure freedom for Irishmen. The injustice began with England and its monarchs, in favor of any one of whom, as having acted justly to their silly *creature* supporters, no exception can be found in the bloody pages of their history. On the contrary, the spoilers were confirmed in their plunder. Were Irishmen but vigorous and united at the time, such villany could have been successfully resisted. Rinuccini, aided by God, would have righted the ancient land, would have restored the churches, and have put an end to foreign domination.

## STANZA XC.

“When they drove away the Holy Nuncio,  
Plague and famine overran the land.”

These two lines, if proof were wanted, mark Dr. O’Connell’s estimation of the most illustrious, uncompromising, and dauntless Rinuccini, Archbishop of Fermo, in Italy. He came to Ireland to uphold Catholicity, to protect the native Irish, *at all hazards*, and *against all enemies*, and, according to his own words before the Council of the Confederation of Kilkenny—Mountgarrett presiding—“*to uphold King Charles against the Cromwellians.*” Richard Beeling, alluded to in the next verse, who was secretary to the Confederation, went to Rome to implore the aid of His Holiness in the distressed state of the Catholics of Ireland. The patriot Franciscan friar, Father



Wadding, went with him, as did the Most Rev. Heber Mac Mahon, of Clogher. Father Luke Wadding's powerful and feeling addresses, delivered publicly in Rome to the people, had such an effect on Rinuccini, that he volunteered his services, if he got leave from the Pope. This being obtained he came away, *Beeling promising*—that the direction in all matters would be left to the Nuncio. How unstable are human affairs! This same Beeling became faithless to Rinuccini. He became the scycophant of the infamous Ormond, and deserted the Archbishop of Fermo. Let us see who this Beeling was in whom Catholics confided. It would strike us that he sought the post of secretary to betray and to create division. But he was a cunning man. O'Flaherty, author of the "Ogygia," thought him a true man, when he asked his approbation of his work in 1684. We have read Beeling's short note of approbation, and it appears strange that Harris places his death in 1677, anterior to the introduction to the "Ogygia" whose dates are brought down to 1684. Beeling did what he could, in his writings after the Restoration, to blacken the character of Rinuccini. He, in this matter, acted only the part of every man, who, to make himself secure in his property, or to acquire wealth, writes to support the powers that be. In vindication of the Nuncio's conduct, we insert a beautiful letter of his, against holding any terms with the *apostate* Catholic Inchiquin. We have translated it from a work well-known—"Hibernia Dominicana." Before we present our readers with this interesting document, let us see, as we find in Harris' "Writers," what was Beeling's parentage, which, we have no doubt, will shew that little confidence should be reposed in him.

We find in Harris' "Irish Writers of the Seventeenth Century," that Beeling was "the father of Sir Richard Beeling, Knight, who was secretary to Catharine, Queen of Charles II." and that "he was married to a lady named Arundel, heiress to

a large estate. His children were obliged to adopt the mother's family name."—Harris' "Ware's Writers of Ireland," book i. p. 165. From the fact of this *plunge* into another name, sight was lost of the Beeling family. The father stood by Ormond, who gambled away Ireland to Colonel Jones, and fled, leaving Dublin to the mercy of that ruthless, manslaying, city-dismantling, church-desecrating, infant-mangling, woman-torturing faction. How keenly our poet cuts up Ormond, in his allusion to Tankardstown Battle. We refer to stanza xciii. We find in Carte's "Ormond," vol. i. part 3, p. 494, that Ormond "gave money and relief to the *Covenanters*," in Ireland, to enable them to massacre the loyal Catholics. This was the "miller's dog," whom Beeling would support, and whose advice he would adopt in preference to the Nuncio, who came to Ireland resting on his promise. It was this treachery on the part of Beeling, as well as the Prestons of Gormanstown, of those days, that made Rinuccini retire in disgust from a people for whom he was ready to lay down his life. How different from Bishop Dease is the present venerated and patriotic Most Rev. Dr. Cantwell, who is an ornament to religion, an ornament to society, and an honor to his country.

How dexterously does our poet refer, in stanza xci., to the writings of Beeling against Beeling himself. He quotes Beeling *v.* Beeling. A letter, purporting to be from the Council of the Catholic Confederation, was sent to Rinuccini, relative to the cessation or making terms with Inchiquin. The document was not signed by even a respectable, or an honest fraction of the Council. It had Beeling's name to it. Such was the document that was sought to be foisted on the Nuncio, as a genuine minute of the Supreme Council. Here is a masterly argument and eloquent reply. We select this from many of his lucid letters in our possession, translated by us from De Burgo's *Hibernia Dominicana*.

THE LETTER OF THE MOST ILLUSTRIOUS NUNCIO, DISSUADING THEM  
FROM A TRUCE.

“ A consideration, as well for our own duty, as a respect for your illustrious Lordships, always requires, that, in all the deliberations of the Supreme Council, we be most particularly anxious, that both the advancement of the Catholic religion, and the glory and the fame of country, as well as the joy of our Most Holy Lord, should be manifested, especially at the present moment, when a deputation from this kingdom to Rome has, as it is hoped, arrived safely with his Holiness. Wherefore, unless these three conditions meet in the truce, which is being just now treated of, with the Lord Baron de Inchiquin, it is very much to be doubted, but that a quite contrary effect to what is expected may follow, and that the way to a more extensive and a heavier injury to the country may be paved. For whereas the tendency of the present truce is to leave the state of affairs as it now is, and that no change of parties is made—all see the existing wretched condition of religion in Munster, since the cruelties and plunder that have been perpetrated therein, during the autumn and winter by the Baron himself, besides the fines imposed upon, and the transportation of so many priests, and the demolition of churches, all of which might continue to the destruction of so many souls, particularly at a time when, because of the weakness of the opposing army, and the impaired strength of even the Parliamentarians, it was to be hoped, that the Catholics would recover whatever they had lost in Munster, and would commence a year remarkable for, and favourable to religion. And hence proceeds the respect due to fame and glory by the Confederated Catholics; for it is now public throughout the entire of Europe, that the Lord Baron has laid in ruins the city of Cashel, and has, within its Temple, dedicated to St. Patrick, by a horrible sacrilege butchered many priests and women at the very altar, and afterwards imposed a tribute on many counties, and lastly at the very walls of Kilkenny insulted its chief Magistrate. Consequently let no one imagine, that the strength of the Catholics has been so exhausted, as that they would offer a truce to so deadly an enemy, having received so many calamities at his hands. Nay, even it will be the general opinion, that no greater glory could accrue to the Supreme Council, than, if upon an army being mustered, they should order them to enter the enemies' quarters, and effect both the exemption from the contributions (that is, the tribute imposed), and the safety of the people. For who can bear, that the money and other means, which should be to support Catholic soldiers, are, by an unfortunate exchange, in the hands of the enemy, and make them our stronger and more implacable foes. Certainly all the counties, to be freed from such tendency,

ought, and will, give us, more cheerfully, than the enemy (from whom many always expect greater wrongs), resources. But as regards our Most Holy Lord, I confess, illustrious nobles, that I know not how I can offer this message to him, to obtain for the enemy a truce after such rapine and losses. Because His Holiness is already aware, that from past cessations have proceeded all the evils to which the kingdom has been subjected, and he is conscious nothing can be more pernicious than by delays to serve the enemy. For what will there be in this case in which it will not be unknown to His Holiness, that the enemy have a weak army, and that, through hunger and want, they have been making repeated excursions: moreover, that relief from England cannot be expected—that it has been gravely prejudicial to the Catholic religion, and that they, however, will have been persecuted. How, I ask, will this embassy obstruct the Delegates, appointed by your most illustrious Lordships, whom His Holiness will upbraid with this fear of the Confederation, and will justly think, that he is deservedly released from giving any further aid. On the contrary, if for the sake of restoring our holy religion in Munster, an army be raised, with spirit, and some maritime stronghold be recovered, it is needless to tell your Lordships what will be the joy of His Holiness, or what will be his disposition towards the confederation, whereas themselves will be able to understand satisfactorily from Denis\* the Deacon how much money and what honors His Holiness had in store for them if Dublin should come into their hands, as he most ardently wished and even yet wishes. I certainly now wish, and all along these two years have wished for nothing more than to be once able to announce to His Holiness, something to incline his mind to greater benevolence towards your Lordships—and I know what can be expected from him.—In this case, I am of opinion, the secret judgment of God is, that hitherto I could write only adverse, and insuspicious matters, nevertheless, I would judge it wonderful if the Confederation would not, for once, strive to do that; as they will experience in the result (otherwise useful to themselves), if what I have so often endeavoured to impress on them be true; and I have done so for no other reason than for the greatest happiness of your Lordships, and the due promotion of the Catholic religion. On this account I thought it my duty to write thus before my arrival.

I remain, as usual, illustrious lords,

✠ JOHN BAPTIST RINUCCINI,

*" Archbishop, Fermo."*

\* He was the Deacon of Fermo in Italy, and we are to suppose that as Rinuccini's Secretary he resided at this time at Rome.

To the above brilliant document a lengthy, shuffling rejoinder was sent by a clique of the Supreme Council, amongst whom was the Bishop of Limerick, Beeling, and Lord Athenry. Thos. Dease, Bishop of Meath, figured in another anti-national letter, replete with arrogance and self-sufficiency. In fact, at the time, the Council consisted mainly of Lord Mountgarret, Beeling, Bishop Dease of Meath, Bishop of Ossory and Limerick, whilst all the other Prelates and the native Peers were with the Nuncio. The annexed is the intrepid Nuncio's bold, straightforward, and brilliant reply :—

“ Having seen the response of your illustrious Lordships, and having heard what, in their name, your Lordships Commissary Generals have laid before me, relative to the negociation of a truce, it appears to me that the difficulty on this head still remains, unless we come to certain conditions, subject to which the discussion can be concluded, on which result will hang a true judgment to be formed with regard to same.

“ For, although it be most true as your illustrious Lordships state, that truces have been, at all places, entered into, even with infidels, and that even the mightiest monarchs have, at all times, ratified them, it is still not less certain that these alone are approved of, which have been formed from necessity but to advantage ; and on the other hand, these are censured which want either of the aforesaid conditions.

“ But necessity in our case is confined to this alone, namely, whether the Confederates be unequal to both wars, in Leinster and Munster, in which circumstance I would suppose it worth while to convoke all the Generals, and hear their opinions, that a judgment may not be formed without the greatest experimental proof of affairs. For it is their province to state, if the Catholic army be unequal to both expeditions, and after having weighed the present state of the enemies, to inquire diligently by what means they can be attacked or intercepted, and with how many legions. and within what limits the affair can be accomplished, otherwise, these, who are not in actual service, can easily pronounce as to the other point, to wit, that both enemies have been reduced to straits, as is everywhere heard, and that, therefore, their forces are not to be dreaded : most particularly, and, above all, in a war undertaken in defence of religion, in which something is to be intrusted to God ; or, on the contrary, that the enemies forces may not be so impaired, that aid may be expected from England, and that, therefore, it may be safer to come on terms with one of the enemies ; which contrariety of opinions a Council of War alone can settle.

“ But, seeing that there was not necessity, let us try if there be utility in the cessation. And, in the first place, it is necessary that I should remove the erroneous impression which I find has been made on your Lordships' minds by my former letter, as not being explicit enough. For in the letter, which, it is asserted, I wrote on the first of March, I think I did not at all approve of a truce with the Scots. Now, granting that such an expression be read in it, it was surely beside my intention, as I have advised a treaty neither with the Scots nor with Inchiquin himself, or others of either religion; but my meaning had reference only to some accommodation, confederation, or some such adjustment. And the reason of the difference is this, which I have touched upon in my first writing, namely, that during the cessation, things are to continue as they now are, without advancing the object for which the war is undertaken. But an adjustment or accommodation cannot be concluded unless something advantageous accrue to the contracting parties respectively; and when I considered that we could not possibly arrive at that with the Scots unless some increase to our religion had been permitted in these places, so also I not only always recommended, but even wished, that a like alliance, with the same increase, would be contracted with the Lord Baron, as most of the Lords of the Supreme Council will be able to testify. But wherever no such advantage can be had, I had no notion of approving of any truce, or the like interstice.

“ Having laid down these premises, let us see what advantage to our religion, or to the king, can be discovered in this armistice. Now, as regards religion, if we do not come to particulars, nothing is hitherto heard that can advance it; and, therefore, what was considered in my first letter still holds true, to wit, that the state of religion has been no where more deplorable and reduced to greater straits than in Munster, and that these who have inflicted the injury, will, to our greatest disgrace bear away the prize, and reap the advantages; whereas spirits, truly Catholic, had the opportunity of rising up against the sacrilegious enemy, and, by an united effort, either subdue or repel them.

“ But with respect to the King, concerning whom your illustrious Lordships seem to suppose, that our Most Holy Father ought to be pleased that the confederation was devoted and friendly to His Majesty, and on this account acted well in having embraced with, and having moved to a truce, Lord Inchiquin, who declared for the king. I indeed signify to your illustrious Lordships, that His Holiness was of opinion, it was always a thousand times a better plan for the sovereign, if the citadels and strongholds of Munster continued in the hands of the Catholics, than in the Lord Baron's, though he declared for the King, nay even that neither a more faithful guarding of them could be afforded, nor a more implicit

obedience yielded to His Majesty than by Catholics, who can observe their allegiance to God. For why has His Holiness, during the past years, interposed so many acts of kindness, and admonitions through the Most Reverend Scarampiors, and subsequently through me, that the confederation would attack Dublin, which was in the possession of the Marquis of Ormond, who, not only declared for the King, but was even a Viceroy ; perhaps forsooth that its obedience might be withdrawn from His Majesty ; nay, but that the King would be served better by Catholics than by Protestants ; and wherefore if His Holiness were persuaded, that a truce with Inchiquin were entered into without evident necessity, and that, too, when the recovery of his Quarters might be expected, they may believe for a certainty, that he will take it very much to heart, that this had been done under such pretext, forsooth, of a declaration for the King ; on the contrary, His Holiness would be found to think, that neither the interest of religion, nor that of His Majesty was consulted.

“ But, indeed, my most illustrious Lords, what ! if this declaration, as having been made by a man (hitherto most hostile to the king), fickle, and naturally most cunning, be considered trifling by foreign princes, and in the eyes of persons who profoundly enquire into all matters, and not to be attended to, unless it be first proved by the surest and safest experiments ? What ! if Her Most Serene Majesty, the Queen, and the Prince, also consider it trifling, and believe it would be safer for them that the Catholic Confederation, rather than the Lord Baron, should hold those quarters ? What ! if, finally, Lord de Inchiquin, who has been united during the past months with Jones to intercept the confederates between them, having now previously sent the above-mentioned declaration, nevertheless, should secretly coalesce with him, and as the confederate army would be approaching Dublin, even Jones declares himself a royalist, and together they should exclude from all acquisition the confederates ? Will there then be observed towards Jones a law different from that with Inchiquin, and in what state will religion then be which is now almost lost in Munster, and without any advance in Leinster ? For, that these things may happen, it sufficeth to give as example the Lord Marquis of Ormonde, who, when he was bound to the king, nevertheless, having no regard to His Majesty, made over Dublin to the Parliamentarians, and now again, as though this tergiversation were attended with no inconvenience, he returned to the king.

“ Those are what our Most Holy Father deplores ; he sees those uncertainties, he foresees those dangers, and he bewails the injury to religion, particularly if it happen through a pretext of obedience to the king or other advantages or quiet, which are to be hoped for in vain, without any progress in religion, and which generally turn out false, as has been often remarked.

“Wherefore I said to your Lordship’s commissaries, that all these things could be managed with great honour and prudence, nay, even with the apparent sanction of foreign princes, and particularly of His Holiness, if, whilst the truce is being arranged, some army also would be sent into Munster against the Lord Baron, which would effect this, that he being now reduced to difficulties, and being irreconcilably opposed to the Parliament, would either come on terms, advantageous to your Lordships, and the whole Confederation, or would be stripped of some portion of his power. I thought it my duty to propose that the more on this account, when after the Lord Baron’s retirement from Kilkenny, I had written to His Holiness a long letter, detailing whatever was made known to me generally by public report, but especially by Lord (Bishop) of Limerick, namely, that the confederates being provoked by his hostile domineering, formed a closer union, and resolved, having laid aside their dissensions and jealousies, to send at once an united army against the Baron, and shew him how they value both their religion and their country. But it is now to be deplored, and to be looked upon as the greatest misfortune, that we are compelled not only to write, that all these expectations vanished in smoke, but that the baron, for a mere parole declaration for the king, had altered the whole face of things, and that the confederates had come down to his entire satisfaction which, as I have fully explained in my first letter, I strongly suspect, may change the mind of His Holiness, particularly at a time when the delegates of your illustrious Lordships are most earnestly, and at this very moment imploring him, and I, as I have also written to you, can see that I am placed in a most unpleasant situation, in which now, after so many months, I cannot, by any joyous tidings, more and more conciliate His Holiness to this country.

“However, all this has been said rather to throw light on the matter, shortly to be concluded from the Conventions intimated by your illustrious Lordships, and from the particular conditions of the cessation, many things can be considered which will more fully disclose, and more happily end the affair. In the mean time we have given directions, that prayers be poured out by all the religious and priests during fifteen successive days, to which we exhort your most illustrious Lordships and all the laity, beseeching God, if this treaty be to His glory, and for the good of the country, that he vouchsafe to promote it by an unanimous consent, but if not, to prevent it; this humility of souls will obtain from God what we ask, and will inspire your most illustrious Lordships, whose hands we officially kiss.

“✠ JOHN BAPTIST RINUCCINI.

“20th April, 1646.”



We are convinced that any impartial reader, who would carefully peruse the documents that passed between the Nuncio, and the Ormondist clique of the Confederation, will decide that Rinuccini, as a man of truth, principle, and honor, had no other course to adopt but what he did. Wherever Ormond found the Protestant party,—though openly anti-royal—likely to be unequal to the loyal Catholics, he was sure to aid either directly—as elsewhere shown—by supplying funds, or indirectly, by betraying the cause of his king—as his having deserted Dublin to be occupied by the regicide Jones.

Ormond marched into the Counties of Wicklow, Wexford, Carlow, Queen's, King's, Kilkenny, and Kildare was present at, and aided in the atrocities, murders, burnings, and other depredations perpetrated by Sir Charles Coote, Colonel Armstrong, Sir Thomas Lucas, and Sir Patrick Wymes. He fought against the Lord Mountgarrett, Lord Viscount Ikerin, Baron Lughmoe, Lord Dunboyne, the O'Dempseys, the O'Byrnes, and O'Cavanaghs, and other well-known friends of the king, though he ought to understand that the leaders of his own party were secretly disloyal.—See Rushworth's "Historical Collections," part iii. pp. 510, 11, 12. This last battle was at Tankardstown, in the Queen's County, on the Barrow, near the castle of Grange Melon, within four miles of Athy. Might this be the battle alluded to by Dr. O'Connell in the ninety-third stanza, wherein he hints that James—that is Ormond (some think "James, Duke of York," is hinted at)—and the *clique*, played "fast and loose." As we find the account in a most bigoted work, we must be sure we have a false account—we mean false as to the details of the battle, not as regards Ormond's treachery. As no volume, much less such a book as this, could give a detailed account of the injustices, from time to time, exercised by England on Ireland, we will here give a very short summary of a few of them.

The Irish were excluded from all places of honor and emolument. Their language, manners, dress, even the mode of wearing the hair, fell under the severity of England's penal laws. Leland bears ample testimony to the truth of this statement. Marriage with the Irish, fosterage, gossipred, was, by law, strictly prohibited under pain of forfeiture of property. Submission to Brehon jurisdiction, adoption of Irish names, presentation of any Irishman to ecclesiastical livings; the reception of the Irish into nunneries and monasteries, and the entertainment of their bards, fell under the English penal code, in the time of the Edwards, and that when England was Catholic—thus confirming the fact, that religion has never been the question between the natives of the two islands, that England Catholic, as well as England-Protestant treated us with equal inhuman cruelty—(See Baron Finglas' "Breviat of Harris' Hibernia," p. 84, also Leland, vol. i. p. 320.) These unnatural laws had an effect quite the opposite of what they were intended to produce. For the De Burgos and the Geraldines of Desmond renounced the English manners, habits, and dress, having conformed to those of Ireland.—See Finglas, p. 89; also Leland, vol. ii. p. 9. This disposition of the settlers continued to progress until even the humblest of them forgot their own country's language for the sweet, euphonious Celtic. Henry VII. revived the penal statutes, but it was all to no purpose. From this tendency on the part of the English nobility, resident in Ireland, and that of their dependants, the author of IRELAND'S DIRGE inferred that, generally speaking, they were kindly inclined towards the Irish. But a few schemers, who invariably had the government of affairs, exerted their nefarious influence to mar such a happy fusion of the races; nay, they did what in them lay to keep them divided; and effectively to rule this country with a rod of iron, they ever devised means to create jealousy

amongst the native chieftains. Such is the cursed machinery they have always used, in regard to every country that has had the misfortune to allow them a footing amongst them. The rapacious disposition of their foreign officers, and their underlings, pushed them forward to such aggression on the rights of the mild inhabitants of the East Indies, that outraged humanity, long writhing beneath the galling yoke, has been at last forced to use the oppressor's own arms in vindicating their manhood.

In the reign of Henry VII. the Geraldines of Desmond were pitted against the Mac Carthy and the O'Carroll, O'Neill was drawn against an O'Neill, O'Donnell against O'Donnell, Maguire against Maguire, Mac Mahon against Mac Mahon, Bourke against Bourke, O'Brien against O'Brien, Mac Carthy against Mac Carthy, O'Sullivan against O'Sullivan, Fitzgerald against Fitzgerald, for the chieftainship of the respective localities. The *divide et impera* was never more effectively put in requisition. The Earl of Kildare burned the Church of Cashel with the Archbishop in it, and assigned as his reason for the Act, that "*the Archbishop was in it.*" The good Catholic, Henry, only laughed at the *piece of fun* of burning a prelate and a church!!! The O'Briens and their Munster clansmen, backed De Burgo, at Connaught, against his father-in-law, Kildare, who was supported by O'Neill and his dependants. The *Kildare* having gained a victory over De Burgo at Cnoc-toa, near Galway, Lord Gormanstown recommended to "*cut the throats of the Irish who supported them, in order to complete the victory.*" The only motive that influenced Kildare not to act on the suggestion was, "*that they might be yet wanted.*"

Next came Harry the Eighth, of infamous memory, who never spared *woman in his lust*, nor man, woman, or child *in his anger*. He hanged Lord Thomas Fitzgerald and his five

uncles at Tyburn. His reign was one continued scene of blood, with which all our readers are acquainted. However, his conduct towards Ireland was not worse than that of some of his predecessors. They excluded Irishmen, and murdered Irishmen *for being Irishmen*; he did the same because *they were Catholics*. Where is the difference? We see scarcely any.

In the reign of the *virtuous* boy, King Edward VI., the O'Moore and O'Connor, of Leinster, were entrapped to go to London, under the promise of being treated kindly. The former was put to death, and the latter lingered for some time in prison. For the atrocities committed in this vicious lad's reign, see Taaffe, O'Halloran, &c.

As regards the justice that was done to natives in Mary's reign, little can be said in favour of her. She treated with contempt all appeals made to her by those who were robbed in the former reigns because of their firm adhesion, under all privations, to the Catholic faith. She refused redress to her Irish Catholic subjects. Hence we assert that English monarchs, whether Catholic or Protestant, treated us alike. We can then safely state, that the question at all times, between the two nations, was one of cash, not of religion; and if we would at all aspire to national independence, there ought to be perfect religious toleration amongst Irishmen, in respect to the exercise of their religious worship. Mutual toleration is the basis of true happiness, and the great bond of mutual good will and charity. Every man to be at liberty to adore God as his conscience tells him. Any convulsive attempt to revolutionize religion has been always attended with the most terrible results. The soul shrinks back from the bare recollection of the scenes of blood consequent on intolerance.

We have next the *virgin* Queen Elizabeth on the throne. As she was the child of a wicked father—whose crimes are too foul to be narrated—and of a sinful mother, she might, in

truth, be called the *offspring of sin*. Hence we are not to be astonished at anything, however bloody, that might have occurred in her reign of terror. In this reign Sussex, whilst entertaining the O'Neill, murdered him at Clanaboy, and the Earl of Essex did the same, under similar circumstances, to the next O'Neill.—See previous note.

#### THE MASSACRE OF MULLAGHMAST (A.D. 1577.)

The reader is already aware, that the above place is in the parish of Narraghmore, within five miles of Athy in the County of Kildare. We have to regret that, as a solemn duty we owe to our country and the Catholic faith, we feel bound to animadvert on a note of our valued and learned friend, Doctor O'Donovan, which he gives under the above in "THE ANNALS OF THE FOUR MASTERS," under A.D. 1577. We had much rather have it in our power to add our meed of praise for the services he has rendered to native literature; but when he thought proper to distort a fact, never before attempted to be denied, as regards who enacted the atrocity, we would consider ourselves culpable did we not meet his false reasoning. What could tempt him to publish such a note we cannot guess; however, as he has done so we must refute it, not in anger but in vindication of truth and national honor. The following entry is to be found in page 1695 at A.D. 1577. "Annals of the Four Masters." "A horrible and abominable act of treachery was committed by the English of Leinster and Meath, upon that part of the people of Offally and Leix that remained in confederacy with them, and under their protection. It was effected thus:—They were all summoned to shew themselves, with the greatest number they could be able to bring with them, at the great Rath of Mullach Maiston, and on their arrival at that place they were surrounded on every side by four lines of soldiers and cavalry, who proceeded

to shoot and slaughter them without mercy, so that not a single individual escaped by flight or force." This is very plain language, and Doctor O'Donovan's own version of the Irish. It would seem that the learned Editor was so angry with Taaffe for having confirmed the above that he calls him "*the eccentric Irish historian,*" *entirely unworthy of serious notice.*

Now as to the exception Doctor O'Donovan makes to the statement of the eloquent and eminent writer, Taaffe, we have to say, that the latter gives seemingly solid proofs for having attributed the slaughter to the reign of Queen Mary, and that it was perpetrated by the command of Sussex,—whilst the Doctor has given no evidence to the contrary, just as if his word was sufficient. Taaffe supports his assertion by facts; he refers to acts of parliament, wherein the territories of Leix and Offally are expressly mentioned as having been taken from the ancient chiefs: the preamble goes on to shew that Mary and Philip confirmed the confiscation of the lands of O'Moore, O'Connor, O'Dempsey and others, "*because they have, by force, traitorously entered the said countries, and did hold them against the king's and queen's Majesty;*" and the bill denounces the *rebels* for having resisted the tyranny of *her most worthy brother* prince Edward VI. The bill went on then to say, that the Earl of Sussex had reduced the country. It would be tedious, and, at the same time, not, perhaps, interesting to follow up Taaffe's reasoning. He clearly shows that the very shire names of "*King's County,*" "*Queen's County,*" which Leix and Offally had, in the time of Mary, are confirmatory evidence that the places were confiscated by Mary, and O'Donovan admits that they were so called in September 10th, 1558. At the same time we might not be astray if we said that the native chiefs, by bravery and courage, regained their lands, and held them by force long after; and that, in

the interim, another slaughter of their people took place, as the Annals state at 1577. Whether Taaffe was right as to the exact date matters very little. In the great O'Connell's "Native and Saxon," are these words—"The next instance I shall mention, occurred in the year 1577; it is thus introduced by Morrison, the historian (folio edition, p. 3. 'In the same year (1577) a horrible massacre was made by the English at Mullagh Maston on some hundreds of the most peaceable of the Irish gentry, invited thither on the public faith and under the protection of government.'" The LIBERATOR then inserts the proclamation, on the strength of which the O'Moores and the other gentry came, and how they were cut to pieces. He then quotes a note from a quarto edition of Leland's history; the words of the note are substantially the same as the language of THE MASTERS. This edition of Leland's work was printed in Dublin by Marchbank & Moncrief, 1773. To mark his horror of so atrocious an act of English villany, O'Connell in 1843 held a monster meeting at Rathmore, Mullaghmaisten, at which we attended. Oh! that we had the great Tribune now to summon us to that spot, whilst England is in her difficulty, a monster meeting would *tell* unmistakably on the nerves of the oppressor—ever coward—unless the victim is disunited and powerless. We fancy we hear his thundering voice—"Fellow countrymen, I have often told you, 'England's difficulty, Ireland's opportunity,' now or never—rally with me—let us, in a defiant tone, demand back our native parliament." Alas! Alas! we are disjointed just at the time, when the enemy is in such a position as that she durst not withhold our rights, if the nation unanimously insisted on them.

Doctor O'Donovan writes—"The exact nature of this massacre has been disguised by modern writers." He, after that, pens a libel, on the strength of an old manuscript *said* to have been found in the papers of Rev. John Whelan, P.P., Port-

arlington, who died in 1775. On the authority of this paper, said to be copied by one Byrne a calumny is based ; if the document were genuine, its truth would still be doubtful, as the possessor, the Rev. M. Dowling, was called a "*Chancellor*." This *state* term, at a time when the titles of Catholic ecclesiastics were ignored, leaves the impression, that such Chancellor was a Protestant, and wished to place the odium on Catholics. Whether the document be the genuine writing of Byrne or not, matters not. In whose possession was the paper found ? Was it in the hands of a faithful Irishman who would not *cook* it to blacken the faith and the country ? The Doctor does not tell us the name of the party who gave it to him, though he was so bound. That might not be prudent, as the very name might reveal the motive that searched it out, whether *real* or *false*. We are entitled to know who gave the Editor the manuscript, which attempts to place on the O'Dempseys and the Catholics of Leix and Offally the calumny of having butchered their co-religionists.

The Doctor writes from the manuscript—"The five last of them (meaning of the heads of the Sepst) were Catholics, by whom the *poor* people, murdered at Mullaghmast, were chiefly invited." Whoever *coined* the paper was very ingenious. "*The poor people*." This phrase is used to make the public believe that none of the gentry were butchered. It announces an O'Lalor as having given the alarm to prevent others going to the field of slaughter. The learned author, from himself, then states, "it is not to be doubted that a massacre took place." He tells us,—contrary to the evidence of acts of parliament,—"that the O'Dempseys had not forfeited, and that in all probability they were on good terms with the English." The State papers attest the contrary. The Doctor should give us more than his own words ; when the character of an ancient, distinguished family, when the honor of creed



and country, is in question, no one man's word, however pure, will be taken in sustainment of an assertion. It is not to be tolerated that one writer shall oppose his own opinion, however respectable, to the concurrent testimonies of a chain of accredited authors. To give a mere unauthenticated tradition (it could not be called a tradition, as it is not believed in Leix) to contradict one of the most prominent facts on the records of Irish history is a thing not to be quietly passed over; the nation will not submit to such a practice. Nor does the State paper inserted by Doctor O'Donovan serve his purpose. For it does not follow, that because one "*Edmund O'Dempsey*" is set down as having been of the Earl of Sussex and Cosby's party, at one time, when there was a confederacy between the Irish and English, that he was always with them; and even though he were, it does not follow that all the tribe were. Again the name "*Edmund O'Dempsey*," without "*Gent.*" or "*Esq.*" not being affixed, as is, in the same paper, after "*Cosby*," will make any common sense man see that he was not THE O'DEMPSEY, but an humble member of the tribe.

And here let us remark that the *State paper* introduced by the Doctor would uphold Taaffe's view, that the massacre occurred in the reign of Queen Mary. The Government document is dated September 10th, 1558; Elizabeth succeeded November, 1558, two months after Cosby's appointment, which was in Mary's time, fully 19 years before the affair of Mullaghmast, according to Morrison, the Masters, Mac Geoghegan, and other writers. There is another fact, that tells in favor of Taaffe's opinion. Sydney, not Sussex, was Lord Deputy in 1577, that is at the time the occurrence took place. The massacre was perpetrated by Cosby\* who was

\* This Francis Cosby, an Englishman (and at first, it is presumed, a Catholic) was sent over to Ireland in the time of Queen Mary, as we find by patent, dated 10th Sept. 1558, that he was appointed general of the

made local governor over the Septs. Again, these words are given by O'Donovan when talking of Leix and Offally, "recently made into shire grounds under the names of Queen's Co., &c." This note is in p. 1738, A.D. 1580, but alluding to A.D. 1558, the word "recently" refers to 1558. Therefore so far all these things tell for Taaffe; and we have to say for ourselves, that the fact of Mary being a Catholic was no safeguard to Irish Catholics when English interest was in question. We have seen too much to convince us of that fact. Even though Mary were kind, just and pious, she was just the person in whose time atrocious deeds would be per-

*kerne* of Leix (Annals of Four Masters, p. 1738, O'Donovan) by the Earl of Sussex. Cosby was slain as he was on a plundering excursion towards Sleeveroe and Glenmalier; he was then 70 years old. This was A.D. 1580, just 22 years after his arrival in Ireland, and 21 years after Mullaghmast. The old villain, apostate from the creed he professed in Mary's time, met a death which some would think honorable, but he died the death of a robber, as he with Lord Gray and Peter Carew were plundering the property of others, namely, of the O'Cavanaghs and other clans of Offaly and Leix. We find our warm friend, Doctor O'Donovan, in page 1744, dealing out a severe chastisement to Moore, the poet, for having palliated the cold-blooded murder of the Italians, on Dun-a-nór hill in Kerry, by Lord Gray in Sept. 1580, and in the page O'Donovan charges Moore for having altogether passed over the murder of Mullaghmaston. To close this note we would say, that no one will pretend that the five names alluded to in the *discovered* MS. of Rev. Chancellor Dowling, could be Catholic, as the members of that creed were not entrusted with any place until they had first professed the new creed. It is true that the chief murderers were the Cosbies, Hartfields, &c. (all English,) but the facts and acts (*patents*) place beyond all doubt that they were Protestants. There is not one particle of historical evidence to prove that the O'Dempsey was one of the murderers. But though he were, he was only the *forced* engine of Cosby an Englishman, in such case he would be a mere machine, exercising no voluntary act. O'Sullivan, at the reign of Queen Mary, states that wicked deeds were perpetrated in Ireland by the Queen's officers, and that the O'Moores and others were proscribed for no other cause than, "*that there were family disputes!*"

petrated by knaves, who, in her presence, wore the mask of piety, as did Elizabeth herself, but in her absence, and in her name, but without her knowledge, committed deeds the bloodiest, and barbarities unequalled. It is therefore not at all improbable that Cosby, invested with the Queen's authority, enacted the tragic scene; and thus gave an early proof to Elizabeth of how useful a tool for deeds of blood he would be to her to enforce the Reformation.

We have seen it given in some works that Sussex was, *in person*, present at the butchery, and that it took place whilst the chieftains, with the native gentry, were at dinner in the camp with Sussex, by the unexpected rush of armed soldiers from a place in which they were concealed for the purpose; that a harper gave the alarm, which saved some of them. There were clearly *two* butcheries in Mullagh. Mac Geoghegan, writing of this massacre, tells us, that so great a monster was Cosby in delighting to put Catholics to the torture, that he hanged men, women, and children *by the dozen*, from a large tree, that grew before his door at Stradbally where he resided, which was a plundered monastery. O'Sullivan\* gives similar testimony.

Doctor Curry, in his Review of the Civil Wars of Ireland, is equally clear on the massacre of Mullaghmast, as the previous authorities. Fortunately for us, history—the evidence of Protestant writers, is too plain to admit of cavil on the fact.

When these villain dastards were not able to meet the Irish chieftains in the field, they dishonored the right of hospitality, which should protect, and not murder the unsuspecting guest. But no crime, however diabolical, was too red for the agent of English power in this country. No language can paint, or mind conceive the inhuman conduct, pursued at this time

\* Catholic History.

towards the Irish. The utmost ferocity and cruelty prevailed. A succession of massacres, diversified with the demolition of houses, the burning of churches, and the wasting of substance, took place in all parts of the south by the government. Morrison, in his account of Lord Mountjoy's conduct, in the O'Moore's country, when he murdered Owen Mac Rory O'Moore; and of Calvagh Mac Walter, says, "the captains and soldiers did cut down and destroy £10,000 worth of the rebel's corn." He adds, he was surprised to find such a knowledge of agriculture amongst such *barbarous inhabitants*, and the reason whereof was, that the Queen's forces, during these wars, never till then came amongst them.—See "Annals of the Four Masters," at this period.

Let us hear Spencer on the humane policy he suggested to extirpate the Irish race—"The end of them will be very short, and although there should none of them fall by the sword—their being kept from manurance, and their cattle from running abroad, by this hard restraint they would quickly *consume themselves and devour one another!* The proof whereof has been seen in the late Warres of Mounster—'ere one year and a-half (by Spencer's system) they were brought to such wretchedness *as any stout heart would have rued the same*—they were creeping forth (from the woods) upon their hands, their legges would not bear them, they spake like ghosts crying out of their graves, . . . . *the very carcasses they spared not to scrape out of their graves* . . . . in a short time a *most populous and plentiful country* suddainely left voide of man and beaste; in all that Warre there perished not many by the sword but by the *extremities of famine.*"—"View of the State of Ireland," pp. 165 and 167, Dublin edition, 1800.

Ben Johnson, in a letter to Drummond of Hawthornden, says, "that Spencer, himself, died *for lack of bread*, in London." What a righteous and appropriate judgment.

## STANZA XCVII.

BOURKE EIGHTER.    BOURKE OUGHTER.    CLANRICARDE AND  
MAYO.

As Ulic Bourke, or Clanricarde, the lineal descendant of *Nora na g-ceann* (Honor of the heads), or as the Annals of the Masters have it, *Ulioc na g-ceann*, is thrown prominently forward as playing the *Knave Card* at the battle of Stamkard in the Queen's County wherein Ireland's cause was betrayed, we think it due to the family of the Earl, as well as just to the Earl of Mayo and the other Bourkes, to place before our readers the pedigree of the name. We will rest mainly on Lodge's Peerage. With this pedigree are identified many cherished friends;—the old English aristocracy were turned out by the Protestants.

De Burgo, or Bourke, the first of the above families alluded to by our poet, was the offspring of William de Burgo, who came to Ireland A.D. 1172, according to Bishop de Burgo in *Hibernia Dominicana*. This William was Lord of Connaught, and was married to a daughter of Hugh de Lacy, earl of Ulster. He had large territories in Tipperary, and, at that time, what is now called Limerick, was contained in the district termed Tipperary. Hence these territories constituted chiefly the countries denominated West Clan-William and East Clan-William. The aforesaid William lived near Cashel. His son Rickard or Riccard was the offspring of Isabel who was an illegitimate daughter of Richard I. (*a quo* the name *Clan Riccard*), and the widow of Lewellen, prince of Wales. Rickard left issue by Una O'Connor, grand-daughter of Charles Croo derg (red wrist); Walter or Gualter, William, Marcella, or Margery, and Agnes. Walter (*a quo* "Mac Walter") was lord of Connaught, first Earl of Ulster in right of his wife Maud, daughter of Hugh de Lacy, and the inheritor of large possessions in Munster—His son William is ancestor

of the earl of Mayo. Margery was married to Theobald Butler, ancestor of the Marquis of Ormond, and Agnes was married to Henry Netherville, *a quo*, the Viscount Netherville. William de Burgo, the sixth from the first William who came to Ireland, was he, who was called William Oge (the young), Uliag, Anglicé Ulic, being contracted from Uilliam Oge. As his father and grandfather were William, he got the above name for the sake of distinction. The confusion consequent on the death of the Earl (William de Burgo) of Ulster, grandfather of William Oge, all the clans were up in arms, some for, and others against England. It was then began Mac William Eighter and Mac William Oughter (the *nearer*, and the *farther*). The Bourkes of Galway were "the Eighter," these of Mayo "the Oughter." The first Mac William (Sir William) is the ancestor to the Earl of Clanricarde. His brother, Sir Edmund, is ancestor to the Earl of Mayo, Sir Redmond is ancestor of the Bourkes of Headford and to the former owners of Castlehackett, within five miles of Tuam, County Galway; Sir Thomas, another brother, was Treasurer of Ireland in 1331, and John was ancestor to John Archbishop of Tuam, who died in 1450. Henry was the seventh son. The mother of these was the daughter of Mac Jordan of Connaught—"Lodge's Peerage of Ireland." The following names are from the same source:—Mac David, Mac Walter, Mac Hubert, Mac Hugos (or Mac Hughes), Mac Redmonds, Mac Johnin (*alias* Jennings, Owenson, Johnson), Mac Philbin, Mac Gibbon, Mac Moylar, Mac Tibbets (*alias* Hibbetts), Mac Davocks. All these families derive their origin from Charlemagne, who was crowned Emperor of the West by Leo III., A.D. 800. His fifth son Charles was grandfather of Baldwin II. of the house of Blois in France and progenitor of Bourke and Vesey. His son John was Governor of his father's towns, and was thence styled de Bourg

(*Latin*, de Burgo), signifying of "a town or fort." Such of the family as continued in Normandy wrote du Bourg, the Clanricarde family, at one time, spelt the name Burke, whilst the Earl of Mayo had the term Bourke, and so to this day. O, ua, de, du, are synonymous, and mean "of."

#### BUTLER, EARL OF ORMOND.

Theobald Butler, 7th Earl of Cahir (Tipperary) sat in the Parliament of James II. in 1691. Because of his adherence to that king he was outlawed—hence the Kerry bard places him amongst the faithful sons of the Catholic faith. This incident proves that the Dirge was written after 1691 but before 1693, as Butler was in this year restored to his property. His abjuration of his faith was clearly the condition of his pardon; consequently, had the poem been written after that year, his name would not appear in it. James, the second earl after him, was a Roman Catholic. He was the only Catholic lord who was proscribed. This family is derived, according to Lodge, from Herveius, who accompanied Charles I. in his expedition to England. His grandson Theobald was the first who got the name le Boutiller in Ireland. Henry II. conferred on him the BUTLERSHIP of Ireland, which was simply to present the king of England with a cup of wine on the day of coronation.

#### BROWNES OF HOSPITAL AND KENMARE.

Sir Valentine Browne was first Baron of Hospital in the County of Limerick, and having got married into the Torc family, Killarney, was created the first Earl of Kenmare. His wife was Elleanor Fitzgerald, daughter of the great Earl of Desmond, who was murdered in 1582 at Clanakilty, and was buried in Kill-na-managh in Kerry. His sister-in-law, Margaret Fitzgerald, was married to Dermod O'Connor Don of Roscommon. Too much cannot be said in praise of the

Kenmare family. We regret we could not procure a satisfactory pedigree of it.\*

\* THE EARL OF KENMARE.

The first ancestor of the above nobleman whom we find in any of the Histories of Ireland, was Sir Valentine Browne, Knight of Crofts, in Lincoln, was Auditor General of Ireland, and died A.D. 1567. He was succeeded by his son, Sir Valentine, who purchased large tracts of land in Cork and Kerry from Donald, Earl of Clancarty, and from Rory O'Donohoe Mor, (Burke's Peerage). The first Baronet was Sir Valentine, son of the foregoing; he was created 16th February, 1622. The first Viscount was the same Valentine in 1689; he was outlawed, and his estates forfeited in consequence of his adhesion to James II., in whose cause he commanded a cavalry regiment at Aughrim (see a previous note at p. 159). His son Nicholas (2nd Viscount) was attainted for the same reason. His own estates, and the large ones he got with Helen, daughter of Thomas Brown, of Hospital, County Limerick, (this is the Brown of Feilé, alluded to in the Dirge by Bishop O'Connell when he says "Brown of Turc and Brown of Feilé"). His son Valentine was likewise outlawed in virtue of the father's and grandfather's outlawry—simply because they were Catholics. This noble family has ever been true to the Catholic faith, also liberal and charitable, as we stated in a former note. Lord Castlerosse, M.P. for Kerry, who is Colonial Secretary, is the heir to the Earldom of Kenmare. The dates of these attainders place beyond all doubt that the Dirge was composed after 1691, as the bishop mourns over the fate of these noble Catholics.

The Books of Peerage are very deficient in some particulars, in as much as they don't set forth the origin of some families. They don't tell us, for instance, whence came to England the first member of the Kenmare family, but we assume that he came with William the Conqueror.

There are several Brownes in Ireland, but as the Most Rev. Bard, on whose poem we are commenting, notices only the two families, we don't feel bound to follow them. However, we cannot close without remarking that we cannot find any authority on which was grounded Mr. Burke's assertion in his "Peerage," that all the Brownes of Mayo are offshoots of Browne of the Neale. It would appear, according to Mr. Burke, that the latter were unknown in Ireland until the days of Elizabeth. We have ever thought that the Brownes of Westport and their spreading branches only were Cromwellians, and tradition in Mayo is very accurate and faithful. Sir John Browne of the Neale, father of the present Lord Kilmaine, we have been made believe, was the first Protestant member of his family. The families of Brownstown, Ballinrobe, and Glencorrib, remained Catho-



## THE GERALDINES.

The ancient and illustrious family of the Fitzgeralds, according to Lodge's Peerage, is descended from OTHO, or OTHER—a rich and powerful lord in the time of king Alfred, who derived his origin from the Dukes of Tuscany. The family migrated from Florence to Normandy, thence to England and Wales, wherein they remained, until Maurice, *son of Gerald*, or Fitz-Gerald, accompanied his relative Strongbow to Ireland. Sir William Dugdale tells us that Otho was a Baron of England in the sixteenth year of Edward the Confessor, A.D. 1053. Walter was the son of Otho, father of Gerald and grandfather of Maurice above-mentioned, whose mother was Gladys, daughter of Rywall of Conyn, Prince of Wales, From this Maurice is lineally descended the Clan Fitzmaurice, all over Ireland. This Maurice Fitzgerald was the chief ancestor of the distinguished Fitzgeralds of Kildare, of whom is the adage—“*Hiberniores ipsis Hibernis.*” The present noble Duke assisted in the cause of obtaining Catholic Emancipation, and his son the Most Noble the Marquis of Kildare is a nobleman of most amiable qualities of heart; he is possessed of a highly cultivated mind, a great store of Irish literature, and a great adept in the delightful art and science of music. The first Earl of Kildare was John Fitzgerald. This John was the son of Thomas, Lord Offaley, and was himself the eighth Lord of Offaley. His father was called Thomas *an appagh* or *Siniacus*, that is, “*of the ape.*” The origin of the soubriquet is this:—Thomas “*the Great,*” Lord of Offaley in A.D. 1260, married into some families in Desmond, and having thereby got large possessions, he thought to rule

lic. Of these families, the only surviving descendant of whom we are aware is George Browne, Esq., Brownstown, just approaching his majority. His grandfather, in the days of intolerance in Mayo, was a great support to the persecuted priesthood; may we hope that the grandchild will emulate his ancestor by being ever with the clergy and the people.

the Mac Carthy clan. His castle of Callan was set fire to, and Thomas, the only child he had by his first wife Margery, daughter of Sir Thomas Fitz-Anthony, having been forgotten in the castle, was rescued by a favorite ape. Hence the Kildare family have ever since preserved the ape on their coat of arms. Kildare and Croom Geraldines were one and the same branch. Maurice, son of a brother of the aforesaid Thomas, and brother of John, was created the first Earl of Desmond on the 27th August, 1329, A.D. Thomas "*the Great*," had, by his second wife, Honora, daughter of Hugh O'Connor, four sons:—1st. Gibbert, alias *Gibbon*, from whom Fitzgeralds Fitzgibbon—called the WHITE KNIGHT. This family was termed Clan Gibbon. 2nd. John, ancestor to the Knights of the Glyn and Valley.\* 3rd. Maurice, first knight of Kerry, alias—the "Black Knight," from whom descended several families in Leinster and Munster. 4th. Thomas, progenitor of families in Kerry and Limerick.

## STANZA CIV.

O'SULLIVAN, PRINCE OF DUNBOY AND THE OTHER MEMBERS  
OF THAT ILLUSTRIOUS SEPT.

Before the English invasion the O'Sullivan, descended of Olioll Ollum of the line of Heber, son of king Milesius, occupied rich lands in the South-East of Tipperary, but like most of the Irish families of Munster, having been expelled thence by the invaders, they went westward, and seized on the western parts of Cork and Kerry. The tracts so occupied by them, were mountainous and wild, lying around Bantry Bay, and may be said to be of equal extent with the present Barony of Beare and Bantry. These territories the O'Sullivan Beare held to the end of Elizabeth's reign. At the extreme point of the promontory of an island formerly called Baoi-

\* This family is descended from a bastard son of John of Callan—  
"Tribes of Ireland by O'Donovan," p. 74.

Beara, but now Dorsay, lying between the bays of Kenmare and Bantry, was born Don Philip O'Sullivan Beare, author of the Catholic History of Ireland.

His grandfather, Dermot O'Sullivan, was accidentally killed by an explosion of gunpowder in his castle of Dunboy, A.D. 1549, and was succeeded by his brother Aulliffe, who fell by the sword as did his son Donald. But how or on what occasion history does not tell. After them Owen O'Sullivan became the O'Sullivan and Chieftain of the Principality which he held until A.D. 1593. The English then deposed him, and transferred Dunboy to Donald his nephew. It must be said, that during Owen's government of the Princedom, he sided openly neither with Fitzmaurice and the insurgent Catholics, nor with the English.\* At the same time we find that he was once seized by the Earl of Ormond (A.D. 1580), and that afterwards his name appears as being present at the Parliament in

\* The subjoined note ought to have been inserted at the close of note on "Mullaghmast massacre," p. 324.

It would be a very convenient thing if, through the help of an Irish writer, this brand of infamy could be placed on Ireland. We will guard against the effect of that attempt. In closing this article, which a stern sense of duty has caused us to draw up, it may not be out of place here to notice the legends—the calumnious legends—that were written against the glorious O'Hanlon, who is set down as the head of a gang of robbers. He was a noble chieftain, prince of Orier, whose splendid mansion and rich lands were in Armagh, near Newry, from which he was turned out, *because he was a Catholic*. All our native chiefs and princes were audaciously termed robbers, because they resisted the common robbers—the common demoralizers of the Irish nation and of every country that has been cursed by their iniquitous power. Had space permitted we would shew that Bagnall, who got from the English crown O'Hanlon's property, was in reality the robber. Some nine years ago we wrote a long paper on O'Hanlon and his faithful dependants who sought to reinstate him in his castle. If Irishmen would study the history of their country and of their progenitors they would be different men. They would learn that this country must remain a degraded nation as long as she is under the rule of a government and a parliament resident in another island.

1585. His nephew, Donald, observed allegiance to the English notwithstanding the triumphs of Hugh O'Neill. From his after-life it is clear that such conduct was the result of prudence, and that he wished only "to bide his time." That time had now arrived (as he thought), A.D. 1600, when the Spanish fleet landed at Kinsale. Now that he thought an effective and final blow could be struck for creed and country, he resigned his castles to the Spaniards, and transferred his allegiance to the king of Spain. The only member of the O'Sullivan's whom we find illuminating the pages of the Catholic History was Dermod, Philip's father. From 1569, when Elizabeth was excommunicated by Pope Pius V. to the death of the Earl of Desmond, the aforesaid Dermod was ever in the field, leading on his chosen Beare infantry against the heretics and their numerous Catholic slave-auxiliaries. Donald O'Sullivan, Prince of Beare, was amongst the first who, under the leadership of the chivalrous Fitzmaurice, in 1569, hoisted his standard to defend the Catholic faith. He was supported by Owen, Edmund, and Murcha Mac Sweeney, three uncles of Don Philip, author of the "Catholic History." This effort of Fitzmaurice not having succeeded he withdrew to the continent, whence he returned in 1579. At this time Dermod, father of Philip and cousin of the O'Sullivan, with the Mac Sweeneys, joined John Fitzgerald, brother to the Earl of Desmond, and continued in the struggle to its close. Two of the Mac Sweeneys, namely, Giollaiosa and Bernard, were seized and put to death by the English, whilst their brother Rory, and the *débris* of Desmond's army, fled for shelter to the chieftains of North Connaught and Ulster. It is to be supposed that Dermod O'Sullivan took refuge in the impregnable island of Dorsay whereon he had built his castle. It is probable that it was at this time his son Philip O'Sullivan was born of Johanna Mac Sweeney; she had besides him sixteen children, thirteen of whom had the good fortune to die before the Ex-

cidium Hiberniæ. The mother, and the four sons were involved in the fate of the father who supported The O'Sullivan when he declared for the Spaniards (A.D. 1601). It has been already stated that Donald, The O'Sullivan, received a Spanish garrison into his castle of Dunboy. After the failure of the Irish Chiefs at Kinsale, one of the conditions of capitulation made by the Spaniards with Carew was the surrender to the English of all the castles, held by the Spaniards for their king. Donald, of course, not thinking himself bound by a treaty entered into by strangers, and which involved the surrender of his castles, no way dismayed by the gloomy aspect of the Catholic cause, made a daring effort to regain his territory. During the night he succeeded in effecting an entrance into his castle of Dunboy, and having deprived the Spaniards of their arms, their artillery and stores, sent to the king of Spain bitterly complaining of Don Jon de Aquila for having without any authority consented to surrender to "cruel, cursed, and infidel enemies" his castle. In this letter he notified to his Majesty that, with the help of his people and some few tried friends, he had determined to keep the castle until such time as the king might be able to send auxiliaries to repair the disgrace which the cowardice and incapacity of de Aquila had produced. To attest his sincerity to the king, he sent him Daniel\* his son and heir, who had now attained his fifth year,

\* Young Dermot, son of The O'Sullivan Beare, was five years old in the February of 1602, when he and other youths, with Don Philip, had sailed from Castlehaven for Spain. They landed at Corunna, the point to which all noble Irishmen steered their course when bound for Spain. Because, as Don Philip says, there was Brogan's Tower, in which the Milesians took counsel, and adopted measures for the invasion of Ireland, 1080. A. Flood. 2736, A.M. 1268, A.C. As the young O'Sullivan was only five years old in 1602, he was only 21 at his father's death in 1618. Don Philip had not been long in Spain until he was joined by his whole surviving family, his father, mother, brother, and two sisters, with the

and with him Don Philip (about the same age) and several other noble youths. They set sail from Castlehaven in the February of 1602, just ten months after the departure from the same port of The O'Donnell (Hugh) and Archbishop Conry of Tuam, chaplain to the latter. The place at which they landed in Spain was Corunna, where they were generously received by the Marquis de Caracena, who engaged Father Patrick Synnott,\* an Irish priest, to take charge of the education of Don Philip. When these noble youths had been removed from the scene of danger, the O'Sullivan resolved to make a noble stand. O'Sullivan's history gives us the names of the chieftains who rallied round the O'Sullivan. Their names are—Daniel Mac Carthy, son of the Mac Carthy (Florence at the time in London Tower), Daniel O'Sullivan, son of O'Sullivan Mór, Cornelius and Dermot, sons of O'Driscoll Mór, Dermot O'Sullivan, father of Don Philip, author of the Catholic History, Dermot Mac Carthy, the two Donaghs (Mac Carthy), Florence Fineen (Mac Carthy Riavagh), *Fuscus*, the three Mac Sweeneys, knights, Donagh O'Driscoll and his brothers, O'Connor-Kerry, Fitzmaurice (Mac Morris or Maurice Fitzgerald) baron of Lixnaw, the Golden Knight of Kerry, †

O'Sullivan Beare himself. Don Philip's father died at the age of 100, and was buried at Corunna. His mother was buried at the same place. His sister Helen was drowned on her passage to Ireland. Another sister, Leonora, became a nun at a very early age.

\* *Patrick Synnott was a priest.* The Rev. Mr. Kelly calls O'Sullivan Beare the *nephew* of Don Philip instead of "*cousin-germain*," the Latin being *patrueilis*.

† O'Sullivan's history does not give his name, but "*Hibernia Dominicana*" names three knights, viz. the Black Knight, the White Knight, and the Knight of the Glyn and Valley. In 1602 "*The O'Donoghue was the Knight of Glyn, and Daniel Mac Carthy was the Knight of Kerry. The White Knight was Fitzgibbon*"—"Mac Geoghegan" at A.D. 1602. De Burgo, p. 284, writes—"There were also three Knights of the Geraldines," &c. According to the same authority the White Knight was a Fitzgibbon. —See note, page 338.

the Golden Knight of the Glyn,\* John Fitzgerald, brother of Earl (James) of Desmond, James Butler, brother of the baron of Cahir, William Burke and Richard Tyrrell O'Malley of Mayo, and others not given; but a subsequent fact makes it appear that O'Donovan, Donagh and Fineen Mac Carthy, brothers, deserted the prince of Bere and went over to the English. Besides these three last mentioned, there assisted the English Donagh O'Brien, the Earl of Thomond, Mac Carthy Reagh of Carbery, Charles Mac Carthy, chief of Muskerry, Barry Mór, the Viscount Buttevant, the Golden White Knight (Fitzgibbon), Owen O'Sullivan.

"Fitzgerald" as Gilbert, the great grand uncle of the first Earl of Desmond, was called in Irish "Gibbon." Hence "Clan Gibbon," vulgarized Fitzgibbon. This family in Kerry was originally the offspring of "John of Callan."

\* THE O'DONOGHUE, M.P. for Tipperary, is lineally descended from Cas, son of Corc, who is the sixth from Oilioll Ollum (both included) king of Munster in the second century of our Redemption. Ollum was married to Sadhbh (*Sawv*) (or Isabella) daughter of "Con of the Hundred Battles," monarch of Ireland, A.D. 125 to 145. Though Oilioll had 18 sons, yet three only had offspring, viz.—1st. Owen Mór—a *quo*, The O'Donoghue, The O'Sullivans, Mac Carthy, O'Briens of Tipperary with their branches. 2nd. Cormac Cas—a *quo*, O'Brien of Clare, Mac Mahon, Mac Namara, O'Brennan, and O'Grady, with O'Donnell also of Clare. 3rd. Cian—a *quo*, O'Carrolls, kings of Ely for a long period; O'MEAGHER, O'Hara, O'Gara (of the latter name some are Firbolgs), O'Connor of Ciannachta in Meath and Ulster. Ollum was the first king of the line of Heber Fionn that ruled Munster—(See Keating). From what has been written it can be seen that the above illustrious families are of double royal blood—being descended of the daughter of Con and of Oilioll Ollum.

THE O'DONOGHUES were Lords of the territories, called of Lough Leane, at a very early period—See Annals of the Four Masters at A.D. 1039, p. 767. There were kings of the O'Donoghues in Cashel between the years 1016, 1078 and after.—A. F. Masters. What an honor to Tipperary to have a faithful royal scion of the name to assert its rights in the British parliament.

In a note under the Irish we said that the Very Rev. P. O'Gara, P.P. of

It may be interesting to mention here that six\* noble Irish young men fell in a naval engagement, fighting in the service of Spain against the Turks, who were wasting one of the Fortunate Islands. Their names are Daniel O'Sullivan, brother of Don Philip, author of the Catholic history of Ireland; Philip his cousin; Daniel Mac Carthy, grandson of Mac Carthy Reevagh; Cornelius O'Driscoll, grandson of O'Driscoll Mór; Cornelius O'Reilly and William Fitzgerald. This occurred on the 2nd of July, 1618, in which year the great O'Cane died in the Tower of London, (a spot ever to be execrated by every lover of mankind, but especially by Irishmen). On the 16th of the same month and year the glorious Daniel O'Sullivan, Prince of Bere, who made such a stand—a stand unequalled

Drumcliffe, a faithful pastor, and as genuine an Irishman as breathes, was of Firbolgic descent. We were not then aware that another sept was in Connaught, but of a different and royal descent. The formation of the head, the large intellect, and the varied learning of the above clergyman, are unmistakeable characteristics of his Milesian origin. The Firbolgs' skulls are small and flat—a fact shewing the possession of small intellect. We could mention a family of that character near Ballyhaunis, Mayo, but as a member of the family pursues a political path different from ours we will not give the name.

It is a very difficult matter for a writer to keep before his mind all the facts he may have read whilst preparing to compose a work, or not to "forget what he may have written." Thus in a note already referred to, we forgot the fact, that Ferral O'Gara, Lord of Magh O'Gara, and M.P. for Sligo, of the parliament held in Dublin, A.D. 1634, who was the patron of the Four Masters whilst they were writing their learned work, was from Cian, son of Oilíoll Ollum of the line of Heber, as Brother Michael O'Clery, one of the Masters shewed in the pedigree of O'Gara which he drew up. In that document we find that O'Brennan was the ninth ancestor before Gadhra (*a quo* O'Gara). Though we thought it our duty to present the above explanation, yet we must confess that any of the Firbolg race now living may feel justly proud of their ancient lineage, as their ancestors were here long before the Milesians.

\* Don Philip's only-surviving brother was amongst the six whom I set down as killed at the Fortunate Islands.



in the pages of history—in Dunboy, and his native mountains, was assassinated by John Bath, an Anglo-Irishman. Bath was an obscure, poor dependant of the O'Sullivan, and from time to time, borrowed sums of money from his princely patron ; but the latter happening, on the day mentioned above, to be talking to Bath concerning the loan, was grossly insulted by this pauper follower ; Don Philip, the historian, and cousin-germain of the Lord of Bere, having overheard the insult, remonstrated with Bath ; the result was, that with naked swords they fought a duel in Madrid. Bath, having become terrified, and crying out for mercy, was withdrawing from the ground, Philip wounded him in several parts of the face, and would have killed him had not the O'Sullivan protected him, who made Edmund O'Moore, Gerald Fitzmaurice, and two Spanish knights interfere. Don Philip was arrested by a constable, who, however, was unable to keep him in custody. Thereupon a crowd having collected around them, Bath, taking advantage of Daniel O'Sullivan, who, apprehending no danger, and therefore, off his guard, having his rosary in his left hand and his gloves in his right, treacherously stabbed the man to whom he owed his life. Thus fell one of Ireland's purest, best and bravest sons. The Don escaped into the house of the Marquis of Senecia the French ambassador. John Bath, his cousin Francis, his second, and O'Driscoll the second and cousin of Don Philip, were put into prison. The nobles of Spain performed, with great pomp and solemnity, the funeral obsequies of the Prince of Bere, whose remote ancestors were from that old land, as may be seen from O'Sullivan's history, and which fact he says, is confirmed by the concurring testimony of the Spanish Records—(see O'Sullivan, tom. i., p. 3). Such testimony in behalf of the almost universally received opinion of our Spanish origin, ought to be sufficient to have taught Doctor O'Donovan better than to hazard a theory of a Gaulic source,

in opposition to a host of foreign writers and all native authorities, with the exception of O'Flaherty and De Burgo. These two are not to be credited, inasmuch as they present but conjecture. Here is their assertion :—" Providence so arranged the islands that one can be seen from the other. It is therefore reasonable to suppose that people went from island to island, as each was nearest to another, and because Britain was nearer to Gaul than Ireland, therefore Britain was first inhabited before Ireland." This is only the theory of two writers, but opposed by the concurrent testimonies of all other learned men, Lord Ross, Parsons, Camden, Bede, Huntingdon, &c., especially by the native records which are the only reliable evidences, as our ancestors from the earliest period have carried down the fact to us by an unbroken chain of oral and written tradition, and they could have no object in telling a falsehood.— See preface to second volume of this work, and " O'Brennan's Essay."

We find in a letter of Philip's (the historian) dated Cadiz, April, 1619, and addressed to Dermot O'Sullivan, Earl of Dunboy, and son of the late Donald, that the father had not completed his 57th year when he was assassinated.— See page 269 of Catholic history. In page 261 are these words—" Obiens annum 57 agebat," " at his death he was in his 57th year." It is strange, therefore, that in *The Celtic Records*, published by Messrs. Hodges and Smith, page 97, that he is said to be 70 years old at his death. Clearly the latter statement must be wrong, as O'Sullivan is a better authority. Rarely has there been found a more polished letter than the one quoted. It is full of wisdom, Catholic piety, Scripture knowledge, and classical lore. In it he sought, by striking examples from the Greek and Roman authors, as from Holy Writ, to console and strengthen the young Dermot O'Sullivan on the untimely fate of his illustrious father. It is a master piece of composition

as regards language and style; the Latin is pure, and the words breathe the most perfect resignation to the Will of Providence in the heavy blow that had fallen on Ireland. It is to be regretted that the learned and accomplished Rev. M. Kelly, of Maynooth, omitted it and others from his new edition of the work. Confidence in his handsome volume was thus destroyed. In the pretermitted parts are deeply interesting passages, as every thing connected with the time and the man is dear to all true Irishmen. It may be the eloquent editor, seeing that the letters did not form a part of Irish history, thought their insertion not necessary. However, in them are incidents necessary to the research of the historian. It is a great pity that such an oversight occurred, as otherwise the edition brought out by the Rev. Mr. Kelly is a very handsome book, and a great desideratum to the student of Irish history. Had not Mr. Connolly of Ormond-quay kindly lent us an original copy of the work, we would have felt very unpleasant for want of a few facts. From the new edition is omitted from p. 264 to p. 283, except two short letters and an extract from a third. In connection with the death of O'Sullivan and O'Cane, it may be the place to state, that on the 20th of July, 1616, died, at Rome, Hugh O'Neill, Prince of Tyrone, the hero of the Yellow Ford—and on the 16th of August, 1617, Bernard O'Neill, the son of Hugh, was strangled in Brussels by some unknown persons where he was at College. His death created great alarm and wide-spread sorrow. He was a child of great promise, and was a great favorite of the Royal family, both on account of his illustrious origin as his great talents, and divine appearance and serene countenance.

STANZA CL.

The O'Briens were kings of Thomond (Tuath, *Thooa*), Múnhuain (Mooin), *North Munster*—comprising part of

Limerick, all Clare and Tipperary as far as Cashel. In the time of Donogh O'Brien, who stole the Irish crown to Rome, O'Donagan was chief of Lower Ormond, or East Munster. It occurs to us that Mumhain, in olden times, comprised only Cork, Kerry, Waterford, and a part of Limerick.—See O'Brien's "Dictionary."

Some writers confound Leagh Modha (Lha Moa) with Munster, but erroneously, as part of Leinster was included in Eoghan's (Owen's) southern half of Ireland. Clare was originally in Connaught. Thomond meant—not merely North Munster, but *North part of Munster—Oir Múmhain*, "Ormond," *East part of Munster, Iar Múmhain*, *West part of Munster*, and that called *Deas Múmhain*, "Desmond," *South part of Munster*. At one time the Mac Carthys ruled South Munster—that is, all places south of a line, drawn from Dunganvan to Brandon's (O'Brennan's) hill, in Kerry; and the O'Briens possessed all parts north of the same line. This bipartite division, belonging to the descendants of Eoghan Mór and Cormac Cas, was, in truth, Desmond and Thomond.

#### STANZA CIX.

*Dun Ross*, or *Ross Castle*, on the Lake of Killarney.—In the awful and troubled times of Charles, this Donogh Mac Carthy, who was the second Lord Viscount Muskerry, the fifth Lord Muskerry, the first Earl, and the fifth in descent from *Cormac Ladir* (Lhadhir), was, as we find in the appendix to the translation of Keating's "Ireland," the last who, in behalf of the *Stuarts*, laid down his arms. He was the General of the royal forces in Munster. He sided with the English at the close of Elizabeth's reign against the glorious O'Sullivan Bére and the Catholic Confederate army. We shall shew, before we close, that it had been fortunate for Ireland and her religion, had he never taken a prominent part in the luckless wars of the faithless and perfidious Stuarts.

The Castle of Ross is situated in the lower lake of Killarney, anciently Lough Lane, whence the river Lane flows into the Atlantic, at Killorglin, or Castlemaine harbour. In the time of *pious* Bess, this place and the surrounding lands, were taken from the old Catholic proprietors, and given to an apostate, named Conway. After this family, it was sometimes called "Castle Conway." If we are not mistaken, it came by a female heir to the Blennerhasset family. It is in the diocese of Ardfert, County of Kerry, four and a quarter miles south-west from Milltown. The fortress of Mac Carthy was on an island in the lake, which was embosomed in lofty mountains, and could be approached, at that time, only by rugged paths. Hence, it might be deemed impregnable, or, at least, not to be taken, unless by a protracted siege. After the unsuccessful battle of Cnock-na-glosa, Lord Muskerry, with about 1500 of the Catholic Confederate army, betook himself to this mountain fastness, and thought to secure himself therein, until succour would have come to him from Charles II., who was then in France. But nothing could secure him. For, as the author of our poem has graphically sung, plague and ruin overspread the land, because of Muskerry's contempt of the holy Rinuccini, who sought, as himself stated in eloquent language, in the presence of the insolent Mountgarrett, President of the Kilkenny Confederation,\* to assert the rights

\* The Confederation of Kilkenny is not to be confounded with that of 1601 in which "THE O'SULLIVAN," Red Hugh O'Donnell, Red Hugh O'Neill, Thomas Bourke, O'Malley of Mayo, Lord Maguire, The O'Donoghue, The O'Connor-Kerry, and other native chieftains acted so chivalrous a part—See from pages 230 to 320. The O'Connor-Kerry accompanied the O'Sullivan Beare to the north, as can be seen in O'Sullivan's Catholic history, in which is given an address of O'Connor to his feet, entreating of them to carry him a little farther after the good service they had hitherto done for him, in having enabled him to have escaped his relentless enemies.

of the king, but: at every risk, to vindicate and uphold the privileges and dignity of the Catholic Church. Such, said the glorious Nuncio, was the commission he had from Holy Innocent. He further added, "that he was instructed not to quit the island until he had seen the churches and lands, of which violence and fraud had deprived them (the Catholics) restored." Heber Mac Mahon, Bishop of Clogher, to whom Rinuccini was confided, supported the eloquent appeal.

Smith, in his "History of Kerry," p. 316, writes that the people believed,—owing to a prophecy—that Castle Ross "could never be taken until a ship should swim on the lake." In the "Gesta Hibernorum," which are annexed to Sir J. Ware's "Annals" (p. 183, Dublin, 1705), we read this passage—"A.D., 1652. Rosse, in the County of Kerry, a castle in an island, is yielded up to Ludlow, after he had caused a small ship to be carried over the mountains and set afloat on the lough, which terrified the enemy." The hold the supposed prophecy had on public opinion, it would seem, from the words quoted, had also its effect on Protestant superstition. However, the facts themselves will shew that Ludlow did not make so light of the difficulty of capturing the castle, as hostile writers have asserted. Let us hear Ludlow himself, who gave his memoirs to the world years later than the annals attributed to Ware. Though his own narration of his mode of besieging the castle is but very obscure, yet the reader will see that he had a considerable force.

"Whilst Ludlow was thus engaged in watching the place of Mac Carthy's retreat, we find by a letter of the Rev. Mr. Jones, whose brother was the general to the regicide Cromwellian army, and who was himself afterwards made Bishop of Meath, under the very monarch whom they sought to keep from the throne, that an expedition was in readiness to sail from Kinsale to Castle Conway, on the next day. This letter

was forwarded on the 14th of June, 1652 : it requested that a force would be sent down to protect them as they were landing. This Jones was Scout Master to the rebellious parliamentary insurgents, whose objects were the subversion of monarchical power, the extirpation of Popery and Papists, plunder, and personal aggrandizement. His plan, as proposed by his dispatch to the commander-in-chief, was to prepare the materials for twenty boats, capable of carrying, each, sixty men, two of them pinnaces with two pieces of ordnance in their bows. These we would now designate "Gunboats."

It is here to be observed that a branch of the Mac Carthys took the name of Mac-Donogh. They lived in Mallow in Cork. See note on stanza ciii.

STANZA CXX.

St. Fursa was the son of Fintain, of the tribe of Heber, king of south Munster, and of Gilgesia, of the royal Heremonian tribe of *Ui-Bruin*, in south-east Connaught, bordering along the Shannon. He was baptized and educated by his uncle St. Brennan. His father, because of his marriage with Gilgesia, was persecuted by his father. The saint built a house for them near his monastery at Clonfert. Here it was that St. Fursa was reared, and imbibed the early lessons of piety, which fired his soul with a burning zeal for the salvation of man. When he was of age (with the consent of his uncle) he founded a monastery in Lough Orsben (Lough Corrib). At this time, Ware and Hanmer write, that he, wishing to withdraw from the tumult of war, which was then raging between the wicked Saxons and the Britons, and the influence of which was felt here, withdrew to France, and founded several monasteries, which were filled with thousands of holy monks; he *rested in the Lord*, according to the Annals of Boyle (a place which has ever been surrounded with the clan "O'Brennan,"

for years a farmer class, through English plunder), A.D. 653, in Peronne in Picardy. It should have been mentioned, that he and one of his brothers were consecrated bishops at Rome by the Pope. He was a great patron of the arts and sciences, and walked in the footsteps of his illustrious uncle. The monastery built by him in the above mentioned lake, though allowed for a long time to be in a state of dilapidation, was repaired with great splendor, and endowed with rich presents by a king of the East Saxons, or, we are apt to think, by a queen. It was situated in the deanery of Eanuchduin (Annadown), County of Galway, Archdiocese of Tuam. Near the monastery of Clonfert (in ancient times a bishop usually resided in each monastery) several thousand monks were edified by his instructions and sanctified example. The holy saint travelled for seven years as a pilgrim, spreading the light of the Gospel wherever he went, founding monasteries, attracting, by the magnetic influence of his piety, thousands of pious anchorites, establishing rules for their guidance, whilst he was, in his person, an example of self-denial and mortification; all the monks of his institution lived by the sweat of their brow; he also visited foreign parts, Ware, vol. ii. p. 34; Hanmer, pp. 107, 117: also the life of St. Ruadanus (Ruane). Doctor O'Donovan, in a note in the Annals of the "Four Masters," guards his readers against confounding him with another. A manuscript, lately discovered in the Burgundian library, it is said, asserts that he visited and taught not only the Icelanders, but even many parts of North America, and that he celebrated seven Easters on sea, and then returned home by France, having thus paid homage to the birth-place of Ireland's great Apostle, as well as to hear about and see his nephews, Fursa and Ultan. The fact of his having, at his own private expense, built his church and monastery, the nunnery and monastery of his niece and nephew, and having supported Fiontan and his



wife, as became members of royal families, is an evidence of his royal descent, wealth, and influence.

We regret that our available space will not allow us to give more of the history of the saints, mentioned in the poem, than will be found in the notes under it. Whoever would read more of them must have recourse to Doctor Lanigan's Ecclesiastical History, and to our History of St. Patrick in this work. -

We had intended to place before our readers, a sketch of the origin of the Anglo-Norman Catholic families, who forfeited in consequence of their adhesion to the faith; but we were unable to get a work on the subject. Lodge and Burke, on even the Irish Peerage, are very unsatisfactory. They give us the men, but not their origin, if we except that of a few. They had no difficulty in tracing the pedigrees of the Milesian peers, owing to the accurate manner in which the records of their illustrious royal ancestors were kept; whereas, the English noblemen had, in reality, no pedigrees, unless ones of which they should be ashamed, with the exception of a very few.

## ROUND TOWERS.

It is universally admitted, that no nation possesses, so pre-eminently as does Ireland, those fine feelings of the heart, which, if wisely directed, would so raise men above the ordinary standard of humanity, that they might be considered of another class of beings. The ardent zeal and enterprising spirit, exhibited by them, in many eventful periods of their history, when national glory or individual honor was supposed to be invaded, furnish the clearest proofs to establish what has been said of Irishmen. As regards their zeal in sustainment of fame in a literary point of view, our annals afford abundant evidence, and, in a military view, Irishmen have ever been distinguished for chivalrous deeds, both at home and abroad. Not to go farther back than the days of the English Elizabeth, whose reign, whilst it was one of heresy, was also one of blood, we have glorious Roger O'Moore of Leix, defending the landmarks of the old Catholic faith, and the outposts of national independence throughout the length of the land, from his own princely domain to that of Lord Maguire of Lough Erne in Fermanagh. After his fall in his onward career then sprang up the O'Neills and Red Hugh O'Donnell, who were the terror of heretics and the faithful defenders of creed and country, and before whose valorous arms the Saxon quailed and had been crushed for ever, if English treachery stepped not in to effect what could not be won in the open field by martial deeds. The O'Sullivan Beare's peerless courage, at the head of his 170 Spartans in Dunboy, has no parallel in history, if we except Leonidas at Thermopylæ. Other brilliant characters of that epoch—full of events—crowd on our memory, numerous as twinkling stars appear of a frosty night. The pages of Grecian story furnish no superior warriors. Need I direct attention to their unexampled, but blind zeal, manifested in their endeavour to uphold the ricketty and tottering throne of

the imbecile faithless Stuart dynasty in the days of Charles and James II. ; but in these struggles their promptings were the offspring of a thirst for national honor, and a holy Catholic zeal—of honor, because in yielding an undying allegiance to the Stuarts they thought they were defending the throne of men in whose veins was circulating Milesian blood—of zeal for Catholics,—because James II., though a thorough Englishman, was still a Catholic, and was in favor of what his church has ever recognised—religious liberty. It is not necessary to allude to the gallant Irish Brigade, who were the pride—the boast—the flower of every army, which they joined on the continent after they had left their native land in despair of vindicating her wrongs, or of asserting back her lost rights. Their descendants in Austria, France, and Spain are this very day men of renown. Their Milesian names are plainly discernible in the modern names they, according to our age, have assumed ; yet there is one noble exception as to the change of names—and that is “THE O’DONNELL,” of Spain, who not only retains his Irish name but speaks the Irish language, and has his children taught it. However, whilst the possession of these ennobling feelings, and the capability of such feelings being refined and sublimated to the highest degree of cultivation is to be prized, yet it might be questioned whether their possession alone be a blessing, whereas the quick perceptive power of wrongs and pains does not outweigh their keen enjoyment of delights. It is to be feared that this nice sense of persecution and injustice sent into voluntary exile thousands of our purest patriots, who, had they given time to their reasoning faculties to form a matured judgment, would have been convinced, that their wisest policy would be to remain in Ireland—“to bide their time”—to cheer their suffering countrymen as Alfred did, until the fitting opportunity came when he made a successful blow for native land against the wicked Danes. This fact is given as a mere matter of history,

and history is the great teacher. To exhaust by exile, famine, or death the Celtic population, has ever been the policy of English statesmen. That they have failed in such attempt is assuredly the interposition of Providence. There can be no doubt but that of all the virtues which are freely accorded to be possessed by Irishmen, the "*amor patriæ*" or patriotism, is his grand characteristic. This sheds a halo around his solitude, and gives him hope by opening up the vista of past ages, so that he can enjoy a proud retrospect of former glory. This grand sentiment could never be wholly subdued by the most hopeless wants, the most galling miseries, the most unparalleled tortures.

This spirit, it is, that has so rooted the people in this holy soil, that all the advantages of emigration and all the efforts made to outroot the peasantry have proved abortive. They cling to the land with the same tenacity as does a man, in a wreck, to the plank of a sinking vessel.

The peasant is so riveted to the home of his ancestors, that any attempt to dissolve such sacred fetters would be as a disruption of all the ties of nature, and of blood. It may be urged that all this is but a dream, an inherited vanity, claiming an antiquity, and a renown that never belonged to Erin—an insignificant isle—that these are mere assertions—that there is no proof to sustain them; the answer is, "*Tolle, lege,*" "take up our works, read them," and then say, if there are wanted testimonies, indisputable, in favor of such pretensions.—"Circumspice," "look around," and, whether your eyes rest on hill or dale, on mountain or glade, you will behold imperishable landmarks of Ireland's antiquity; of her renown in arts and sciences. From the Giant's Causeway to Bantry Bay—from Mohir cliffs to Wicklow spray-laved rock—from Eadir's hill of shelving crags, to Connemara, from Urris head to Carnsore point, are to be seen culminating edifices, shooting their conical tops towards the vaulted, blue ethereal sky. The eye of the philosopher and the antiquarian sets with admiration on these mysterious towers,

which stand in the centre of our valleys, whilst with wondering gaze he looks upon stupendous, awful erections of another character. These latter are to be found as well in the viscera of the earth as on the summits of mountains. His curiosity is excited, and his wonderment heightened! He asks himself what are these? what are those? what the uses of the latter? what of the former? What are they but the everlasting monuments of high antiquity—of early civilization, of former splendor! They are indestructible records of the early possession of enlightenment by Ireland more than 3000 years ago. They have defied the ravages of time and vandalism; they have mocked the power of the creedless spoilers, and they still “lift their heads” to attest the skill of their pagan artificers, and to give the lie to the theorist of the present day, who, either actuated by sordid gain, or by an overweening vanity, having allowed his judgment to be clouded, has presumed to falsify the authenticity of our records, and to throw a doubt on the fact—that Irin had an enlightenment at least 1300 years before England—the idol of this *patriotic* Irishman—was known to Rome. What he cannot claim for the Saxon he would deny to the land of the Shamrock. But who will unravel the mystery of these buildings to the antiquarian? He sees that they are “Round Towers,” and “Cromleachs,” and “Mithratic Caves.” He asks his guide—were these made for religious purposes? But one antiquarian, as Sinon, who deceived Priam about the wooden horse, would mislead the inquirer’s mind? Who then shall essay to explain the difficulty? The answer is simple; history will explain the matter. As the inquirer is a scholar and a philologist, there will be placed before his physical and mental vision records, facts and circumstances, whence he can learn the uses of these reliques, the surviving chronicles of pristine greatness and primeval civilization.

It is admitted that these are only the monuments of druidical idolatry and unenlightened paganism, but when it will be

remembered, that, at the date of their erection, paganism and idolatry were coextensive with the earth, save only a few to whom the deposit of faith had remained, it cannot be a source of reproach to us, that our ancestors raised temples to the worship of the Great Unknown; and that their system excluded objects of clay, timber, or stone, and recognized but the splendid luminaries of that vaulted canopy which was penciled by the fingers of the Supreme Painter, and whose surface was illuminated with ever-burning lamps. Before the close of this essay it will be clearly seen that the intent, aim, and object of the Round Towers, or Budhist Temples, appertained to a purified idolatry, such as was alluded to above. Some learned writers maintain that our early ancestors had a worship the same as that of Moses, but this we pass over.

The sun, moon, and stars, all, unite to give vigor to the entire of nature. Hence, in the absence of the knowledge of the True God, the system which inculcated the worship of them, to the exclusion of terrene things, was a purified paganism. The Round Towers, as was stated in our Essay on Ireland, were instituted for various purposes. Thus their object in Egypt was to guard the ports, like our Irish Martello towers of the present day—as light-houses for mariners—as observatories for astronomical observations, and for the worship of the sun, moon, and stars; and considered under each of these views they were appositely denominated "*Pharaohs*," i.e. "*Faoi airé*" "*for watch*," "*underwatch*" or "*look out*." Thus in Irish we say "*Tóg faoi airé*," *consider, or take under consideration, take notice.*

In Iran (Holy Land), or Persia, which primitively comprised all from Thibet to the Caspian, and Arabia to the Levant, they were designed for all the above purposes, excepting "*Beacons*." For this use they evidently could not have been intended in Ireland, because, according to the accounts of the most faithful travellers, they were in the interior of the country, and invariably in plains and valleys. If constructed for *beacons*

they would have been raised on hills. The first tower of which we have any record is Babel, which was built on Magh Seanair, (*plain of the old land*), on which was Paradise, and whence all civilization issued.

The uses of them in *Irin*, (*Holy Island*), or Ireland, were the same as in *Iran*, (whence their founders came.) The parent country, Persia, which at an early epoch, included Scythia, was called *Iran*, *sacred land*. The radices of the term are these *Ir* or *Er*, (like the Greek *iōrē*); *sacred*, and *an*, *land*, *Tan*, *stan*, in the Irish language is also the name of land; *Irin* or *Erin* is thus derived, *Ir* or *Er*, *sacred*, and *in*, *island*, that is, *Insula sacra*, *sacred isle*. It would be a waste of time, and no way profitable, to refute other derivations, which, though plausible, are not founded on facts. The land, in which was the earthly Paradise,\* was pre-eminently entitled to the appellation, *Iran*, *sacred land*, and the emigrants from it to Ireland having established their own system of worship here, gave it the name *Irin*, *sacred isle*.

Subsequent passages will, it is hoped, convince the enlightened reader of the truth of this statement. In this essay, which must be necessarily short, there will be no vagaries, no mere theories, as they are fragile wares in which truth does not love to deal.

Theorists, who write for money, or from sinister motives, have recourse to such shifts to endeavour to build up false theories, or to prop up tottering ones. It is, indeed, astonishing with what effrontery some men rush into an unknown country without a faithful guide and chart—and to collect into massive tomes heaps of trash to delude the reader. Now the guide to the origin of our Irish Round Towers is the Irish

\* A most learned and interesting history of the world (London, A.D. 1614) places Paradise in the north-east part of Shinar, that is, in Babylonia, a territory, which is watered by the Tigris, Euphrates and Gehon. The above work would be useful in the revision of the Bible.

language. As well might a mariner commit his frail vessel to the waves of the Atlantic without the needle, compass, and chart, as an antiquarian, (if such he can be called,) without a thorough knowledge of our language, nay, without an extensive acquaintance with other tongues, which are its offspring, aim at the development of Round Towers—which is, however, a facile task to the general linguist.

Quale per incertam lunam sub luce maligna

Est iter in sylvis ubi cœlum condidit umbra

Jupiter, et nox abstulit atra colorem.

Doctor Johnson, and all eminent writers, are agreed that to be an antiquarian, a man must *know* the origin of languages—and justly, for philosophical philology, supported by facts, circumstances and analogy are the key whereby entrance is effected into the history of any nation. With this prefatory remark let modern theories be investigated, and it will be seen that the *reductio ad absurdum*, will be as cogent as in the case of a proposition in Euclid. One theory is, that *Round Towers* were “purgatorial columns,” or “penitential eminences”—to remove culprits or sinners from converse with the good, and to place them near to heaven!!! This opinion is too contemptible to be dwelt upon. The idea of elevating criminals above virtuous citizens, who lived in timber and clay huts with wicker frames, is an outrage on common sense. Nay, at the time that it is impudently asserted that penitents were thus elevated, the Christians of Ireland had only mud walls, or, at best, timber ones, for their chapels; it was so in England up to the 17th century. The inventor of such a theory, therefore, deserves a man's pity.

That they were beacons, as far as they regard Ireland and Persia, is equally as absurd. Because, if that were even one of the uses for which they were built, the designers would have placed them on lofty places, not in valleys; but the contrary is the fact. Hence follows the nonsense of such a theory. The supposition that they were erected for belfries, though



not entirely as ridiculous as the other notions, is equally as untenable. A valley is the best position for a belfry. It is a physical fact, founded on the science of Acoustics, that the sound of bells, hung up in plains and valleys, is heard at a greater distance than is that of those which are hung up on hills. The higher the air—which is the medium of sound—the more rarified, and therefore the worst conductor of sound. This is the reason why in churches with low roofs, the pulpits must be low also, the better to convey the voice of the preacher. It is a known fact that a speaker raised too near the ceiling, becomes exhausted and hoarse in a very short time.

So far therefore as this phase of the belfry goes it is not unintelligible, though untenable.

In some parts of the country two of these splendid monuments of early artistic knowledge are to be seen in one spot: Now if their use were for belfries or beacons such would be an insane extravagance—a monstrous waste of money to erect two such costly towers in the same position. What makes the theory less tenable is the very assertion of the theorists themselves, who allege, that these gorgeous bell-towers were raised by Grecian missionaries, and that at a time when the natives, as well kings, nobles, and humble classes, were all Pagans. Imagine poor, strange missionaries, daring to erect such edifices in a Pagan country, not only without the co-operation of the princes, but, clearly, against their will. Whence got they the money? whence the materials? whence the laborers, who, if such could be at all had, were the clients of the chieftains? They durst not work for foreign ecclesiastics who were themselves and their religion, at first, hated by the natives.

The object of the theory about Greek missionaries is to deny to Rome the merit of having converted our Pagan ancestors to the Catholic faith.\* In the history of St. Patrick,

\* See Doctor Milner's Antiquities of Ireland (p. 122-23) on this subject.

contained in "O'Brennan's Ancient Ireland," it was proven by the clearest, most reliable, incontrovertible authorities, that St. Patrick brought the light of the Gospel to illumine this island, whose horizon was muffled up in a thick cloud of druidical and necromantic superstition. Here, consequently, to enter into a disquisition of that subject would be irrelevant. The cost of the erection of Nelson's Pillar was £6856; that of the unsightly and imperfect one in the Phoenix Park was about £20,000. Let the reader then fancy, if he can, the criminal waste of money in erecting two Round Towers in one spot, if they were for the purpose of belfries or beacons. We are thoroughly convinced that the money necessary for the construction of some of our Round Towers was larger—as we are equally certain that there were subterranean places attached to them. The discoveries lately made by tourists, in the East, in connection with buildings of a similar character, lead to this irresistible conclusion. But, to keep to the point, let the reader hear the account Herodotus gives of an inscription on one of the Pyramids of Egypt which, in design and aim were, (if we be allowed the expression) sympathetic with our towers, and the form of some of them not very unlike that of the latter. The purport of the inscription is this. About £400,000 of our money, or 1600 talents of silver, were expended on garlic, onions, radishes for 300,000 men who were engaged during the space of 20 years in bringing that wonder of the earth to a completion. That pyramid was erected for religious and scientific purposes. Considering the early period of the construction of the Round Towers of Ireland, the reader will have easily conceived that the cost of their erection must have been, comparatively speaking, not much less. For such an enormous outlay there must be a correspondent important motive. Surely the receptacles for bells were not of such moment. In former days, as well as

now-a-days, the building of the place of worship was, and is, the paramount—the first consideration.

The belfry is of the last importance, the temple of the first. It is, for these reasons, a mad theory to call them belfries, especially whilst the temples were of clay, or sticks, stuck together, as was also the case in England long after. Such is the case as regards the chapels of the first missionaries in the far west of America, in which there is religious toleration.

The pretext for this baseless theory is this—Round Towers are found contiguous to Christian temples, therefore they were belfries!!! Mighty fine logic! Lucid enthymeme!

The Pantheon, and other Churches in Rome, are Christian temples—therefore they were always such!! One argument is just as cogent, as valid as the other. The very wise, conciliatory motives that induced the Popes to worship near, nay in, Pagan temples, prompted St. Patrick and the first Irish Apostles. There can be no doubt but that what St. Patrick saw done by the popes, from whom he got his mission, he did himself in Ireland. He looked to Rome as his model in every respect. Hence he got his small churches built near Round Towers to gain over souls by every means to God. He said to the Pagan princes what the Popes said to the Roman nobles—“We can have no objection to worship near your Budhist temples, (which are of stone);—they can do us no harm—neither can our small insignificant ones injure you—let us be good neighbours. If you allow us, we will even worship our Triune Deity in your temples—perhaps, in time you may join us. Our system of worship is very simple—very inexpensive—very harmless; this you will learn, even in your own estimation. It means no harm to man, beast, nor any created thing. The difference between your system and ours is this—you worship many objects—we adore only one God in three persons. You many Gods, and even a Trinity of Persons in one of your Gods. Let us reason with each other. As you

believe in a Trinity of persons in one of your Gods, as you have it from your ancestors, you can have no difficulty in yielding a belief to our Triune Divinity."

Let us here add, that though the tradition about St. Patrick having converted Leoghaire by the trefoil shamrock is universal and old, yet it was the emblem of the Emerald isle many ages before Christianity. The shamrock is as old a native of this green isle as the island itself. It was a matter-of-fact emblem, and just at hand on the hill of Slane, for Patrick to typify the Trinity. However, the Budhists of Ireland, as well as those of Hindoostan and other nations of the earth, believed in a Trinity; but, of course, not in the same way as we do. Their system of faith in that respect will be explained—from a work entitled, "The Jesuit in India," by the Rev. William Strickland, S.J.,\*—before this chapter will have been closed.

To use a sacred phrase, Patrick had the cunning of the serpent, and the innocence of the dove in his efforts to convert this island. He kept in view the language of St. Paul, who said that, "*he made himself all to all, that all might be saved.*" He felt that stones had no paganism in them, and he therefore appropriated to Christian uses any Pagan temples that might be granted to him. However, we have no *positive* record that "Round Towers" were diverted from Pagan to Catholic worship. Wherefore, in the absence of such, and supported by the most undeniable records to the contrary, the reader must reject the modern theory respecting the Christian aim of our Round Towers.

Again, Cromleachs and Mithratic caves are found near Catholic places of worship, and yet it is strange that the theorists dont connect them with Christianity! But that would not subserve their purpose. There was no great art required to erect them. These, the Irish themselves, *savages*

\* See also Caunter, St. John, Kelly, and Jonathon on this subject.

though they were, could erect ; but *savages* could not devise, nor build the noble Round Towers—and the Irish, up to the eighth or ninth century of Christianity, *were savages*. They could not, consequently, be the architects of such imperishable monuments of architectural grandeur. No, no, Greek missionaries, without money, without influence, in a strange country, were the artificers!!!!

Before this chapter will have ended, the insolent, anti-national phantom will be forced to withdraw, as hobgoblins do when the clock chimes the twelfth hour.

It is a solemn duty of an Irish Catholic to run any risk to annihilate a theory that is so inconsistent with truth, so opposed to Catholicity, and so intentionally adverse to national honor. Argument, without acerbity—reasoning without rudeness—the enunciation of facts without finedrawing—the narration of circumstances without over-colouring, and the use of strong language, but without coarseness of invective, shall be exercised. Though, when a man has learned that such a dishonorable theory did, for a time, receive some attention, he finds it hard to moderate his terms. What prompted this chapter at all was, that the few lines on the same subject, inserted in “Ancient Ireland,” seemed to win the kind opinion of some journals, recognised for the ability of their reviews. The lines alluded to were printed as a mere incident, never for a moment thinking that Irishmen—that is these, who are educated as Catholics, and who know the language of the country—ever dreamed of any other use for Round Towers, save these enumerated by us. These were the uses the simplest peasants in Connaught have ever thought of—though few of such buildings are in that province. The father of the writer of this article was a Seana-chee and an Irish scholar known to be such. He taught us the traditions of his ancestors, back to the time of the first

settlers in this island. He never once mentioned any Christian use to which "*Tur Teine*," were applied. To presume to build up a theory, with sneers at local traditions (if they dont chime in with one's views) is the height of folly—to give it no worse name.

If, indeed, antiquarians had devoted some small portion of their time, looking after the true faith, the result would be to themselves most profitable in reference to the hereafter and highly edifying to others; as there is no doubt, but that Catholicity would be embraced, and that, instead of coercing even the consciences of those over whom they may have assumed control—so far as to make them put on the garb of a heterodox creed—they would on the contrary be now kneeling at the same Catholic altar with them. The continuous study of profane literature—uninterrupted by the reading of practical religious works, including the sacred volume—leads to indifference or to infidelity. If the mind only be cultivated, whilst the garden of the soul is allowed to be overgrown with weeds, and the heart left to be the prey of lawless and uncurbed passions, irreligion, or theoretic, if not actual, atheism must be the awful consequence. Hence it is that schools and colleges, which exclude religious instruction, have been, are, and ever will be most dangerous to faith and morals.

Such training being, once, neglected in the teaching of youth, the channels of grace are shut up—the light is put out—the flood-gate of vice is opened, and spiritual darkness overspreads the soul. The writer gives this as his settled opinion after having examined the subject practically and largely, and with no narrow-minded reasoning. Religion must be the first, the middle, the end of a Christian education—and experience has proven that the greatest Christian scholars have been practical Catholics. It is idle to enumerate them; their names

crowd on the mind of the reader—Saint Paul, Iræneus, Basil, Gregory of Nazianzen, Gregory the Great; and the horizon of Irish history was illuminated with countless saints, distinguished as much for learning as for sanctity. Even the mangled, butchered martyr, Archbishop Plunkett of Armagh, was a brilliant poet, and wrote poetry on several subjects, amongst them on Tara, the residence of the monarchs of Ireland. The poem begins thus—“*Ἀ Θεσπάρη νᾶ πῖος δο  
b'āñam leat.*” “O Tara of the kings, it was rare with you.” See p. 19 “O’Beilly’s Irish Writers.”

This digression forced itself into the current of thought, but it cannot be indulged, however pleasing. The belfry theory shall be dispatched in a few more pages. There can be no doubt on the mind of any enquirer into Oriental customs, that bells were used in the religious ceremonies of the Pagans. They are extensively, still, used by the Pagan priests.

Let me here observe that the use of bells was the invention of an era, which cannot be pointed out, so ancient is it. In eastern tales, which resemble those of Ireland, nothing is more common than the expression “*steed of bells.*” Bells were an essential part of Pagan worship—as will be seen farther on.

Doctor Milner writes, “none of these towers are large enough for a single bell of moderate size to swing around in it; they are rather calculated to stifle, than to transmit to a distance any sound that is made in them. We constantly find other contrivances for hanging bells in the churches adjoining them”—p. 136. So far as his opinion may be valued (and, here, it cannot be denied) he opposes the belfry theory. But Rev. Dr. Milner was himself in the dark as to the use of them, whereas he says, they were for recluses,—“because St. Bernard relates that St. Malachi, afterwards Archbishop, got religious instruction from an anchorite who was shut up in a cell”—p. 140. It would be no trifle to erect such a cell! It would

be a vicious vanity to incur such enormous expense in building a cell. Nonsense !!!

More space cannot be given to this absurd theory, nor, it is to be hoped, is it necessary to waste more time on it.

Others say, that Round Towers were places of security in time of invasion. Their dimensions, *prima facie*, subvert such an idea. Retreats on such occasions should possess, on top, an area, large enough for many men to defend themselves; this cannot be said of Round Towers. It would be a mark of insanity for men in time of danger to shut themselves up in such confined places. "The towers," writes Milner, "are, as their shape imports, perfectly round, both on the outside and in the inside. They are carried up, in this shape, to the height of from 50 to 150 feet (Kilkenny tower is estimated at 152), and they terminate at the top in a tapering sugar-loaf covering, which is concave in the inside, and convex on the outside. They are, in general, about 14 feet in the diameter at the bottom, comprehending the thickness of the walls, and about 8 feet in the diameter at the cavity. They decrease insensibly up to the top, where they measure about 6 feet in the interior. There is a door into them, at the height of from 8 to 16 or 20 feet from the ground. Near the top there are 4 loop-holes corresponding to the 4 cardinal points"—pp. 131, 32. Clearly such places could not be places of refuge for the inhabitants of a town, much less of a soldiery.

Granting that those edifices could not be battered, erections could be made by an enemy so as to get to the top, and pour such materials down as would kill or smother the occupants. *Vineæ*, or *pent houses*, such as were used by the Romans, having, in each, a great many men, could be rolled about the Round Towers so as to overpower the few tenants. The notion of being used as retreats, excites the risible propensity of any one, having the slightest knowledge of strategy.



Stanihurst talks of "watches on top of a castle." Whence some fancied that the castle was a Round Tower. The former class of buildings have nearly vanished, whilst the latter remain to attest to our very remote civilization.

It is objected that the bards make no mention of the Towers. Now it happens that Amherghin (Avereen), the son of Milesius, expressly names them in these words—

Aonach nigh Teamrac,  
Teamor Tuu Tuatach  
Tuat mac Miledh,  
Miledh long Libearne.\*

From this quotation it will be gathered how unfit any man, not well acquainted with the native language, is to write on Irish subjects which refer to olden times. There can be no doubt that other bardic allusions to the Round Towers will be

\* Noble is the king of Teamor,  
Teamor the Tuatha Tower,  
Tuatha were the sons of Miledh,  
Miledh of the Libern vessels.

\* Here the *Tower* and *Teamor* are convertible terms, plainly shewing that the Tower was Teamor,—that it was the great attraction for the provincials.

There is no passage in all our old records, as far as antiquarian research requires, of more value than these lines. Because from them, the reader will have inferred that Teamor's (Tara's) eminence was not attributed to any magnificent palaces, but that its renown arose from the fact, that at, and before the Milesian invasion, all the provincials annually, after the celebration of Telton games, flocked thither to solemnize their religious rites, around their *Tower*, and then proceeded to their legislative deliberations which were held in an amphitheatre, encircled with trees and in the open air, like the Cretan sages so brilliantly delineated by Fenelon in *Tele-machus*. The Tower on Tara was assuredly a Buddhist one, erected by the Tuatha De Danaans. An exploration was made to see if the foundations of stone palaces could be come at. However, it is certain that the attempt was a failure, no vestiges having been discovered except those of a Round Tower. That palaces were there, no one could have the hardihood to deny,

yet discovered by some explorer into the hidden treasures of this old land.

How many passages of like value could be added, had St. Patrick not consigned to the flames so many hundred volumes of druidical compositions. The only thing to be regretted is that standard literary works were not spared; but the saint, in his anxiety to destroy the filthy rituals and abominable works on pagan doctrine, overlooked everything in order to get rid of the abominations. How differently did the Popes of Rome act, who as soon as they got influence, and could have destroyed all Pagan writings, wisely, and to their everlasting honor, preserved the Roman Classics as we have them at this day. No doubt, gross and abominable works and obscene rituals were burned. However, in the Classics that remain we have the means of concluding how the Pagan Romans worshipped. In fact mythology remains intact to this day. The same can be said of Greece, over which the Popes had all control until the ninth century. From these two sources we are acquainted with the religious rites of Asia Minor, Persia, and Egypt—

but they were, perhaps, of timber or some material other than stone, as were the English buildings of England up to the time of Charles.

It is said that the Scythians were not apt to raise edifices of stone. The Miledh alluded to in the quatrains cited was a Fomorian, whose sons by a queen of the Tuatha De Danaan race, were Brian, Inchordha, and Inchor, according to the Book of Lecan. "Their father was of the race of the Fomorians and the mother a Tuatha De Danaan." Besides this the Miledh here alluded to could not be Gollamb, the father of Heber and Heremon, as he was never in Ireland, much less was its "noble king,"—such is the language of the poem.

The ascription of the erection of the Irish Round Towers to the Danaans cannot be doubted. Language could not be plainer—"Teamor, the Tuatha Tower," or Buddhist Temple. It is here worthy of remark, that games, exactly similar to the Telton ones, and almost similarly named, are to this day celebrated in India—See "Jesuit in India," by Rev. Mr. Strickland, S. J.

and, as our ancestors migrated from *Iran*, which comprehended Scythia, it is only common sense to conclude that the ancient worship in *Irin*, or *Erin*, was the same as in the parent country. However, it is just to observe, that when Cyrus and Mandané, his mother, visited Astyages, king of the Medes, the Persians were a very modest people, if we can credit Xenophon. There could be no purer people—their habits were such as to do honor to Christians. No Christian nation of which we have read had stricter modest habits. It was an offence to spit out in presence of another. To do so a person should retire. Xenophon's narrative would amply repay a perusal.

That the Irish were equally exact in early days, can be sufficiently ascertained by having recourse to the laws which regulated society in the days of Ollamh Fodhla. It may be that when other countries adopted obscene ceremonies they were introduced here by the Phœnician merchants, who traded with us, as well as by the Carthaginians. The first inhabitants of Phœnicia\* were the offspring of Chna, son of Ham or Cham. They were called Canaanites, and fell shortly after the deluge into idolatry, and, according to faithful records, idolatry of the grossest nature. From them it made its way into Egypt, as it did south-eastward. Hence, because of such a corrupting torrent, the primitive purity, practised by the *Iranians* or *Irish*, whether in the east or in this "*Sacred Isle*,"

\* In a map of the dispersed tribes, after the Flood, and the confusion of tongues, to be seen in a most learned, and extremely rare, large history of the World, published in London, 1614, by Burre, we find the word "Phœnia," instead of Phœnicia—how near the name "Phœnius," who was father of Niul. Obviously the father gave name to the former as did the son to the latter. By this same map we have learned that Paradise lay on the north-east part of the valley of Senair, and where is the ruin of Babel. This work is of vast importance to the historian, especially to the sacred writer, as it may assist him in correcting some geographical errors of the Old Testament.

was subverted, and all the abominations of the Lupercalia of Livy—the Bacchanalian Orgies and the like demon rites, were celebrated. Bishop O'Connell, in "The Dirge of Ireland," has said, that such was the case. It is not pertinent to dwell longer on this point.

It is urged, that Diodorus Siculus, Strabo, Solinus, Pomponius, and other ancient writers, represented Ireland and its people as barbarous in their days, and that therefore the natives were not, could not be the architects of Pillar Towers. The answer to this objection was given already, yet it may be well repeated; it was this:—The Towers were erected centuries anterior to the days of these authors—who knew nothing of our island, unless what they had heard from others, and these others had never themselves penetrated into the interior of the country. They could, therefore, have known nothing for certain of the natives; no man could at that time know anything positive of a country unless he was in it and spoke with the people. Again, the term "Barbarous" does not necessarily imply *uncivilized*. The usage of the ancients was, that the *conqueror* called the *conquered*, barbarous, no matter how enlightened the latter might be. The classical scholar has no trouble in admitting this fact. Indeed the word—philologically considered—imports nothing more than "*dissonant voice*," or *different language*.

Besides, when the Tuatha De Danaans raised these sublime structures, Greece and the site of Rome were in darkness. They were lonely and obscure, and sat in the midst of surrounding savagery. At that time the commerce of the east was all attracted to our shores. The polished courts of the universe were acquainted with this country. So write Lord Ross\* and Doctor Parsons.†

\* Defence of Ireland.

† "Remains of Japhet."

Avienus calls this island "Sacred," and an inhabitant of it "Hibernian." It could not be idly so called. The author must have had a reason for the term "sacred." Its high careering fame, which was a synonyme with "civilization," reached all parts in which there was a human being. The enterprising spirit of the Hibernians themselves made them launch their vessels and put to sea, and bringing back what ornamented their houses, making them like so many museums.\*

It is, moreover, argued that our Round Towers could not have been temples to worship Baal, "because there is a temple sacred to Baal at Baal-Heremon in India in which they could meet—and as only a few could fit in any Irish Round Tower, therefore it was not for the worship of Baal." Now every nation had a peculiar view of its own after which it built a temple to its God. Though Baal had various surnames yet, under the veil of all, the sun and moon were indicated.

The Irish Baal was called Baal *Phearagh* or *Farragh*.† It was on this account the temples to him in this country got their form. This form was allegorical or symbolic, and the idea that suggested it was a purely religious one, expressive of unbounded gratitude to the Great God for His merciful promise to our first parents. To the pureminded everything is pure. In holy writ are recorded terms which the sensualist and coarse-minded laugh at, whilst the ideas typified exalt the thoughts of the clean of heart.

The limits marked out for this theme will not allow us to expend more time on this symbolic case (however sublimated) of the Round Towers. It would, yet, be an abrupt close, unless it was stated that the votaries of Baal Phearagh, in all countries, made their temples in the same form as the Irish Towers. In primitive days, when *Sol* and *Luna* were wor-

\* Mac Curtin, O'Flaherty, Keating.

† Baal Farragh can mean also "Baal's Watching Tower."

shipped, it is indeed the most reasonable thought, that their votaries worshipped under the canopy of heaven. Thus we find in Priam's court-yard—the altar was "*sub nudo axe aetheris,*" under the naked axle of heaven—that there was a wide-spreading tree—and the Gods, whose feet Hecuba and her daughters grasped. Here a thought favorably presents itself. The Capitol of Troy was a temple in which was deposited the *Palladium*, or "Minerva's statue." It is called an *ara*—which we would call a *castle*—and it was plainly for the use of holding *Idols* and the *Vestal Fire* which certainly had no *smoke*. Just so did our Pagan Vestals preserve fire, without smoke, ever burning in Mithratic caves. Poor unenlightened beings! how faithful to the purity of the body! and yet must it not be admitted that the pure Vestal Fire which they kept ever lighted in the caves, was symbolic of the *divine spark* which they fancied should one day return pure into the hands of their Unknown God. The idea—the *fire itself* and its pure material ought to stimulate the Christian to increased devotion and purity of mind and thought.\*

The many absurdities of Montmorency are unworthy of more notice. Such composition on antiquarian subjects could not be found anywhere. It is what might be expected from a man who, clearly, was not a linguist. He made comparisons between the towers he saw in the East, which were square, and the Round Towers. He would have them places of protection for property and church utensils, and erected for that purpose—as would indeed a certain Dublin antiquarian in his "Round Towers." Where could St. Patrick and his brother missionaries make out funds to such an extent, especially at a time when the princes were opposed to his faith, and when his chapels were *mere barns made of clay*. His piety

\* That pure fire of the above character might have been kept in the Towers could be easily admitted, just as the Vestals of the east burn Settin wood, though it was not a primary aim in the erection of the Towers.

would have urged the saint to raise a place of worship worthy of God and fit to hold an altar for the Unspotted Lamb, before he would have thought of a place in which to hang a bell, and which, at that early period, would have been useless, as his followers were, at first, so few.

And, as to these towers being built for security against attack, Patrick's only towers of defence were *his faith*—his prayers—and though he were inclined to raise towers of defence, think you that the natives would have allowed *insolent strangers* to do so? It is probable that some readers have been forced to give credence to such trash—but trash which was designed to rob Ireland of her early civilization.

As regards the assertions of Professor Heeren and Sir John Malcolm, they are too childish to occupy the attention of a serious person. Forsooth, the terms *Iranians, fixed inhabitants,* and *Turanians, wandering tribes,* are typified by *Iron* and *Tower*—the former denoting the *durability of residence,* and the latter, representing something like what the Irish Tenant League call *insecurity of tenure,* or a want of fixed residence for the oppressed peasantry of Ireland. Wonderful!!! Before one sentence of the taskmaster's language was fabricated, Persia and Ireland, the parent and child, were shedding an effulgence, which finally illuminated all the countries that lay between them.

A small omission as regards the term "Irin," or "Erin," in a previous passage, may be supplied here lest it might be forgotten farther on. If its first or aboriginal inhabitants had other islands like it, on the east, west, north, and south, the reader could understand the reason of calling the western one "*Iar-in,*" "*western island,*" but that not being so "Irin," "Erin," "*sacred isle,*" must be the name—and was so called for the reason already assigned, as, because, like the parent country "Iran" or "Persia," (including Scythia) it was noted for the purest gentile worship, and distinguished for the cultivation of the arts and sciences.

Gildas Brittanicus, the Wise, of the sixth century, called this island *Iran* (cap. 6). Ordericus Vitalis (110) calls the inhabitants *Irenses*, equal to Iranians, inhabitants of *Iran* or *Irin*, or Eirin—Eiran. The latter was the court term in Persia, wherein the dialect, used at court, has the [appellation of *Pelahvi*, synonymous with our Irish word “Pelahver,” which means, *sweet, flattering talk*.

The *Erin* could not, on any account, be borrowed from ‘Iarin,’ “iron,” which is a mere English word, and authors could be adduced in which “Irin” was mentioned centuries long before the *leopard, mongrel* English tongue was forged. Before iron, as a metal for use, was known, the island was denominated *Irin*. That metal was, according to our Brehon laws, the last that was made profitable. In fact its existence was unknown to the ancients of Ireland, and was an *exotic* until a recent period of antiquity, so to speak. The Greek name of Ireland, “Iērnē,” is intelligible, and is the same as *Irin*. Its component parts are “*h-Iērē*,” “*sacred*,” “*nesos*,” “*isle*.” The greatest blunder is that of Gibbon, author of “The Decline and Fall of the Roman Empire,” who says the name is to be found in the word *Green*. “Ireland has preserved the name *Erin* from the epithet *Green*.” How dangerous a thing it is for a man to venture into a field with which he is not acquainted. Gibbon knew nothing of our *venerable* language, and without that knowledge,—however distinguished in other matters—he was only a quack when he touched on Irish antiquity, as has been, is and will be the case of every such man. One cannot restrain his laughter at such ignorance of philology. It may be truly said, that though he knew much of Rome, “*he was green*” on Ireland. The higher a monkey climbs the more he exposes his nudity. How painful is this palpable ignorance on the part of so great a writer as Gibbon, and that on matters purely historical. Greek and Roman hagiologists



of early days made mention of Ierné and Hibernia, &c., before the English language existed, yet according to Gibbon this land was termed *Erin* from "*Green*;" beautiful!!!

Moreover, if this isle were called Erin or Irin from "*Iar*" (west), Persia, the early name of which was "*Iran*," should have the same roots, but the eastern position of the latter is opposed to that derivation. Let it be noted that as the idea of *isle* necessarily implies *land*, our country may be termed *Irin* (sacred island) or *Iran* (holy land), but the same cannot be predicated of Persia, as it is not an island. It is a proposition in *necessary matter*, wherein the subject and attribute are convertible terms,—that is, each, in its widest extent, is predicated of the other. Thus, "*Erin is a sacred isle*," "A sacred island is Erin," "Erin is a sacred land," "A sacred land is Erin." But you cannot say Iran (Persia) is a sacred island, but only a sacred land.

Dionysius Siculus uses *Irin* in his fifth book, and though he applies *Iris* as the nominative in another place, that does not affect our position. For every Greek scholar knows, that Greek authors coined, or altered words, as sound, verse, or caprice suggested. They often strangled words, as in the case of *Irin*. The fact stands,—Dionysius called Ireland *Irin*, long before St. Patrick converted this country—before the days of Christ.

Having elsewhere alluded to the term, Hibernia, a passage from Avienus, a Latin poet of the fourth century, may very pertinently be given here.

"At hinc duobus, in sacram insulam,  
Dixere prisci solibus cursus rati est,  
Hæc inter undas multum cespitem jacet.  
Eamque late gens Hibernorum colit,  
Propinqua rursus insula Albinorum patet."

These lines may be loosely rendered:—"Hence is a course of two days to a place the ancients called 'the Sacred Island.'"

The Hibernians cultivated it. Not far distant opens to the view the island of the Albions (Scotland)."

Clearly the poet uses "Hibernorum," (*metri causa*,) to make out his hexameter, having prefixed "h" and inserted "b." Take away these letters and the word will be *Iernorum*; in which form "I" would be long, contrary to Prosody. In the first line, he introduced "*Sacram insulam*," to complement his verse of six feet; otherwise he would have inserted *Irin*.\* Here the inhabitants of the "sacred isle," are denominated "Hibernians," and therefore the isle itself can fairly be called *Hibernia*, as *Britannia* from the *Britons*. Avienus tells us he got his information from Hamilco, who flourished 600 years before Christ, and who says, that what he learned of Ireland he had from the remote Phœnician annals, handed down from antiquity and copied by him. We are not then to be surprised at what Tacitus says of Ireland, when he states "that Ireland was more remarkable for commerce, and her ports and harbours better suited to it, than England." Notwithstanding this account of Ireland, from another part of the same passage it appears how little that annalist knew of our actual geographical position; he says, "that this island lay between Spain and England." This, his ignorance, strengthens the position, that we were early known to fame as a commercial nation. Tacitus must have got his account from merchants, else he could not have committed such a blunder in geography. He adds that Rome threatened to invade *Irin*, but only as a *threat*, not with *the hope of success*. His words are, "*plus in metum quam in spem*," that is, "more for the purpose of infusing fear, than with any hope."

A host of blunders of etymological theorists is passed over as mere drivilling nonsense, nay, worse than nonsense. Vallancey,

\* *Era*—a period of time, held sacred; *Eric*—a fine—being the same as *Deodand*, a religious penalty or recompense—are derived from the Irish *Ir* or *Er*—*sacred*.

Betham, did *great*, I might add, irreparable damage to our history and beautiful language by drawing too largely on the information to be gained from the use of derivations. However, it must be confessed that Vallancey was a clever man, a profound scholar, a narrow investigator, and an unprejudiced writer. Would that the same could be said of certain parties, who have sought to win the esteem of some of the clergy of the old faith, though these bigots detest, as well the faith as the clergy of Ireland.

It is painful to be forced to repeat, that the flame, in which St. Patrick consumed the works of ages, created a woful loss to Irish literature—a loss that fifteen centuries could not remedy. It can never be remedied. The history of the literature civil, moral, scientific, and military was so mixed up with the account of Pagan rites that the efforts to destroy the latter, to a great extent, deprived posterity of the brilliant advantages of the former. What a pity! What a mass of manuscripts, harmless in themselves,—as far as they regarded Catholicity,—was thus annihilated. If the Roman Pontiffs had destroyed Roman literature without reference to the distinction to be made, we would not now have in our hands Juvenal, Ovid and other refined authors of that class. Had Constantine so acted we were deprived of the sweet poetry of Sappho. There is no good in regret.\* We must only see and make use of what remains of Iran's early dazzling lamp, whose glare, had it existed in its entirety, would sink into instantaneous obscurity the literature of all the nations of the globe. But, thank heaven, notwithstanding the extreme zeal of the first great Irish Apostle, exhibited with a holy aim—despite the vandalism of the Saxons of the 7th century, the demolition of the wicked Danes, in spite of seven centuries of dire and unheard of-persecution on the part of the English Government, we still possess ample and reliable materials for a body of history such as no nation can

\* The Rev. M. Kelly, of Maynooth, joins in this regret, as can be seen in his *Cambrensis*.

boast of. This is not the assertion of an ardent Irishman only ; it is borne out by a stranger—John Toland, a writer of the 17th century, who thus says “ Notwithstanding the long state of barbarity in which that nation hath lain, and after all the rebellions and wars with which the kingdom has been harassed, they (*we*) have incomparably more ancient materials of that kind for their history, (to which even their mythology is not un-serviceable,) than either England, or the French, or any other European nation, with whose ancient manuscripts I have any acquaintance.”

This digression the kind reader will be good enough to excuse as the topic had charms not to be resisted.

It is wonderful how enamoured some Protestant antiquarians have become with the monks. They affect this love for the purpose of dissociating this country from Central Asia, to prop up their own tottering hypothesis about the Round Towers.\*

\* Sir Walter Scott says, “ The Round Towers could not be belfries, because there is no aperture for suffering the sound of the bells to be heard.” He means, of course, that the apertures in the Round Towers were not adapted to that purpose. Minarets, he adds, they might have been, if we had authority for believing that the Christians, like the Mahomedans, were summoned to prayer by the voice of criers (not the sound of bells). Doctor Hibert Ware, an accomplished and learned English antiquary, says they were used for “ Beacon lights” to guide votaries to the place of worship. This is a plausible theory ; but to be of use they should be built on eminences, not in valleys, as they generally were. Moreover, the missionaries could not command money to raise such costly buildings. When writing on this subject, the searching Doctor Petrie deplors the absence of distinct notices of buildings in the lives of the Irish Saints ; he knew well that we could not possess a full body of Irish hagiography. He should have told his readers that the English vandals, as well Catholic as Protestant, did all they could to leave us without the materials of a history. Heresy annihilated, he could inform the public, the most valuable records of Ireland. He should have fixed the blame on the persecutors of Irish Catholics. A Dublin Archaeologist places great stress on the word “ cloc-

A brazen idol about six inches long was dug up from under a tree in Roscommon. He has a covering from the waist below the knees about the size of a Scotch kilt or Philabeg

*cheach*, "which he found in the life of Charlemagne in the Book of Lismore in *leabair breac* (Speckled Book), in the Annals of the Four Masters, and other works. Herein he fancied he discovered "a mare's nest." For, though in Irish as in Greek *c* and *ç* were used, one for the other, as old writers wished, yet when the recognised usage was to write "*cloc*," a stone, "*eloz*," a bell, the very passages and the word itself tell against the cherished theory of the learned Doctor. Unfortunately for him that he did not know the vernacular sufficiently to guard him against a blunder, which is most fatal to his aim of covertly yielding to England the honor of the improved system of stone erections in Ireland. He laboured hard and diligently to effect his end by the numerous passages he linked together from Irish authors. But his assiduity and zeal for an un-Irish purpose outstept his prudence. We wonder his learned compeers did not warn him of the pitfall. We will not say they led him into it. "*Cloc*" might be translated "*a bell*," but it is not vernacularly so taken, whereas *cloç* has ever been the name applied to *a bell*. When we take into account that in the Four Masters and old Irish manuscripts, many letters are left unaccented, which in the sounding of them are accented, it will be at once seen that "*cloch-*heach**" is the same as "*cloçc<sup>h</sup>eac<sup>h</sup>*," or *clochcheach*, that is, *stonehouse*, but as two aspirated letters in that word would produce a disagreeable sound, as well as an awkward appearance, the letter *c* in *cloc* was left unaccented. But if the word were even *cloçcheach*, which would be a sweeter sound, yet the theory of "*Bellhouse*" would not stand philological enquiry, much less historical investigation. Because, assuredly, our early writers, so fond of melody and music, it should be admitted, applied the term for that sole purpose. But *cloçc<sup>h</sup>eac<sup>h</sup>* (sounded *chukugh*) was a most appropriate name to apply to a Round Tower, it being of stone, and such a building was a great rarity, as almost all the houses of Europe at and up to the 16th and 17th century\* were of clay or timber, though a few public buildings of stone were erected in England, A.D. 674, and the first stone church was built in London, 1087. There were many such edifices raised in Ireland before Christ as well as from the time of St. Patrick up to the English invasion.

The great fire in London A.D. 1666, which lasted for four days and consumed 13,000 houses and 409 streets, made the government see the neces-

\* Tegg's Historian's Companion, and Burns' Remembrancer.

(little covering), such as the Scythians never used. "There is," says the author of "The Rites and Ceremonies of all Nations," "in the province of Matambo an idol whose priests

sity of stone buildings—as timber ones were so apt to take fire. At that period the rural houses of England had no chimneys such as at present, the smoke escaping through a hole in the roof of the mud or timber house. In a very interesting pamphlet, being a lecture on Beverly by an eminent Irish antiquary resident there, J. J. Sheahan, Esq., is found the following passage:—"The first church of Beverly, erected by the early Anglo-Saxon converts to Christianity, was, doubtless, a very humble edifice, built *entirely of wood and wattle, and thatched with reeds.* Of the style or character of the edifice after it was rebuilt or enlarged by Archbishop John, we are entirely ignorant, but we may suppose it to have resembled the primitive churches of the Saxons, which were usually oblong buildings without the *elevation of any one part to a greater altitude than the rest.* In the year 1050, Archbishop Kinsius erected a tower at the west end of this church, and placed two great bells in it. Archbishop Aldred, the last Saxon prelate that filled the See of York, built a new choir from its foundation, and decorated the whole church in 1061. The late Rev. Joseph Coltman, (Protestant) who wrote as you are aware, a *Short History of Beverly Minster*, supposed that at the time of the Norman conquest this church was an oblong stone building of two stories, having a low tower at the west end, probably without any transepts, divided into two parts by a nave and choir, each having side aisles supported by massive columns of a moderate height, surmounted by circular arches, with thick walls pierced by small circular topped windows, adorned with all the usual Saxon ornaments."

"In 1037 Archbishop John was solemnly canonised at Rome with great pomp and ceremony; and in the same year his remains were disinterred by Archbishop Alfric, and placed within a splendid and costly shrine erected for their reception in the church."

"In 1188 nearly the whole of Beverly, as well as the Collegiate Church, was burnt to the ground. Accidents of this kind were then very frequent, the houses being built of wood and thatched with reeds or straw. A house of stone in the days of Henry II, was rarely seen even in London. A law was passed in 1190 to enforce the construction of stone buildings, which afforded a more certain security against the ravages of fire. About that time stone mansions were built in Beverly, and occupied by families of note and consequence, though, as before intimated, the common people continued to reside in huts of mud and thatch.

are sorcerers or magicians, and this image stands upright directly over against the temple dedicated to his peculiar service, in a basket made in the form of a beehive." This idol is brought out a-hunting or fishing. Mirambu (the idol) always marches at the head of their armies; he is served with the first morsel of meat and first glass of wine at the table of the king of Matambo. Major Archer (vol. I., p. 383, 384, London, 1833, *Travels in Upper India*) says, "The Brahmin villagers pay no rent, but are obliged to keep the temples in

Another extract from the same pamphlet may not be uninteresting to the lover of antiquity, as it affords a specimen of the barbarity of the English language about 200 years ago. Well indeed might Ellis have said—'There is no parallel for English, but English,' so barbarous does he and every English literateur think it."

An inscription relating to this event was placed on one of the pews (of Beverly Church), and though much defaced still continues, and runs thus:—

"Pray God have marce of al the sawllys of the men and wymen and ceheldryn whos bodys was slayn at the fauling of thys ccheric whych fown  
 \* \* \* \* \* thys fawl was the XXIX day of Aperel in the yere  
 of owr Lord A MVC. and XIII, and for al the sawls of thaym the whyth  
 haws hyn \* \* \* \* \* ys \* \* \* \* \*  
 schal be gud benefactors and helpers of the sayd ccheric up a gayn and  
 for al crystyan sawllys the whyth God wold have prayed for and for the  
 sawllys of Ser Recherd Rokkesbe Knycht and daym Jane his wife which  
 gave two hundreth poundes to the building of thys ccheric and for the  
 sawllys of Willm Hall, cooper, and his wife."

The vile orthography of the quotation, added to the authority of Tegg, will convince the reader how far behind Ireland was England in the acquisition of civilization and refined architecture, and indeed it is but justice to say that the Dublin Doctor admits the same in many parts of his learned and beautiful volume. There are many facts narrated in Mr. Sheahan's lecture, as in his two volume history of Yorkshire, of great value to the antiquarian. We have read it with much advantage and pleasure.

It is unnecessary to dwell longer on the word "cloothcagh." There is not a peasant, who speaks Irish that will not instantly admit, that it means "a stone house, not bell-house," though, as we have already written, round

repair, to keep the implements in repair, and to take care of the godships within them ; these *are small brass images with nether garments* in the shape of petticoats ; are carried in procession on certain occasions. *Mahadea* is the great god of the mountains." How like our Irish words *maith*—good—*Dia*—*God*. *Maith Dia* would be the Irish name ; what an identity in language ! Any unbiassed antiquarian will, at once, admit that the idol, found in Roscommon, was the same as *Maghadea* in a village near Ranpore in the Himalaya range.

towers were probably used as belfries, notwithstanding that they were not at a remote period, built for the purpose of hanging up a large bell in them.\* In fact large bells were not hung until the tenth century, though Paulinus of Campania used small ones in 400 A.D.

Doctor Petrie, at page 434 of his "Round Towers," has these words, "The monastic architecture of Ireland falls short in design and good execution of the sister kingdom." We might not answer this slander, as he has already said, that the English Invasion (Conquest he uses) made the arts pine in Ireland. In many passages he ably sustains the high reputation of Ireland for arts and sciences. Henry O'Neil, Esq., the eminent artist, has placed on a pinnacle that fact—indeed so lofty, that no mere amateur can injure it. We repeat a former statement that theorising is a dangerous course, especially when men can be had able and willing to detect error and to expose falsehood. This note will be closed with the remark, that it is very significant that, whilst *s* and *c* are exchangeable letters—are found to be such, and are so used throughout the Masters, yet "*cloċtċeac*" the more melodious word is not once used. The fact explains the intention of the writers—which was beyond all doubt, to convey to the reader the real meaning of *cloċtċeac*—*stone-house* or round tower. And as to the one at Slane being burned so that it no longer remains, that is perfectly possible. For a fire might have so shaken the cement and stones that it yielded to the ravages of time which can consume even steel. But though the edifice of stone was called a *cloċtċeac* it does not thence follow that it was one of the Tuatha de Danaan's erections—nor do we think it was. It was in all probability, raised at a late period—and indeed its fate leads to this conclusion, as otherwise it would be apt to have outlived the fire.

\* See Tegg under the word "Bells."



There is another strange figure to be had, whose habit resembles very much the Chasubel or outside vestment of a Catholic priest. This grotesque idol, with joined feet, as if fastened close with a nail, erect hands, crossed and pinioned, peering out through the habit, has been represented by the *present living antiquarian* "P,"\* as "*a richly ornamented ecclesiastic*"!

The reader is referred to vol. 1, p. 97, of the Dublin Penny Journal for this specimen of a Catholic *ecclesiastic*!!! The article describing it is signed "P." The reader may guess who is represented by that letter. To offer such an insult to Catholicity in the work on "Round Towers" would not serve its sale, but it was a convenient way to libel Catholic taste in a penny paper, and under the single letter "P." We would, if space permitted, insert the article in its entirety, as a paradox in its way. It praises Irish art in one part, as in reference to St. Bridget's church at Kildare, whilst in another we have these words—" *The arts were debased and corrupted.*" "*The Irish probably received their first knowledge of Christianity from the East*" (Greece). *Well done, Mr. P.; any place but idolatrous Rome!!* "*The stone crosses are rich and elaborate in ornament; though coarse in design, they exhibit an acquaintance with classical costumes*"!! Who ever read such contradictory language? But when a man has not truth as his compass he must ever contradict himself. Mr. P. alleges that he had the grotesque figure (the ecclesiastic) from "most accurate authorities." We deny it. If he had them he would have given them, as he does other authorities, in his "Round Towers." For even an idol (which it is) we have not seen so ugly and shapeless a figure—but of course richly ornamented, as at this very day some of the Indian idols are most gorgeously ornamented. The beauty of these ornaments and the magnificence of the Pagan temples of India, will lead any sincere

\* This is the initial in the Penny Journal.

investigator to the clear conclusion that it was the first Scythic settlers in Ireland, more than 1500 years before Christ, that introduced the Fine Arts here. St. Epephanins, bishop of Salamis in the fourth century, says they civilized all nations. Their policy was the standard for all nations."

Again, granting that the figure was not that of an idol, yet the Catholic reader knows that it is *outside*, not *inside* the chasubel, the priest crosses the hands, at a certain part of the Mass. Moreover, the Dominican Fathers and Carmelite Friars, if we don't forget, are the only orders who do cross their hands. But neither of these orders was established in Ireland until after the invasion of the Normans, who, forsooth, brought us all enlightenment, and made the *barbarous* Irish civilized, according to "P." of the Penny Journal—who turns out to be the distinguished and learned antiquary, Doctor Petrie. This knowledge we have from the Irish Literary Gazette of this date—October 18th, 1857. We are thankful for this information, as we now know we are dealing with a living scholar, and towards whom we would not write an intentional offensive word. Had we this knowledge before our former sheet had been printed off we would not have said a few things we did say, as the eminent Doctor is, beyond doubt, a classical scholar.

Dr. Buchanan, in his "Asiastic Researches," states "that SAMONA is a title, bestowed on the priests of Godana (Budha), and is likewise applied to the images of the divinity, when represented, as he commonly is, in the priestly habit." (Vol. 6). This, as well as the former idol, is a bronze one. The genuine Irish scholar can discover the greatest identity in the names of rites. The Jewish High Priests were gorgeously dressed. The Pagan and Jewish dresses were nearly identical. Each priesthood used a number of small bells in the rites. The original aim of the Pagans differed very little from the true

worship, but time, and the want of the deposit of the records regarding the "Great Unknown," superinduced a terrible laxity and hideous immorality, not to be named in these pages.

Manetho, an Egyptian historian of the fourth century, tells us, that Arabian tribes of shepherds invaded and persecuted Egypt at a remote era, and the Sanscrit records of Hindostan tell us that the invaders were the "Pali," or shepherds, an enterprising, warlike, Indian nation. It was the cruel oppressive conduct, exercised by them on the Egyptians, that established in the minds of the latter so great a hatred for the name of "*shepherd*;" in the days of Joseph. From Herodotus can be easily learned how like were the customs of the East and of Egypt.\* The mode of life ascribed by him to the

\* The following extract, though not connected with our subject, to be found in page 150, "Egypt and India," by J. A. St. John, will be a pleasing morceau to the reader. The writer was clearly a Protestant :—

"Sometime before arriving at Matarea, we turned into a citron grove on the right hand of the road, to behold that venerable sycamore, in whose shade the Virgin, with the infant Christ, is said to have reposed during the flight into Egypt. In all respects this grove was an agreeable retreat. The spaces between the trees, roofed by a thick canopy of verdure, completely excluded the rays of the sun, while a cool breeze circulated through them freely. Other kinds of fruit-trees, besides the citron, rose here and there in the grove, and presented in their unpruned luxuriance, an aspect of much beauty. Birds of agreeable note, or gay plumage, flitted to and fro, or perched upon the branches; otherwise, the silence and stillness would have been complete, and might have tempted me to remain there for hours, delighting my imagination with reminiscences of the Arabian Nights, whose heroes and heroines are often represented reposing in such places. Here, likewise, is the *Ain Shems*, or "Fountain of the Sun," which, though supposed by Catholic traditions to have been miraculously produced to quench the thirst of the holy fugitives, existed, no doubt, in all ages; and was, perhaps, if we may derive any inference from the modern appellation, consecrated to the service of a temple of Aroëris. Our brethren of the Church of Rome love to interpolate the traditions of antiquity, and to complete a legend, if they imagine, it in any respects, to require rounding off. According to them, for example, it was in the fountain at our feet, that the Virgin

priests of Egypt, identifies them at once with those of the Brahmins of India. China as yet celebrates "the Feast of the Lamps," as formerly in vogue in Egypt. It is to these invaders is attributed the erection of the Pyramids, some of the greatest works of man—perhaps the very greatest—and the consideration of which would be highly interesting, if convenient. We must at least observe that their existence

with her own hands, washed the garments of the infant Saviour. Nothing is more natural or probable, nor, for a fact of this kind, should we require the testimony of history. I see no harm, therefore, in supposing that it was so; and it seems to me to be a very perverse species of ingenuity to get up a formidable array of arguments to demolish harmless traditions like these. The Tree of the Madonna, as it is denominated, even by the Mahomedans, consists of a vast trunk, the upper part of which having been blown down by storms, or shattered by lightning, young branches have sprung forth from the top, and extending their arms on all sides, still afford a broad and agreeable shade. Its shape is remarkable: flat on both sides like a wall, but with an irregular surface, it leans considerably, forming a kind of natural penthouse. Numerous names, accompanied by the figure of the cross, have been cut by Catholic travellers; but even the Moslems seem to regard it with veneration; for those who visited it with us spoke low and reverentially, as if they esteemed the spot where they stood to be holy ground. Protestants, from I know not what motive, sometimes affect to consider the tradition which sanctifies this tree as one of those many childish legends which have diverted Christians from the spirituality and simplicity of faith; but by what chain of ratiocination they arrive at this conclusion, it appears somewhat difficult to discover. At all events, since the Egyptian sycamore, among various other trees, will live many thousand years, there is nothing absurd in the supposition that the Virgin may have sat with the infant Saviour under the shade of this noble trunk, which bears all the appearance of prodigious antiquity. According to a tradition prevalent among the Mahomedans, Elizabeth also fled with the infant John the Baptist into Egypt. Respecting Zachariah, the father of John, they relate a most extravagant story. The Jews having accused him of a great crime, and sought to put him to death, he hid himself in the heart of a tree, and might thus have escaped, had not Satan, the enemy of God, discovered his hiding place. The people splitting the tree, in order to secure their victim, accidentally cut him to pieces with their axes.

is an imperishable testimony to the high state of intellectual cultivation at which the persons who designed them must have arrived. It cannot be said by P. that the Anglo-Normans constructed them. What a pity he cannot transfer this honour to his cherished Normans—No—no—an off-shoot of the Scythic nation devised and erected these, long anterior to Christianity.

The Round Towers and Pyramids were, therefore, built by the natives of *Iran*, or *Persia*, and not by Greek missionaries, or by any missionaries of Christian days, but, decidedly, by ante-christain missionaries, and for various purposes, as before laid down. The necromantic art was studied and understood to great perfection in Egypt, when the Magi coped with God's servant in the performance of miracles. This science they had from Iran.

In another part of this chapter it was stated that if exploration were made under and near the Irish Round Towers, excavations would be discovered. Maundrel, (journal p. 21 to 23,) relates, that, on his road from Aleppo to Jerusalem he met two Round Towers, which had under them several catacombs, or sepulchral chambers; he adds, "that he met with a third, a very ancient structure, and probably, a place of sepulchre." Archer, also, alludes to a similar temple at Gwalior. It will yet be found that our Round Towers have the like subterranean places. Another remarkable feature about our Round Towers is, that we find them contiguous to water. Devenish Tower is on the Erne, and the one at Killmallock is near the Maig.

The same is true of the one in Swords, Glendalough, Clonmacnoise, &c. Near the foot of the ruin of El Mujellebah, which he takes to be that of the tower of Babel, tells Captain Mignan, is a well, invisible to mortals, (of course not to all, else he could learn nothing of it.) This fact, too, strengthens our view with respect to the symbolic use of the Round Towers, and strongly fortifies the undoubted Eastern origin of these grand specimens of primitive artistic skill, ages before Christ.

The story about the *temple with a tower*, the adjoining *lake*, and the altar to Astarte, (the Moon,) in Hieropolis, (the sacred city,) in Syria, makes the Irish traveller in that land think himself in "*Green Erin*." There is there a *Priap*, as a Round Tower on which a votary perches himself, by means of stakes, stuck in the building, and a chain, and where so nested he sometimes prayed and tinkled a bell that these below would join him in prayer. Lucian gives an entertaining description of the *Priap*, a temple in honour of the Sun. Here is to be had the pretext for the wilful misrepresentation of the Towers as belfries. Any shift to deprive Ireland of her antiquity, of her early civilization. The Eastern custom, referred to above, can be and is logically claimed for this country, when other facts and appearances are identical. The Syrians had a most inhuman mode of worshipping their gods. From the tops of these pillar temples they shoved down their victims, crowned with garlands, and their children, to inevitable death. All these practices had their origin in a pure source, in Divine command, though, plainly, in progress of time, terribly abused. Moses went up alone to God to pray, so did the Pillar votary after his example. He remained on top of the temple seven days. The Hebrews were ordered to pray for several days and to sacrifice to the Lord. The man in ærial seat on the Pillar, attended by the worshippers at foot, did likewise; the clouded tradition the Pagans had of Abraham sacrificing Isaac, unquestionably led them to suppose that human sacrifices were pleasing to their gods. The ringing of the bell, the embroidered vestments (in the 28th chap. 33, 40, of Exodus,) the golden bell, ornamented, are ordered by God to be used by the Hebrew priests. All these are prescribed by the Pagan Ritual. The intention at first was the same, but it degenerated, and the ceremonies became corrupted and wicked. The Pagan vestments and ritual, according to authentic records, existed earlier than the

Jewish ones. "The Jesuit in India," by Rev. W. Strickland, S.J., gives an interesting account of the dupes of the Pagan priests, and their notions of their Trinity, and their abominable degenerated system of worship.

We must not be surprised, if, on the top of a Round Tower, (a solitary one), are to be found something like apparatus used in hanging a bell. To a man, ignorant of acoustics a Round Tower would probably seem a very good position for a bell; but a very short time would suffice to convince an experimentalist of his error, and would prove to him that the transmission of sound to any great distance from such a belfry was out of the question.

According to Coleman, an antiquarian of the last century, round the umbrella, or tees on the top of the *Dagods*, at Ceylon, are suspended a great many small bells; these, being set in motion by the winds, yield a very pleasing sound.

The tops of the Burmese Budhist temples, which are of a pyramidal shape, have always gilt umbrellas or tees of iron, hung round with bells. Symes writes. "that the *tee*, or umbrella, (so called from its shape), is to be seen on every sacred building that is of a spiral form." He adds "that the principal nobility of Ummerapoorra came a great distance to be present at the ceremony of the elevation of a tee," round the lower rim of which were hung a number of bells; that these, when agitated by the winds, made a jingling noise.

There can be no question of the fact, that bells were used by the Budhists, and that the Christians borrowed the use of them. It is false logic to say, that, because St. Patrick presented a bell to St. Ciaran, he, therefore, invented them. The bell that Gildas brought from Armagh to England, in the year 508, was an object of great interest in that country as they had none.

Ussher, Protestant Prelate of Armagh, ascribes to the latter

end of the seventh century the use of bells in Christian churches ; others say that it was in the ninth century large\* ones were invented for the purpose of being suspended. The shape of the bells of the Pagan Irish were similar in form to those of the present day. They were *crotals*, which is the same as bell-cymbals.

The goddess Astarte was no other than the *Moon*, which they adored as a divinity. So Lycian,\* a learned writer, states that, ‘ the host of heaven—sun, moon and stars—constituted the object of the ancient Irish adoration.’ At the great National Exhibition, held in Dublin in 1853, was shewn a bell belonging to the house of Moira ; in one of its sides was a hole, not unlike a gibbous or quarterly moon. This aperture, because of its shape, we took to be symbolical of the fact, that it was used in the worship of the moon.

Of course no one denies (as it would be arrogance to do so) that the heavenly bodies were the Irish deities before the introduction of image or idol worship in the reign of Tighernas, 1124 before Christ, according to Keating, but 1500 according to the Annals of Four Masters by O’Donovan.

A narrow inspection of the bell will evidence that it was *made* with the hole.

As nothing is to be omitted which can be pressed into a chapter on so interesting a theme we will here remark from “Archer’s Travels in Upper India,” that his delineations of a structure with five conical pillars, with green painted tops, in a line from *east* to *west* (to worship the sun at its rising and setting), the two larger ones in the centre, the pillars with tiles stuck in their sides, resembling steps, makes the reader apply the description to our own Round Towers, in some of which are yet to be found the *jutting tiles* or apertures in the sides

\* See Tegg’s Historian’s Guide and Chronological Table.

† Quere (Lynch).



from which the tiles were taken. These were used to enable votaries to ascend by means of hoops, as in the case of the Priaps at Hieropolis. They were all Buddhist Temples, but as that system of worship was legally set aside, the inhabitants were, after such a lapse of time, wholly ignorant of their use, and therefore Archer says "we could not learn what was its meaning or its use."

It is not to be wondered that a few of the Irish Round Towers have not each of the apertures facing the cardinal points, as every human system has failed in perfection in some particular; besides, persons in the long lapse of ages might have made changes in some of the apertures. Hence an objection on this point is scarcely worthy of any notice.

We are not to be surprised that the oppressed, ignorant natives of India, (Persia included) are unacquainted with the sublime origin of their Pillar Temples. And as to travellers they must get the key before they attempt to throw open the door of the literary treasury of the east. They must learn the Irish language, the language of ancient Persia or *Iran*, and of Paradise.

The structure, mentioned, symbolized the *blue vaulted sky*, the two large central pillars, *Sun* and *Moon* (or *Apollo* and *Astarte*, or *Rea*, and *Mitra*), the three smaller ones, *Venus*, &c.

In this country two towers are occasionally found in one place, no doubt, designed and constructed to typify the marriage of Sol and Luna who were looked on as the great source of procreation and generativeness, as well of the vegetable as of the animal and mineral kingdoms. The writer, after a minute investigation of facts, dates, circumstances, and topographies, as contained in various histories of very remote, as well as of very late authors, has not for one moment any hesitation to lay down for certain that the Irish Round Towers owe their origin to the learning and refined artistic skill of the Tuatha de

Danaans—a *real people*, (as Doctor O'Donovan writes at page 23 in *Annals Four Masters*). The learned Doctor adds, "that there are yet to be seen at Tory Island in Donegal, monuments which attest their existence and artistic skill, though their history is mixed up with much fable." What ancient history is not? But Irish tradition, though there were no written chronicles, is, as regards the origin of Round Towers, a faithful recorder of the past.

We must not wonder that fable is blended with ancient records, whether written or traditional. Even before our eyes, in matters of which the readers were ear-witnesses and spectators, they will see falsehood paraded as truth, garbled reports of public meetings, just to suit the views of the writers. If any crime, save murder, can be greater than another in the sight of Infinite Truth, it is that of the designing falsifier of facts, which require to be recorded as a guide for posterity, either in a social, political, religious or literary point of view. It is a crime which should be punished with the severest rigor that any legislature could enact. It should, in the first place, be branded as a marked offence to the God of truth, and as an evil most injurious to the best—the dearest interests of the human family. An error of negligent ignorance is bad enough, but one of premeditated design is satanic. How eloquently is Achilles represented in line 312 of ninth book of the Iliad of Homer as denouncing a liar.

Ἐχθρὸς γὰρ μοι κίχης ὀμῶς Ἀΐδαο πύλασιν,  
 "Ὅσχι' ἔτιρον μὲν κεύθῃσι φρεσὶν ἄλλοδὲ εἴπη.

"I hate as the gates of hell  
 Who thinks what he does not tell."

\* Amongst Pagan nations, such as Greece, Rome, and primitive Ireland, there was no misdeed more signally condemned than a lie. Of that fact we have ample evidence in Xenophon, Livy, &c.

No language can be found strong enough to pourtray and condemn a malicious liar. He has no parallel—"A liar is a liar."

Now our *Erian*, as this isle is sometimes called, is identical with *Ariana*, by removing the letter *a* and by substituting *e*. But Heeren expressly calls Persia *Iran*—the etymon of which was given before as "*sacred isle*." Strabo, in p. 1094, calls the country *Ariana*, being ignorant of its meaning, as were other Greek writers, whereas their Pelasgic ancestors applied the term *Ierne* to this our own island, because they knew the import of the name. For the Pelasgi were Iranians.

In another passage Heeren lays down that "the countries in its (Iran's) occupation were termed the land of Persia." Many attempts have been made to discover the root of the term "Persia,"\* though it appears to us very easy. It will be in the reader's recollection that Paradise was shewn to have been situated in Persia. Hence it can, without any apprehension of a rude laugh, be said that "*Pearsa*," *person*, is the root, because it was the land in which was placed the *first man*. The derivations we saw could have no foundation in facts. Hence they are not given here. Any casual reader of the brilliant and rich work of Heeren—a writer of the 18th century—will be able to judge that all our Irish Pagan festivals and superstitious tendencies were in perfect harmony with those of the parent Persia or *Iran*. It will be also learned that it was the Greeks, both of Europe and Western Asia, that introduced the system of paying divine honors to idols and dead heroes and heroines amongst the Iranians, amongst whom are to be included the Scythians on the East of the Caspian, as Heeren has written above. He refers to very ancient works of the Persians, such as the *Vendicate*, &c. These go back

\* See a History of the World by Burre. London, 1614.

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\* See a History of the World by Burre. London, 1614.

lamp of vesper—the feeblest star—and then myriads of brilliants thickly stud the blue vault of heaven. Who could not adore such a sky in the absence of the knowledge of their Creator? Our own admiration is all but adoration. They imposed the name of *Belus*, a king, on *Sol* ;\* *Rea*, a queen,

\* The following passage from the eloquent, learned, and thoroughly national essay on Oghams by Mr. Williams of Dungarvan is of much value to our subject. We know the author only through his writings, and if we could offer an opinion, we do not know his superior as an Irish scholar—and we are not afraid to say that if he persevere in pursuit of his study he will have no equal amongst those who figure in print—

“ Full many a flower is born to blush unseen.”

Whilst inside his counter he seeks time to co-operate in elucidating the antiquities of the land and the faith, which he evidently loves more than life and wealth ; these are his words :—

“ My opinion on the subject is this. The Round Tower was a temple of the Sun ; the Pagans were buried near it, as Christians are near *their* Sanctuary at the present day, and the Ogham monuments are some of the Pagan grave stones. Just as I write Mr. J. F. Maguire, M.P. presented me with a copy of his important work on the “ Industrial Movement in Ireland,” and directed my attention to the chapter on Irish Antiquities, written, I believe, by Windele. At p. 357, speaking of the ancient Irish *stoc*, or bronze trumpet, I find the following passage. Walker, in his paper on “ Irish Musical Instruments,” says, that “ the *stoc* was used at the summit of the Round Towers to summon the worshippers to the sacrifices.”

This essay of Mr. Williams has let in a great flood of light on the noble character of the early Irish, who, as he properly states, on the authority of Doctor O'Brien, author of the dictionary, had a very refined system of Pagan religion. We had our chapter on Round Towers written and partly printed before we read the chapter on Oghams, else we would dwell at some length on its importance to the national character. It suggests to us a remarkable fact, which is this—Men, who are purely and disinterestedly in search of truth, though they may differ in some trifling matters, will substantially agree. Walker, as a classical scholar, could not resist the force of truth that rushed on him from the Greek and Roman authors, and eastern writers. He, therefore, gave one of the principal uses of Round Towers. Since Mr. Williams has called attention to Mr. Walker we have opened his “ Memoirs of the Irish Bards,” and in it we read at p. 114, Vol. I. these

was the name they gave the moon, and so on with all the stars and planets, as can be learned from a treatise on mythology. How transient is all terrene splendor!—How vapoury all human grandeur!—How perishable all the works of man, and how vain all human scenes, when compared to a gorgeously-lit sky! It was said elsewhere that the primitive Persia or *Iran* was more extensive than modern Persia. Let us hear what Heeren, a distinguished linguist, writer and antiquarian, says on this subject:—“ We must carefully distinguish between the terms *Aria* and *Ariana*, as used by the Greeks. The former was applied to a province, which we shall have occasion to describe in the sequel. The latter is equivalent to *Iran*, and appears to have been formed from the ancient term in the *Zend language, Eriene*. The whole of *Iran* composes a sort of oblong,—the *Tigris* and *Indus* forming its sides—to the east and west: the *Persian Gulph* and *Indian Ocean* bounding it to the south; and the *Caspian*, with *Mount Taurus* and the river *Oxus*, shutting it in to the north. These were also the limits of the ancient *Ariana*.”

In harmonising the Pagan worship of the Irish with that of the east it may be useful to observe that the *Paros* or *Paras* of Holy Writ is the same as Persia. This latter country, though her fame had culminated to the highest point, and her dazzling lamp shed its corruscating halo over all the nations of words—“ The *stuic* or *stoc* was used as a speaking trumpet on the tops of our Round Towers, to assemble congregations, to proclaim new moons, quarters, and all other festivals.” The quotation enforces our opinion, that the uses of these erections were various. Messrs. Windele, Williams, Walker, and the author of this chapter never met, never read each other's views on the Round Towers, and yet we agree. The reason is, we sincerely investigated tradition, as well oral as written, and collateral evidences, and thus it is that our opinion is identical. We have not thought and written for the sake of inventing mere theories. Those, who do, are a great evil to literature. The learned Charles O'Connor and Rev. Doctor Lanigan agree with us.

antiquity, is, herself, now, as well as her first, her greatest, her most renowned pupil, Egypt, shrouded up in a black pall of night.

We could shew that the Seven Hills of the Eternal City were denominated as they were, because of some facts connected with fire worship. We could prove that the radices of the names are pure Irish. The name Sabina or Sibby, so usual in Ireland, is of Persian origin. Sabian worship was precisely the same as some of the early Pagan rites of this country. There is even yet to be heard in parts of Connaught an expression which is purely Pagan, "*Bal De Dhuit*," that is "The God Baal with you or to you." Others we heard say it thus "*Bal De Ort*," "the God Baal on you." But the intention of the person, using the phrase is "that a good condition from God may befall the person, thus hailed." This was the sense in which the writer understood it, when a mere boy. Another usual phrase "*Mallacht De Ort*," which we are convinced should be "*Molloch De Ort*." The conventional impert of the clause runs thus in English "God's curse on you," but its primitive Pagan value, when rendered into English is, "*The God Molloch on you*." In Irish an aspirated *c* followed by *d* sounds as though there were a "*d*" or *t* after it. The Persians, it is admitted, believed in a *good God* and a *bad God*. This was a very early creed of theirs. In the end of the third century of Christianity, *Manes* revived it in Persia, and his followers were great fanatics. Poor creatures! whilst they could not understand that one Holy God might permit evil, they were so blind as not to see that the idea of two omnipotent, independent, &c., Gods was madness. For if the good God were omnipotent, independent, he would allow no bad to exist, and if the Evil Deity were such, no good could exist. Yet before their eyes they saw good and evil, which it was impossible could be so according to their notion of a two-fold omnipotence.\* But these and other attributes are the essence of God. *Manes* was put to death for his abominable errors in 278. There is no one fact more in-

\* The idea of a two-fold omnipotence is an absurdity.

dubitably deducible from ancient history than that Budh or Baal—the great Persian divinity—and Molloch—the evil one—were worshipped by the Pagan Irish. To discover the origin of these names would be of much interest. It may be that the sun was called Belus or Baal,\* because that was the name of the dominant monarch of the East, when the temple was erected on Magh Senair. *Hoc posito*, we have, by epinthesis of b, *Babal* or *Babel*—the name of the tower. There can be scarcely a doubt on this point. In fact the classical student will readily see that Dido's ancestor, Belus, was deified by his offspring. It is not, at this moment, in our power to give the root of "*Molloch*,"\* the evil deity. It may occur to us before the close of this chapter. From the abominations, observed in his worship in the East, we are to infer that something similar was, in days of yore, practised here, and that so disgusting was the ritual and books, regarding such ceremonies, that St. Patrick deemed it imperatively necessary to annihilate every vestige of them. That the exhibition of young men and women in Teltown, near Kells, on "Garland Sunday" or "La Lumh-naoise" was obscene, is certain.

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In "*Magh Lena*"† is stated that the Round Towers were not for *sun*-worship. It is true they were not for sun-worship only, though it could be well maintained, from the ancient classics, that in all probability, such was the chief aim in their erection. The statement in the work alluded to above is wrong, as any Irish scholar acquainted with general literature, can plainly learn. Had the writer reflected, he would not have printed the phrase. At page 61 he gives a version of a sentence which is not tenable. The explanation of  $\alpha\epsilon\ \text{LUA}\ \text{L}\eta$  is very puerile, but not having the book by us, this moment, we regret we cannot give our reader the benefit of it.

\* See end of this chapter for the import of these words, which we discovered since the foregoing was in type.

† *Magh Lena*, page 50.



Δε Λυαην must mean *Moon-ford*, that is, *the ford at which the Moon was worshipped*; or, Δε, *ford*, λυαε αβαη "rapid river," *the ford of the rapid river*—the current of the Shannon, being very rapid at Athlone. We would respectfully ask the reader's attention to this matter-of-fact derivation, and he will feel rather amused on reading the passage in Magh Lena. Simplicity is always best—"ϱιμϱιϱεαδδ ιϱ ϱεαϱιϱ." The worship of Molloch was a heresy of later Pagan days, and must have been brought over by Pagan fanatical missionaries, long after the Milesian invasion. It was the invention of the Hamites; and the *Clanna Phenius* who were of Japhet, and who having, subdued the former, dropt into the observance of their wicked idolatries, and some of their merchants having, as history certifies, at a very remote date, traded to Ireland, brought over the wicked worship. Old records relate that *Iran* or *Persia*, was inundated with shepherds from the west of Asia—that is, from *Canaan*, which was the country of the Hamites,—and that they flooded *Egypt* also. Hence the identity of the abominable system of their worship at that time. Doctor Parsons, in his learned work, entitled "The Remains of Japhet," goes so far as to shew that the Milesians worshipped the true God on their first arrival here, but that in time they became apostates. We could not make out his proof for this statement. On the contrary, at the very time that Gollamh or Milesius was travelling by sea and land, and subduing all before him, image worship was general in Asia and Greece. Virgil and Homer supply ample evidence of this fact. The Trojan ladies embraced the images of their Gods;—the *Palladium* or image of *Minerva* was stolen out of the Capitol by Ulysses. She was the *Athēnē* of the Irish. One thing is agreed to, that idolatry was not known in Ireland for many years after the reign of Heremon. Certain monuments, found in some parts of this country, and consisting of a large erect stone in the centre with 12 small ones around it, though they assuredly symbolize the sun and the 12 signs of the Zodiac, dont prove idolatry. They

might have been erected out of respect for the visible celestial Gods, just as Christians raise statues to honor saints and even men, who performed some useful works. A beautiful autumn moon at this very day has great charms for the peasantry. The boys and girls of lightsome hearts, after a hard day's labor, will dance a merry jig before the light of the moon. When the lively old national music is struck up, they move on the light fantastic toe as nimbly as though they were not a haymaking the entire day. Oh! the tyrant landlord that would seek to spread sorrow over such a cheerful peasantry deserves our pity! Who that has seen the Limerick lads and lasses on the BORHEEN and the roadside, after having worked at the wheat, "*foot (dance) it*" on the "*breadth of a plate*" or gracefully going through their quadrilles, whilst the beautiful moon sheds her silvery rays over them, that would not fancy that the dance was in honor of the nightly goddess—as, no doubt, the slow graceful dance originated in the worship of Rea or Luna. These were names which obtained divine honors, in an especial manner, in certain places—such as *Lough-Rea* (Lake sacred to the Moon); *Athlone (Ath Lawn)* ford sacred to the Moon—and *Castle Rea* (Castle sacred to the Moon). It is not worth while to enquire whether "Castle" be from the Latin or Irish.

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According to the Scholiast of Hesiod the myth of Hercules going through his twelve labors, had its source in the reality of the sun making his annual career through the Zodiac. The renewal of the year was typified by his marriage with Hebe—the goddess of youth. *Ercol* (Hercules) is the Irish of *sun*. Porphyry, a Phœnician, writes "They there gave the name of Hercules to the sun, and the fable of the 12 labors represents the Sun's annual path in the heavens."\*

#### CROMLEACS.

\* We had intended a long article on this subject, but we have already outstepped our limits. We can, therefore, do no more than enumerate some of

In the passage is plainly shewn the origin of the *Crom cruadh* and the 12 *small* idols, formerly in vogue in Ireland; and the introduction of the system from Phœnicia cannot be gainsayed.

these druidical altars, which forcibly remind us of those of the Israelites in the desert. The first we will name is that on the hill of Greenwood, parish of Becan, Mayo. In our youth we were made to believe it was a ΛΑΒΑ ΔΙΑΓΗΜΗ; but the Very Rev. Peter Reynolds, the learned and exemplary P.P. of Claremorris, rectified our mistake, by telling us it was a "druid's altar." It is a very interesting relic of antiquity, and had, when we saw it, some twenty years ago, a few trees around it. Like others of its class it rested on pillar-stones. There is a very beautiful one at Knookeen, within five miles of Tramore, County of Waterford. The term "Cromleac" is derived from "Caom,\* a God, LEAC, *flag or altar*. There were several *Croms*, but it would seem that Crom Cruach, as the name signifies, was the chief. For more on this point see our history of St. Patrick. There is another immense one to the southwest of Dunderidge, County of Dublin, on a hill called "The three pins." Under this is a very large cave. When not long since we made a tour of Kilkenny, Wexford, Carlow, we saw many monuments, called "*Cromleacs*," all nearly of the same erection. The one at Σλεσηη ηα cloicel ējēē, (not far from Rosbercon) "Valley of the grey stone," commanded our attention for a long time. The next is at Ballyloura in the barony of Knocktopher. This Cromleac seems to have slipt off some of its supporters, and is now in a sloping position against three of them. There is another in Harristown in the barony of Iverk, which is indeed superior to that near Rosbercon. About a mile from Ballyloura is a *Cromleac*, peculiarly erected, having one end resting on the stony surface of the hill, and the other end on two upright stones; the people of the locality call it "Cloic ηα η-ζοβαη" (*Clogh na nhowar*), "the goat's stone." Contiguous to this place there were other monuments of the same order, but they have disappeared, and their memory is all but gone. It is fortunate that the Kilkenny Archæological Society exists to preserve such relics, so necessary for future antiquarians. We have seen some other Cromleacs in the Queen's County and Carlow. In "O'Donnell's Pass," near Ballymote, is, as we are informed by the Rev. Constantine Cosgrave P.P. Keash—a learned antiquary—a druid's altar and other monuments of antiquity; than O'Donnell's Pass there is not, perhaps, in Ireland a more interesting locality. To paint its romantic scenery, would require a volume in itself. To be appreciated its surrounding beauties must be visited. The Caves of Keash hill possess

\* The same as *Ball* or *Sun*.

Let us here remark, en passant, that there was a terrene actual Hercules; he who slew Cacus, and to whom Evander paid divine honors 200 years before the advent of Æneas to Latium. This Hercules subjugated all places from Scythia (Seanair=Persia) to the Pontic and Terranean Sea—Crete—Cyprus—Laconia—Egypt—Spain. All this he did, according to some mythologists, 1300 years before Christ. All these incidents, almost to the letter, are ascribed by the Irish records to an ancestor of the Irish. These matters, it was never insinuated, were gleaned by Irish writers from Grecian or Roman historians. Whence then have we them? From our own progenitors. The time at which Evander is said, as Livy relates and as Virgil sings, to have honored Hercules, synchronises with the era when a certain Scythian, polished prince settled for some time in Cadiz, N. west of the Pillars of Hercules, or as Bishop O'Connell names them "*Pyramides mhic Alcmena,*"

deeply interesting objects for exploration,—it may well be called classic soil. The traveller, if a sportsman, can meet plenty of wild fowl of every kind; nature imparted to the neighbourhood picturesque and sublime views. A contemplative mind will find in *Keash-coran* ample means of being gratified. A visit to it would largely repay the journey. We will close with the remark, that we have given but the names of a few Cromleacs and as they float on our memory. We should have observed that Charles O'Connor,\* Esq., the distinguished antiquarian of Belanagar, writes that druidical altars were originally for the worship of the True God in Spain. In this view he is sustained by the authors of the Universal History,† wherein can be read a most learned account of druidical worship. It will be found that the dresses and sacrificial system of the druids were nearly the same as of the Jewish High Priests. This great work, alluded to, states, that Gomer and Tubal, sons of Japhet, introduced into Europe the laws, customs, and religious rites of their grandfather, Noe. The Universal History printed by Barre in London, 1614, asserts the same. In fact, all the learned authors we have read, write the same opinion. This concurrence is very strong presumptive evidence that the first colonists of this island worshipped the True God.

\* See page 100 of *Dissertations on Irish History*.

† *Universal History*, vol. 18, page 353.

before he took possession of the north of Spain.\* Such concordance of time and identity of acts, enunciated by writers of different and far distant lands, having no common motive to deceive, establish the veracity of Irish history.

The synchronisms of the author of "The Remains of Japhet", of Lord Ross and Newton, are extraordinary and intensely interesting. The fabled Hercules was no other than Golamh or Milesius. The Theogony of the Greeks was a most unaccountable invention of their poets and legendary writers. They were of comparatively late existence. They—even Homer and Hesiod, and Herodotus—must have had Pelasgic traditions, whether written or otherwise it makes little difference.

These Pelasgi were Iranians, and as the Greeks did not relish them as they invaded their country centuries previously, they imposed fictitious names on the great personages of whom they read or heard in Pelasgic or Persian stories. They nuncupated Golamh and others as their own ancestors, and godified them. Hence Golamh was Belus on the Euphrates, Ammon in Lybia, Apis in Memphis, Helios in Babylon, Apollo at Delphi, &c., &c. There were many deities of the name Belus in the east, as was before written. The result of this has been that one has been taken for another, just as in Irish history one Saint Ciaran has been often taken for another—one Saint Brennan for another—one Colman for another;—Anachronism is the consequence, and an ignorance of topography exhibited.

We have, in history, an account of more than one Hercules, but, unquestionably, the era of him, who slew Cacus and to whom Evander erected an altar in Latium, and whom Newton mentions, nicely synchronizes with him of whom the Irish Bards have records—that is Golamh or Milesius, the Spanish King, whose sons and nephews conquered Ireland—whose posterity ruled it for more than 2,400 years, and whose

\* See the word "Hercules," in Lempriere.

blood maternally circulates in the veins of the present English monarch, according to O'Flaherty in his *Ogygia*.

Apropos with the above, a note from C. O'Connor's "Dissertations on the history of Ireland," may prove agreeable to the reader. "This Hercules built the city of Cartheia in Spain, and from doing so, was emphatically called Malech Cartha, by the Phœnicians; what the ancient Grecians converted into Melicertus. Malech Cartha, according to Bochart, signified literally, 'The King of the City;' and in our Gaedhlic, or the Scotie, Mal-Cathrach, is of the same literal import. It was in the time of this Mal-Cathrach that the ancient Spaniards must have made a considerable progress in arts, sciences, and letters. Their sailing into Ireland, in that or the next age, is as clear a proof, as any written record coeval with the fact itself, had any such existed. They must have learned the art of constructing ships of burden, as well as that of guiding them by the means of celestial observations, before they ventured on so perilous a voyage. And as a curious account, in Dr. Smith's History of the County of Cork, (vol. i., p. 266, 267 note,) seems to furnish a good collateral proof of astronomical knowledge amongst the ancient inhabitants of this island, to which purpose the Round Towers were well suited, we shall, for the reader's satisfaction, insert it in this place. "Diodorus Siculus," says that writer, "has preserved an account out of Hecateus, a very ancient author, of a northern island, little less than Sicily, situated over against the Celtae, and inhabited by those whom the Greeks called Hyperboreans. "It is"—says he—"fruitful, pleasant, and dedicated to Apollo. That God, for the space of nineteen years, used to come and converse with them, and which is more remarkable, they could, as if they had the use of telescopes, show the moon very near them, and discover therein mountains, &c. They had a large grove\* and temple

\* See Villanueva, p. 142.

of a round\* form, to which the priests frequently resorted with their great deity. He says, they had a language of their own, and, that some Greeks had been in it, and presented valuable gifts to this temple, with Greek inscriptions on them; and, that one Abaris, who became afterwards a disciple of Pythagoras, went hence into Greece, and contracted an intimacy with the Delians." Dr. Smith thus judiciously remarks on the foregoing account.

"The situation of this island, opposite to the Celtae, who were the inhabitants of Britain and Gallia; its being compared with Sicily in size, its being dedicated to Apollo, i.e., the Sun, which planet the Irish certainly worshipped; the description of their temples which were always round; and the mention of their harps—are all so many concurring circumstances, which seem more than probable, that this could be no other than Ireland; for the Mona, or Anglesey of Rowland, is too inconsiderable a spot to be meant here. And if the learned of this island, who were then the ancient Druids of it, could, as with telescopes, show the moon nearer, it may be supposed that they had made a greater progress in those sciences, than is generally imagined. The nineteen years' converse with Apollo, the notion of the moon's opacity, and of its mountains, rocks, &c., argue them to have been no bad astronomers. We have seen schemes by the Ptolemaic system in some Irish MSS. of very great antiquity. It is also very remarkable, that they have a tradition at Lismore, (which was formerly a celebrated school) of several Greeks having studied there in former times."

\* It may be objected, that Irish scholars have taken the name of these Towers to signify "bell-house," or "belfry." To this we answer, that it does not, and never did, mean either the one or the other: for "túr" or cartha, not "teach" is the Irish for "Tower," as it has been invariably called by the peasantry. Church bells did not come into use for many centuries after St. Declan's time, and certainly he did not build a tower for bells which

Let it be held in memory, besides Smith's clear reasoning, that Ibar or Ibaris was a very usual name in this country in former days. All readers of Irish hagiology know—are aware of this fact. We have seen the arguments of other learned men on this point, but as we cannot afford space to insert them we leave the readers to deduce their inference from Smith. Belus, or Apollo—which is only the Greek name of the former—is the same as h-ēlios and Sol;—the *round tower, the fire worship*—their *eastern* origin are thence plainly given. No scholar who knew the vernacular language and native tradition has ever yet denied that the Round Towers were made available for Sun-worship, as the palpable aim, and for *observatories* and *light-houses* as a secondary one. They were also used as *watch-towers* along the coast, like our Martellos. The conception of their erection was pure and holy, but man's depravity in having deviated from the moral code of innate principles—pursuing which a child of nature, (provided he had never an opportunity of hearing Christ's holy name,) might have a chance of salvation\*—made odious innovations. But these results do no more argue against the simplicity and elevated notion of the prime veneration, than do the many heresies and schisms that now exist against the sublimity and imperishable tenets of the Catholic Church—the same, yesterday—to-day and to-morrow—unchangeable and unchanging as its Divine Original.†

he had not: if these towers were built for "belfries," it must have been after the introduction of bells. How does it happen, then, that no record of the building of any of them has come down to us?

\* That is, if he was in a state of invincible ignorance.

† A perusal of "Scenes in India," by the Rev. Hobart Caunter, B.D., and of "The Jesuit in India," by the Rev. William Strickland, S.J., will be confirmatory of the views sketched in this chapter. "A Narrative of a Voyage to Alexandria," by the Rev. N. Burton, LL.D., will be read with advantage on this subject. But the most conclusive of all, as far as they



Just as we had the previous part in type, facts attracted our attention, and though pressed for space we give them.

It is said by the poet Moore that Round Towers were for Fire-worship. Of all men he was the least capable of writing on such a subject, as he knew nothing of the Irish language, and without such a knowledge any enquirer can be misled, and fall into monstrous errors. "Poetry is not history." From the glossary of Cormac, King and Bishop of Cashel, it will be plainly seen that the aforesaid structures were not for *Fire-worship*. These extracts were kindly supplied by a Rev. friend. The following stanza appears in Cormac's profession of faith:—

" Ἀδρανῆ\* δο ριζ ἡ ἠ-δύλε,  
 Δο δαζ ἕαν δῖη ἀη ἠ' δαοηε,  
 Λειρ ζαὶ δρεαη, λειρ ζαὶ δῖηε,  
 Λειρ ζαὶ εἶαλλ, λειρ ζαὶ εἰοηηε."

regard the symbolical aim of our Irish Round Towers is "Egypt and Nubia," by J. A. St. John.

A passage in "Syria and the Holy Land," by Walter Keating Kelly, goes to prove the identity of our Round Towers with those of Baal in the East. His work as well as that of St. John are brilliant compositions. What an enchaining study is the tracing of the origin of nations, their forms of religion and their varying dialects. It is such a spell-possessing field as the contemplative mind loves to roam in,—the enjoyment of a luxuriant retrospection of the illimitability of the Great Source, which, whilst it has given birth to *all*, yet remains undiminished and never to be diminished. How eloquent is Pope when he thus sings,

" Warms in the sun, refreshes in the breeze,  
 Glows in the stars, and blossoms in the trees;  
 Lives through all life, extends through all extent,  
 Spreads undivided, operates unspent,  
 Breathes in our souls, informs our mortal part,  
 As full, as perfect, in vile man, that mourns,  
 As the rapt seraph that adores and burns;  
 To him, no high, no low, no great, no small,  
 He fills, he bounds, connects, and equals all."

\* Ἀδρανῆ, 'fire,' hence Ἀδρανῆ, *worship*, as the Tuatha were *fire-worshippers*, (that is, they worshipped *with* fire,) as well of the sun, moon, as

“ Adoration to the king of the elements, (the globe)  
 To the EXALTED FIRE, PROTECTOR of mankind,  
 To Him (belongs) each tribe, each people,  
 To Him all prescience, to Him all science.”

In these lines there is no allusion to “Towers” in connection with the fire of which he speaks. And that it may be clearly understood that he referred to the religious fire of the Pagans, he adds by way of explanation—

“ Ծա† ւայն իօրնիւն ԾՈ շնորր զԱ Երևոյժե ԿՈՂ Երբեւ-Լայն յորայն  
 Բորայն, † ԾՈ Երբոյր զԱ ՇԵՆՆԱ ԵԼԵԿՐԱԾԱՐ ԵԼԵԿՐԱԾԱՅ ՇԵՆՆԱ ԵԼԵԿՐԱՅՆԱ.”

*earthly fire.* One would be inclined to infer, that at this remote period we unfairly accuse the Tuatha of worshipping fire. In the East fires were lighted to drive away snakes, as they dread light. If a person is out at night in India a light is carried before him from which the snake flies. This custom prevailed in Italy in the time of Virgil, as may be gleaned from the following passage in the third Georgic:—

“ Disce et odoratam stabillis accendere cedram,  
 Galbanoque, agitare graves nidore chelybros.”

“ Learn likewise to burn fragrant cedar in the stalls,  
 And with the galbanum to hunt away the rank water snakes.”

Persons not understanding the cause of these fires looked on such a thing as Fire-worship. Whereas it was for the cause assigned, and as a preventative against the disease of cattle, as will be seen in the same work. ԾԱՅ or ԾԱՅ, *fire* or “*good*,” but it meant the former in the passage cited as was already shewn. ԾԱՐ, “*top*,” or “*highest* ; hence ԾԱՅ ԾԱՐ— that on top of the Tower being symbolic of the Eternal Fire or *God*, according to Connan’s belief, and, we would be inclined to say, according to the Tuatha faith *CÉAL, wisdom, foreknowledge, ԿՈՂՆԱ, skill, knowledge* &c. It is strange that Doctor O’Donovan translated ԾԱՅ “*distinguished*” at the passage about the burning of Slane Bellhouse ; whereas the context proves that “*Holy*” is the proper word. It is true *Holy* men are “*distinguished*,” but all distinguished men are not *holy*,—on the contrary, they are, most of them, too often *unholy*.

† The modern Irish for the other passage is this:—

“ ԾԱ ւայն իօրնիւն ԾՈ շնորր զԱ Երևոյժե  
 Շնն րննե Ծ՝ ԲԱՅԱՐ ԱՂ-ԱՅԱՅ Երբ-ՇԵՆՆԱ ;  
 ԾՈ Երբոյր զԱ ՇԵՆՆԱ ԵԼԵԿՐԱԾ ՅԸ ԵԼԵԿՐԱՅՆ  
 Շնն ԵԼԵԿՐԱՅ զԱ ԵԼԵԿՐԱՅՆ ԾՈ ՇՈՐՅ.”

We ask how could cattle be driven to fires on *top of Round Towers*. St. Bridget, at her own request, was allowed to continue her use of the fire, as a figure of the divine fire of love, as well as for the sake of the poor.\* She lighted it, not in a *tower*, but in a cell like a vault.† The Hindoos do the same to this day, as a respectable clergyman who was many years in the East, has told us. Even around the fires which they use for cooking when on a journey they make a clay erection, lest the very shadow of a European would defile their food. In our days the remains of this vault is called, by the natives, "Fire house." We readily admit that, at this very

" The druids used to make two sacred fires,  
In order to get protection against sickness-causing spells,  
They used to drive the cattle between (them) each year.  
In order to alleviate (keep off) the sickness of the year."

If Round Towers and Pillar-crosses were of Christian origin, the names of the *kings, chiefs, or prelates*, who got them erected, would be handed down to us in the Four Masters, the Annals of the famous monasteries which contain accounts of less importance; their silence is quite conducive, that these monuments are pagan in their origin. The books in which are recorded the names of the founders, their pistic principles, their rites and ceremonies, were destroyed by St. Patrick. But we are as infallibly led to the period of the erection of the Irish Round Towers—to the purposes for which they were erected—and to the Tuatha de Danaans as the architects—by analogical reasoning, deduced from the exact consonance of our oral and written tradition with the accounts of the Eastern Pagan temples, rites, ceremonies, and worship, to be found in the books of travels and of the world, by learned travellers and cosmographers, as if we had precise records of them. This concordance, which renders our opinion dogmatical, ought to deter any writer from ever broaching an antiquarian heresy. This invention, as well as the one regarding St. Patrick's birth-place, has an aim,—It is this—to bring into disrepute Catholic traditions. Fortunately, such things are too clear, and too deeply rooted in the minds of our people, to suffer aught from adverse or suspected sources.

\* See R. C. P. Meehan's splendid version of the Dominican Fathers. In that work can be seen the answer to the writer of the Grecian theory.

† See Rev. Doctor Milner's "Tour through Ireland," on this subject.

day, there are remains of fire vaults such as these in Kerry, at Killaloe, Down, Ardmore, and Kells, &c., &c., but these have no resemblance to Round Towers. It is with much confidence asserted that the Tower of Kells was erected by St. Columkille because he resided there for some time; but this is a mistake, as can be seen on comparing it with the churches in the islands of Scotland which he built; these bear not the slightest resemblance to our Round Towers. In the next place, when the druids addressed Laoghire (Leary) in regard to St. Patrick's presumption in having lighted up a fire before the one in the *Royal Palace* was kindled, there is no mention of a *Round Tower*, but only of a *palace*. Such would not have been the case if the usage were to light them in Round Towers. Miss Beaufort herself in a manner admits this when she writes, that *low fabrics* (such as are in use in the East) "are built near towers, and are for the preservation of the *sacred fire*." It is urged that these low structures were erected by the Roman missionaries, and that the towers were the erections of Grecian monks. The aim of this objection is obvious. But the classical scholar will laugh at such a shift for a theory, as he is aware, that long before our Redemption, Rome had stupendous stone buildings which have never since been surpassed, if equalled. It is the opinion of the most critical scholars that Rome was a great and flourishing city, long before Romulus was born, and that he is named as its founder, simply because he united the several peoples into one great community—that of these peoples, the Etrurians were deeply learned in arts, sciences, and trades, before his time. Numa was elevated to the throne on account of his learning, and kept the fire of "Betus" constantly burning, as can be gleaned from Livy, 16, 20, and other authors. This was clearly of Eastern origin, as was the other Roman custom of patron and clients, which resembled the Irish chieftain and his clansmen. The Romans and

Spanish clergy were distinguished for their knowledge of the fine arts, especially architecture, and from the earliest period, with only a few intervals in time of war—was Rome foremost in the perfection of every department of these sciences that have been the admiration of the world. Hence she can smile at the endeavours of a man who has strained every point to rob her of her merit.

*Opinion of the distinguished Rev. Dr. Lanigan\* on "Round Towers."*

It was only when our chapter on this subject had been in type that we thought of seeing if Lanigan had anything about it: We find he has a very learned article on Round Towers, we extract a short passage from his work. "It has been said, that the Round Towers, which are almost peculiar to Ireland, were intended as belfries. It seems certain that some of these have been, although very unfit for that purpose, applied to that use, after their original destination had been forgotten, but it is self-evident they were not erected with that intention, their construction was not adopted to it; and, as far as can be discovered, the buildings intended for belfries in Ireland were square; of this kind is that of Cormac's chapel on the rock of Cashel, not far from it (the belfry) is a Round Tower, which, we may be sure, was there when the church was built, and which could not have been considered as a belfry, else what necessity would there be to build a square one near the chapel." The learned writer ably refutes all these opinions which we have, it is to be hoped, satisfactorily subverted. He coincides with us in some uses which have been ascribed to them, such as being astronomical observatories and for *Sun-worshippers*. But he does not agree that under any circumstances they could be looked on as Watch-towers. As

\* Lanigan's Ecclesiastical History, 4th vol. p. 394 to 414.

far as they concern Ireland we could easily give in to him, but as to the very earlier uses we hold, that the Tuatha de Danaans used them along our coasts (the only parts at first inhabited) as did Pharaoh of Egypt, as *Beacons* or *Lighthouses* for mariners, *watch towers*, like our *Martello* ones—as *astronomical observatories*, and for the purposes of *sun-worship* (rather God-worship), and, that from the top of them, a man, (the same as our bellringer), was wont with the stuic to summon the votaries to worship. Lanigan scouts with indignation the *belfry theory*, and in doing so very properly asks—“What architect would be so silly as to construct such a belfry as that the bell-ringer should use a ladder to effect an entrance to perform his duty;” but he errs as to the version of *clóc-éach*,\* which we explained at page 380. He says that the belfry of Slane must have been a timber one, else it could not have been burned to the ground.†

In Doctor Mac Dermott's learned annotations, annexed to

\* We had nigh omitted to remark, that, in parts of Munster, the Towers are called *cuīlc-éach*, from the word *cuīlc*, a *reed*, and *éach*, a *house*. They gave them this name because of their *tapering form*. This name could not be a corruption of *clóc-éach*. But if the Southerners believed them to be belfries they would have never called them any other name than *clóc-éach*. The reader will, then, henceforward bear in mind, that their early uses were—*light-houses*, to guide mariners—to make astronomical observations; and, in after times, they were also used for *sun-worship*,—to summon to worship,—and to preserve the idols.

† It is strange that Doctor O'Donovan translated the phrase “*ḃealḃ ḃaoīnḃ*,” “*distinguished persons*;” persons might be distinguished but not holy—nobles are such, and it is to be deplored, that as a class few of them are holy;—instead of “*holy persons*,” the latter being the obvious version, as appears from the context. The passage relative to the burning of the belfry of Slane, which, Lanigan says, was of wood, and could not consequently be a Round Tower (stone) as Doctor Petrie would have it. It was full of persons when it was burned; they took shelter there from the Danes. If it were one of our Round Towers many could not fit in it—not more than twelve; but the text contradicts that supposition.

Professor Connellan's version of the Annals of the Four Masters, we find that both these gentlemen adopt the received opinion with regard to the time of the erection, and the uses of the Round Towers.

Doctor O'Brien, author of the Dictionary, supports our views.

The Rev. Joachim Villanueva, a learned Spanish priest, who resided some time in Ireland, has these words, which bear on the uses of Round Towers.

“ In Brigantia hac, Galliciæ urbe, esse altissimum Pharum nocturnis ignibus navium cutsum regentem. Atqui Orosius narrat Pharum hunc ab Hercule conditum, quem Diodorus Siculus, Iberiam et quæcunque sunt ad solis occasum subigisse.” “ In this Briganza, a city of Galicia, there was a very lofty Pharos, (or Tower) which directed the course of vessels by fires lighted during the night. And Orosius tells us that Hercules (Milesius) built this Pharos, before he conquered Iberia (the middle of Spain) and adjacent territory.” In the above passage are to be found a confirmation of our opinion, when we stated, that one of the original uses of Round Towers was to guide mariners into the ports. When we wrote our opinion we had not read Villanueva's work on Irish antiquities. This we regret, as otherwise we could have thrown more light on our subject. We also stated in many places, that our ancestor was the Hercules of the Greek and Latin authors Golamh or Milesius. The cited passage confirms that statement. The same author at page 146 gives the names of many places in Ireland, to shew that Moloch, the Phœnician deity, was worshipped there. For instance, Ard-Mulchom in the barony of Duleek in Meath, Meeilick in Clare and Mayo, Melogh in Down, and other places too numerous to mention. His definition of the several places beginning with *Bal*, *Bel*, or *Ball* (as “ *Baltinglass*” in Wicklow—*Baal a tinné glass*, (the green fire of Ball) are highly interesting. Whoever can consult:

Bishop Cormac's glossary will be able to judge that Round Towers were for the uses ascribed to them by us.

Farther on, the eminent writer who signs himself as a Member of the Royal Irish Academy, supplies the following useful passage—"Ibernia Phœnicea" of the *Rev.* Joachim Villanueva, p. 142." We find these words in his learned work\* on Ireland. "Ibernos veteres idola coluisse, ex iis quæ de insula, quam Hiberborei incolebant, ait Diodorus siculus, ubi Apollini, inquit, præ aliis cultus defertur, quem Deum quotidie perpetua laudum decantatione celebrant, cujus locus ibi —magnificus et templum insigne. Nam insulam hanc esse Iberniam,—D'Alton auctor est. Sed satis superque satis fuerit S. Patricii testimonium, (con., p. 16, 22) qui *Solis* adoratores, quos in hac insula reperit, acriter suggilat, dolens quod 'Iberni *Idola* usque ad id tempus *semper colnerint.*' Ut igitur Iberes in Hispania *Solem* et *Lunam* sub idolorum *Baal* et *Astharoth* (*Astarte* vel *Rea*) velanine Phœniceo ritu venerabantur, (Apud Triad Thanmaturg P. John, Colgan Lovanii 1647. T. 11, p. 42), sic Iberni et eandem superstitionem amplexati sunt ab Ibero-Phœniciis, et horum simulacrorum cultum, qui apud eos obtinuerat. Nec mirum in delubrorum parietinis, quæ in Ibernia servavit temporum injuria, hujusmodi simulacra non reperiri. Nam ea prorsus evertère, et excindere, vel, Josicæ exemplo, comburere curasse Sanctum Patricium et ceteros *Evangelii* nuntios, mihi certo certius est." The author then gives the annexed note. "S. Eleranus sapiens in vita S. Patricii, n. LIIII. narrat beatum hunc episcopum invenisse idolum *Slecht*, auro et argento ornatum: et 12 simulacra cærea hinc et inde erga idolum posita. 'Rex autem addit, et omnis populus hoc idolum adorabant, in quo dæmon pessimus latitabat.'"

"The Iberni of old, says Diodorus, worshipped the same idols as the Hyperborei (*Northmen*). The greatest veneration,



he adds, is paid to Apollo,\* whom they daily, and in perpetual songs of lands adore. To him is there a magnificent grove and an august temple of a *round* shape." Now (says Villanueva) D'Alton states, that the island (mentioned by Siculus) is

\* The following quotation having appeared interesting we insert it from "Scenes in India," by Rev. Mr. Caunter. The speaker of our own language will find in it a few words almost identical with what he himself would vernacularly apply to a worthless man :—

"From Gyah we proceeded a few miles out of our direct route to Bode Gyah, where there is one of the most celebrated Buddhist temples to be found in Hindostan; it is still an imposing structure, though the ravages of time are visible in several parts of it. The body of the building is a massy square, in the neighbourhood of which are alto-reliefs finely chiselled; they are master-pieces of ancient oriental art."

It is remarkable how like the name "Bode Gyah" is to the Irish "Bud Ge," "*Bud a bhothair* (uvhur), a phrase of contempt—the former means a "*Molly of a man*," the latter is a "*worthless fellow*," We are strongly impressed with the notion that "Bud a bhothair" had its origin in the fact that, at one time, whilst the Pagan Irish worshipped Buda in the Temple or Round Tower, a small idol of him was worshipped on the road-side, just as is now the case in India, where the poor benighted creatures are seen with their small idol gods, paying them divine honors, and bestowing on them that honor which belong to the True God, Clemency would be the only means of bringing these wretched infidels to the light of the Gospel. Cruelty will tend only to wed them to their cherished idolatry. Had a Catholic power away over it as long as England, there can be no doubt but that it would now be Christian. We have no hesitation in saying that the above was the origin of "*Bud a bhothair*," as used in Connaught. Tradition is a great teacher and a grand guide to the antiquarian.

"The tower of this temple rises from the body of the structure, covering the entire square, and gradually diminishing in its elevation until it terminates in a tall columnar top with a round projecting base. On the walls are rich masses of bas-relief, carved with consummate taste and skill. The entrance is through a dilapidated portico, to which you ascend by a broken flight of steps. On either side is an unseemly mound of earth which has been suffered to accumulate, somewhat diminishing to the eye the beautiful proportions of the building. The architectural features of this temple are so unlike any thing else in the country round it, that an appearance of great antiquity is thus imparted to it, and the conjecture fairly justified, that all the other edifices in the neighbourhood are of a much more modern date,

Ibernia, or Ireland. But I would be more than satisfied with the authority of St. Patrick, who sharply reprov'd the *Sun-worshippers*, whom he found in the island, deeply pained that up to his days "the Irish *always* adored *idols*" (the words of his confessions). Nor am I surpris'd (continues Villanueva) that there are not to be found images of these idols in the ruins of their shrines. Because I am thoroughly convinc'd that St. Patrick and the other early Apostles took care to overthrow and destroy them, or, like Josias, to burn them."

St. Eleran, The Wise, in his Life of St. Patrick, tells us that this holy bishop (Patrick) found the idol *Slecht* (in Leitrim) which was ornamented with gold and silver, and that around him were placed 12 brazen images. The king adds—"Even all the people adore this idol, in which lies constantly concealed a most malicious devil."

In the above extract is ample evidence of all we have written relative to the use of *Round Towers* and *Sun-worship*.

although the pagoda at Muddenpoor, near Gyah, has the reputation of being extremely ancient."

"With regard, however, to his (Colonel Todd) hypothesis, it is to our mind sufficiently negatived by the fact, that fine sculpture is now seen on temples to which the highest authorities ascribe an existence long anterior to the tenth century."

"The temple of *Bode Gyah* is entirely deserted; years have rolled away since the knee of the worshipper has bent before its altars. The priest is no longer there to receive and console the pilgrim; no devotees throng its aisles—no offerings are made at its shrines. There are few inhabitants in the neighbourhood of this magnificent structure, which, in spite of neglect, desertion, and the dilapidations of ages, seems formed, like the pyramids, to endure until it shall be finally toppled down amid

"The wreck of matter and the crush of worlds."

About a mile from *Bode Gyah* there is an immense pile of building which forms one solid mass of cemented brick, but for what purpose it was erected no one can now surmise. As a contrast to the ancient Hindoo architecture exhibited in this temple, the reader is referred to a grand mosque in the Coimbatore district, built by Hyder Ally, and perhaps the finest specimen of modern Mahomedan architecture in India."

Diodorus names the *Sun-temple*, its *round* shape, its *august architecture*, its *many* idols—*Apollo* (or *Baal*) being the *chief* one—the *magnificent* grove, like that in which was the Druidical college at the head of the peninsula of Innishowen in Donegal, and which college was, in after days, converted by St. Columba into a Catholic college. The learned priest, the Rev. J. Villanueva, gives us the reason why we have no record of the Tuatha de Danaans, as artificers of our Round Towers. He says that St. Patrick consigned, to the flames, their idols, rituals, and the records of their heathenish abominations. We have in the extract from St. Eleran, the “*crom cruach*” (*Samh*, *Belus* or *Bel*, or *Sun*), the 12 “*dii minores*” the inferior gods—being the signs of the Zodiac. Herein is a sufficient answer to every antiquarian heresiarch. Such passages as the above should silence for ever all innovators and the modern Vandal of the records which place everlastingly, on an imperishable pinnacle, the fact of Irish civilization more than 1500 years before England was other than a waste, as Camden testifies.

The Rev. M. Kelly, in his “*Cambrensis Eversus*,” says, “that wherever the Irish Friars established missions and built churches in Germany, or other places on the continent, they built Round Towers, similar to those in Ireland, for the purpose of preserving the Holy of Holies in a safe tabernacle.” To this an answer is given that, though such were a fact, it does not thence follow, that the Irish Round Towers were built for the same purpose, though, in after times, the Irish Apostles, after the Catholic faith had been embraced by the chieftains, might have appropriated the Towers to that purpose, as the Popes dedicated the Pantheon and other Pagan temples to the Catholic worship. If the Pontiffs, having found the Pagan style of architecture the best, would have adopted it, and built accordingly, it could not be logically said, that the Pantheon and Pagan temples were originally raised for Christian uses. It is moreover absurd to say, that, wherever a solid stone edi-

vice existed for offering up the Holy of Holies, such was not the proper place to preserve it; and it would be a great and unnecessary waste of money to erect a costly tower for securing a thing, for which there was already a sufficiently strong depository. If Round Towers were found in Germany, that only shews that a tribe of Scythians, having settled there, built them, and that the Irish Friars, pursuing the course adopted at home, converted them to their own purposes, as in all probability their churches were of clay or wood.

*Spiral shape of the Round Towers.*

On a second consideration of the shape of these edifices, we have come to the conclusion, that the Tuatha de Danaans architects, being eminent in their knowledge of building, gave the Towers a spiral shape, for the purpose of guarding against the possibility of the weight of the superstructure causing the lower part to give way in the lapse of time, and that the influence of the elements—rain, snow, and storms, might have no effect on them, and furthermore that they capped them, as the more convenient form to beat off the rain, &c. However, we would not positively ignore a different opinion given by the ancients—peculiar to the East,—who seldom did any thing without a symbolical aim. It may be asked, why ascribe the Round Towers to the Danaans, rather than to the Firbolgs, or other first colonists. To this our answer is—that the early erections, which antiquarians ascribe to Firbolgs, are erections of rude stones piled on top of each other without any mortar or other cement, and the Milesian colonists, generally speaking, were opposed to any but wood or clay houses. They were rigorous sticklers for the usages of their ancestors, as they despised stone houses, for their protection, so they despised to incase their bodies in armour of brass or steel.

The term "*Carthea*" is apt to leave the impression, that it was the ancient name of "Tower" and that "*Túr*" is of Latin origin! *carri*, *rook*, *teac*, house; hence *carthea* and

*carthage* (Fort) "Rock houses" the first of them being simply a Fort, as that of *Gibraltar* or the "*Pidgeon house*" in the bay of Dublin. Our explanation will be freely admitted by the classical scholar, when he recollects a passage in the first book of Virgil's *Æneid*.

Just as our Essay had been printed, we thought of examining "The Ulster Journal of Archæology"—a work of much learning and great national interest—on the question of Round Towers. We have to regret this, as we could give additional force to our opinion from facts, set forth in that work. The reader is referred to page 180, No. 16, 1856; there he will find that the author states that, as there is a square belfry near the church on Devinish on the Erne, also a Round Tower, the latter could never have been built as belfry. "The Journal," whilst it does not positively refute the "*Belfry theory*," yet it can be plainly seen that it is opposed to it, and inclines to the opinion that one of the uses of the Towers was for sepulture.

We trust that nothing was said, whilst discussing this question, that an impartial investigation of truth did not justify. If so we regret it, and beg to assure the reader, that the discovery of truth, not offence, was aimed at in the disquisition. As all the points bearing on the subject could not, within such a compass, be treated of, it is to be apprehended that some of the most salient arguments have been overlooked. However, the few facts, introduced will lead the antiquarian to deeper and wider research.

#### ANCIENT CROSSES.

Lest we might hereafter forget a fact, it may be here stated that in "The Cities of the Dead," by St. John, is given a drawing of a tomb at Lycopolis, which is a perfect cross. Pillar crosses, at all times, were to be seen in the East, ages and ages before the *Redemption*. The sculptured devices on the Irish pre-Christian crosses are plainly Pagan conceptions and partly Israelitish; the wolf dog, &c., belong to the former, and the serpent to the latter. Such was the fraternity between the offspring of Heber, who was of Shem, and of the line of Japhet,

that the Japhetians, having heard of the curative power of the Brazen Serpent in the desert, and not knowing that Moses destroyed it lest his people would adore it, paid it marked respect, and, therefore, had it engraven on crossed stones.\*

In a distinguished antiquarian are to be found these words, "How it came to pass, that the Egyptians, Arabians, and Indians before Christ came amongst us, and the inhabitants of

\* It is confidently stated in the "Dublin Penny Journal" of November, 1833, that the Crosses with the *strange devices* were sent to Ireland as presents by the Pope. To this we have to say, that no crosses of that character (*recognized as Christian ones*) have been ever seen at Rome. Again, if such a noble present had been made to Ireland, there would be a record of such in the Vatican, as there is with respect to the four *palls*, which were given to the Archbishops of Ireland in the time of Cardinal Paparo; moreover, if His Holiness were so anxious to adorn our valleys with such noble specimens of art, some of which are composed of a single stone eighteen feet high, chiselled into devices with most elaborate workmanship, it is strange that none of them are to be found in the neighbourhood of the Holy See; and it is still more strange that on the crosses, in the Eternal City, there are not engraven *centaurs! snakes! serpents! dogs! and other animals!* as there are on the one at Kells and in Kilcullen. Whenever St. Patrick appropriated any of the Irish Budhist symbols to Christian uses, he obliterated the Pagan devices. At this day traces of defacement can be discerned on some of our ancient crosses. The same zeal that actuated the Irish Apostle to destroy the mythology of the Magi influenced him, no doubt, to remove the Pagan emblems on the crosses, that they might not be a scandal to his converts. A few possibly escaped his vigilance. Hence the one at Kells remains with its devices, as if to bear full testimony to the transcendent skill of the Tuatha de Danaans, who were, unquestionably, the artificers of such crosses both in Asia and in Ireland. A work, published by Berthoul, 65, Regent's Quadrant, Piccadilly, London, tells us—"There is to be seen a representation of a Greek cross which is considered as the leading symbol of Pagan worship." It adds, that "the augural wand of the Romans was like a cross." The staff of Osiris resembles a bishop's crosier, but ended at the top with a cross. Finally, to silence these *lovers* of Catholic piety, we have authority to state that the Pope issued orders, prohibiting, under excommunication, the use of the crosses, which had on them the *monstrous mysteries*. A Catholic writer will unravel the motive both of the erection of the pillar-crosses and their symbols. It was this: the Tuatha de Dananns got them raised in honor of Buda, their God, and as to the animals which are represented on

the extreme northern parts of the world, ere they had so much as heard of him, paid a remarkable veneration to the sign of the cross, is to me unknown, but the fact is known. In some places this sign was given to men, accused of a crime, but acquitted : and in Egypt it stood for the signification of eternal life." "Appeal to Common Sense," page 45. The author of the above was a Protestant curate in Monaghan.

Schedius says, the Druids search for an oak tree with two arms in form of a cross beside the upright stem. If the horizontal arms be not sufficiently adapted to the figure they fasten a cross beam to it. In consecrating this cross with its natural *upright round tower*, they cut, in the bark, certain names of their deity, "De moribus Germanorum" 24.

Doctor Macculloch, who died 1835, a man of great talents, states that in Lewis—the chief isle of the Hebrides—is a great temple, the form of which is a cross. He adds, that it is similar to a Roman cross, and is at Loch Benera. He further observes, that its circular form proves its pre-Christian origin and antiquity. Speculating antiquarians heap obscurity on the records of antiquity. It seems unquestionable, that the figure of the Cross was known to the Gothic nations, and was used by them before they were converted to Christianity. "Western Islands," vol. I., p. 184, and "Highland," vol.

them every genuine Irish scholar, who has investigated Pagan mythology, knows that such animals were venerated by the Pagans. To our own knowledge there existed in many parts of Ireland a superstition, to a late period, with respect to the raven, or *Fiachdubh*. The only devices on a Catholic cross are, generally, † I. N. R. I. The Redeemer with a *crown of thorns*, having a small covering down below his waist, a ladder, a hammer, a cock, the Blessed Virgin and St. John. But all these are not on all our Catholic crosses. Therefore, the ascription of the Pillar-crosses previously described, to Catholic taste is an error, and a libel on the talent, skill, and pious conceptive capacity of St. Patrick and the other early Apostles of Ireland. Catholicity stood not in need of such grotesque butments as the foundation of her fame, in having given birth to sublimely gorgeous edifices, chastely chiselled, and piously designed specimens of the noblest efforts of artistic skill and genius.

III., p. 236. Such evidences as these place beyond dispute the existence of the cross before Christianity; it remains to investigate the cause of which it was commemorative. Tom Martin, who wrote at the close of the 18th century, tells us that, having asked the inhabitants what tradition they had of these stones, he was told "that they were places for worship in the days of heathenism—that the chief Druid, having stood near the big stone in the centre, preached to the people." The Druids had no monuments that did not typify some divinity or something sacred—and these stones were positively symbolical of something which they sublimely and occultly venerated. Their order was, at their institution, very pure, and their rites very chaste, though, in time, some of their followers fell away. The description, given by learned writers who were previously cited, attests the great purity and sublimity of pistic principles and ceremonies in the first Buddhists. They were clearly schismatics, one degree removed from *true* believers. Buda, according to eastern travellers, was born of a pure virgin and was crucified.\* The Creator said in Paradise that the seed of woman would crush the serpent's head. Hence the origin of the Buddhist and Druidic serpent. These crosses symbolized Taut or Thoth, the Egyptian deity. The Scandinavian *Sculdes* is represented by a cross, and there is no doubt but that *Tuat*, an Irish divinity, had for its emblem a cross. Buadh or Būdh and Tuat, as well as Taut, are one and the same name. To their worship were erected, in this island, as well as in Egypt and the East, crosses. And the reader, on having carefully examined the book by the Rev. William Strickland, S.J., on his travels in India, will discover that the vestments and some of the rites of the Pagan priests of Hindostan are nearly, if not entirely, similar to these of Catholic priests—a strange fact.

\* "Seika," of the Hindoos, largely written of by Mr. Caunker, seems to be the same as "Buda."



There is in Ross-shire in Scotland, a grand obelisk with encircling cut stones at the base, which are like steps. It has on one side a beautiful cross, with a figure on each hand, underneath which are uncouth animals and flowerings. On the reverse side is a great variety of animals, birds of various kinds, and other figures. Some antiquarians, jealous of the renown of *the Greek missionaries, who first introduced Christianity and civilization into this savage land!* would strive to make us think, that Catholic artists were so fond of the grotesque and pantomimic arts, that they should exercise their talents in that way, and place on the emblem of Redemption uncouth animals, snakes, vultures, hawks, ravens, &c ! ! \* Wonderful piety ! which, rather than allow antiquity the honor of the production, of their imaginative and sparkling genius, has sought, — though it is to be hoped unintentionally — to bring contempt on the first propagation of the Gospel in these islands. Let such a profane theory be scouted ! All the configurations on the cross, alluded to, will be identified as eastern, by any one who has read the antiquities of Egypt, Syria, Persia, and Hindostan. The flowerings are the leaves of the Rose-tree (whose wood with that of sandal, as exhaling a sweet odor and having a white smoke like that of incense, was kept burning in the Buddhist temples), whose fruit was a favourite of BUBAL according to the Persian poets ; the Boar is that of Vishna ; the elk, the dancers, the lamb (emblematical of the pure offspring) and the fox, are all perfectly identical with the Indians, Egyptians, and Cape of Good Hope symbols of the different shapes, under which each nation worships its respective deity. Venus, Jupiter, Osiris and a Ptolemaic medal are represented with a cross. † Surely these deities were worshipped

\* The sight of the *ancient crosses* and the devices of Abbey Knockmoy, at the Dublin Exhibition, surprised us very much ; and to a clergyman, who was with us on the occasion, we so remarked. We promised to investigate the subject, and the result is our opinion, given in these pages.

† Captain Basil Hall's description of this curious constellation. " Of all the antarctic constellations, the celebrated *Southern Cross* is by far the

many ages before the Redeemer of the world was put to death on the cross. Anything so ridiculous and unbecoming as an article, p. 308, *The Dublin Penny Journal*, March 1833, purporting to be about an ancient Irish cross, we have seldom read. This figure is that of a king with a crown—*not of thorns*—on his head—with outstretched arms—having on a *Celt* or *Philibeg* and a *tight jacket*, like a coat of mail; no marks of nails in the hands or feet, nor impression of a lance in the side, no I. N. R. I. This is paraded by Dr. Petrie in the journal *as a*

most remarkable; and must in every age continue to arrest the attention of all voyagers and travellers who are fortunate enough to see it. I think it would strike the imagination even of a person who had never heard of the Christian religion; but of this it is difficult to judge, seeing how inextricably our own ideas are mingled up with associations linking this sacred symbol with almost every thought, word, and deed of our lives. The three great stars which form the Cross, one at the top, one at the left arm, and one, which is the chief star, called Alpha, at the foot, are so placed as to suggest the idea of a crucifix, even without the help of a small star, which completes the horizontal beam. When on the meridian, it stands nearly upright; and as it sets, we observe it lean over to the westward. I am not sure whether upon the whole, this is not more striking than its gradually becoming more and more erect, as it rises from the east. In every position, however, it is beautiful to look at, and well calculated, with a little prompting from the fancy, to stir up our thoughts to solemn purposes.

“I know not how others are affected by such things, but for myself I can say with truth, that during the many nights I have watched the Southern Cross, I remember no two occasions, when the spectacle interested me exactly in the same way, nor any one upon which I did not discover the result to be somewhat different, and always more impressive than what I had looked for. This constellation being about thirty degrees from the South Pole, is seen in its whole revolution, and accordingly, when off the Cape of Good Hope, I have observed it in every stage; from its triumphant erect position, between sixty and seventy degrees above the horizon, to that of complete immersion, with the top beneath, and almost touching the water. This position, by the way, always reminded me of the death of St. Peter, who is said to have deemed it too great an honour to be crucified with his head upwards. In short, I defy the stupidest mortal that ever lived, to watch these changes in the aspect of this splendid constellation, and not to be in some degree struck by them.”—*Fragments of Voyages and Travels.*

*fine specimen of Irish crosses*, which prevailed here from the sixth to the twelfth centuries. Such theories shock every sentiment of Catholic reverence for the holy emblem of Salvation. It is obviously one of the Buda (Saika) emblems, and of Tuatha Danaan origin. There never has been in Ireland a Catholic, who was so devoid of conception as, for one moment, to look on the figure as the emblem of our Redemption, much less to erect it for the purpose. The Rev. Mr. Maurice,\* a distinguished antiquarian of the 18th century, a Protestant clergyman states, that the cross was one of the hieroglyphics of Egypt and India, equally honored in the Gentile and Christian world; its form is stampd on the most majestic of the shrines of their deities. "Indian Antiquities, v. 1, p. 38." From the deepest and most lucid works of hagiologists of all centuries and times, it will be seen that Buddhism existed many centuries antecedently to our Redemption, and therefore, it cannot be said, that it is only a corruption of Christianity. The Persian MS. to which travellers have been wont to refer, prove that the Pagan worship of the East was very ancient, and our own Annals, edited by Doctor O'Donovan, shew, as far as dates can do so, that it was here almost 2000 years before Christ. The Greeks in the times of Homer and Herodotus have lighted on Pelasgic MSS., and not being adepts at them, tortured (as was before stated) and changed words to suit their own theogony. Men, and worship of great celebrity and purity (long prior to their days) they strove to arrogate to themselves, and having crushed the Pelasgi, destroyed their religion, and substituted their own *reformation*. Some of our readers can herein see typified an *ancient people*, and *old hoary faith*, a *cruel oppressor*, and a wicked reformation, by confining their ideas to our own country.

The hypothesis urged in reference to hieroglyphics, to be

\* Rev. Thomas Maurice, born at Hertford in 1753, author of "Indian Antiquities," afterwards appointed Vicar to Cudham in Kent.

seen on Pillars in Scotland, go to shew their Tuatha De Danaan origin. Whoever studies closely the history of the times of the Danes in these isles will conclude, that they were anything but days of artistic skill and enlightenment. To these they were opposed, as they lived by plunder, piracy, and war. Ledwich,\* in one place, says "they were hermetical retreats—in another, they were monuments to record the defeats of the Danes—and in a third, they were in honor of the first chieftains who became Christians." Well done!!! *Father* Ledwich; your poor Greek monks must have had oceans of money to erect such costly pillars to *seduce* chieftains from error to truth. Ah, Doctor, chieftains, and *Reverends* too, can be seduced from truth to error by shining pillars of *sovereigns*, and nice snug livings like that of sunny Aghado.

#### ABBEY KNOCKMOY.

This abbey is near Tuam in the County of Galway. Ireland has scarcely a more noble relic of antiquity than this old edifice, which it is deeply to be regretted, was partially allowed to suffer from decay. The local gentry and clergy should deem it their highest boast to preserve it as an imperishable monument, not only of Christian, but of pre-Christian art. We flatter ourselves that when the attention of the highminded men of Galway is called to the state of the structure it will be protected. The royal race of the O'Connors, whose ancestor was the founder of the Christian portion of the building, ought to think it a pride to keep it in a state of preservation, as an object possessing so many attractions for tourists.

And here we find it our imperative duty to reject the theory of ascribing the Pagan Buddhist fresco ornamentation to the time of Roderick O'Connor, monarch of Ireland in the 12th

\* There are no Round Towers exactly similar to the Irish ones in Denmark or Greece; that would not be so if Danes and Greeks were the architects of those in Ireland.

century. The reader will keep in mind that the Irish crown is *round*, as can be seen in Keating's Ireland and other old works. The crowns on the figures of the kings on the fresco of Abbey Knockmoy are, in a manner, radiated, and with a cross. They are precisely exact specimens of eastern crowns, and very properly, for the figures are TUATHA DE DANAAAN. The boy (Mac Murrough's son)—bless the mark!—is *Saika*, who believed himself a *uremanation* as was already stated, and thought that after a certain time he should die for his people. The image of the boy, who is being pierced with the arrows, in the Abbey of Knockmoy is no other than *Saika*, the deliverer of the Hindoos. The act of murdering the innocent boy for the crimes of the father was bad enough, but to dare to offer an additional outrage to the humanity of the nation by erecting a monument to so odious an act of cruelty, and that monument to be set up in a Catholic place of worship, surpasses all imagination of the most relentless villany!! The nation would not have tolerated such an outrage on humanity, not to speak of religion. No ecclesiastic would, even at the peril of his life, allow such an abominable symbol of barbarity to be set up in a Catholic place of worship. No, no! all these devices, so improperly set forth as done by Catholics, are truly Buddhist, and are the remains of a Buddhist temple up against which, as a firm support, the abbey was built by King O'Connor, in thanksgiving to God for the victory he gained on that spot, thenceforward called "cnoc na m-buad," or "The Hill of Victories." Besides there is no record of such ornamentation being made by King O'Connor—such would not have been the case if he got them done. The family archives are most minute in the details of important matters. Therefore, as they don't possess an account of these figures, the thing is a pure fabrication—though certainly we do not insinuate that the writer intended them as such.

## ST. PATRICK'S BIRTH-PLACE.

“PATRICK WAS BORN AT HOLY TOWER.”—*St. Fiech.*

SAINT PATRICK was born at Holy Tower, a Roman fort in the Morini, in Belgic Gaul. We find in the first book of “Cæsar’s Gallic War,” that the Belgæ inhabited all the northern parts of Gaul, Brittany included, as far as the mouth of the Seine, which formed a part of the boundary between the Celtæ and Belgæ. The reader will bear in mind that the ancient Belgium was more extensive than the modern one. It comprised all the maritime parts of France, and a part of the modern Germany. This can be easily seen by glancing over the maps of ancient and modern Gaul, or, still better, a map of the Roman Empire in the time of the Cæsars or Constantine. Though Cellarius is good, we prefer *Atlas Universel Geographie, &c., par A. H. Brué, a Paris, 1822.*

As we are simply commenting on a poem, in which St. Patrick’s name turns up, it is not to be expected that we will go at length into all disputed points. We are not inclined for controversy, farther than an absolute necessity of placing an important national fact in as clear a view as possible, and in as few words as the nature of the subject may demand. Now, let say us that there never was a more obvious translation of any two words from one language into another, than “Holy Castle,” or Tower, is of *nean tur*; and we are not disposed to place a false interpretation on the text, for the purpose of pleasing the wishes or prejudices of persons. St. Fiech, to give weight to his statement of Patrick’s place of nativity, adds, “as is read in *stories*,”\* meaning *history*. The gospel is translated into Irish—*raoibhírceul (sivishkayul), happy story*, that is, the history of

\* See notes on Fiech’s hymn, at stanza 1.

Christ. We saw it stated that if Ficch had intended the expression to convey more than "Nempthur," one term, he would have written *Túr nearh*, because in Irish, the adjective comes after its noun. It is true, the rule of having the adnoun after the noun is general in the Celtic, as in other languages. But all tongues afford many examples of exceptions from the above rule. *Nearh*, or *nearh*, is always before the substantive; so much so, that in the Irish Lexicon it is prefixed and joined to its noun. The General Confession, in Irish, is a sufficient illustration. But *nearhca*\* (*blessed*), which is a participle, comes after the noun. Thus we say *Nearh Pátríic*, *Saint Patrick*, and *Pátríic Nearhca*, *blessed Patrick*. There is a vast difference between the two phrases. A man may be *blessed*, that is, a blessing may be given him, and yet he may not be a *saint*, according to the sense of the Church, which confines the latter name to a person who was canonized. We are at a loss to understand how any man, having any knowledge of the Irish, could have translated "Tor," or "Tur," *Tours*. More especially as *Tours* was about two hundred and fifty miles north of the Loire, south by west from the Department of Artois—comprising the ancient *Morini*—in which was *Castellum*, *aliter Gessoriacum*, the present *Boulogne-sur-mer*. We would be more inclined to write that the town of Castle is *Calais*, the *Iccius Portus* of the Romans, were it not that *Ainsworth*, *Lemprière*, *Cellarius*, and others are quite clear on the point. These authors give four towns called "*Castellum*," or *Castle*, something like our own "*Duns*," or *forts*, as *Dun-Garvan*, *Dun-Saney*, *Dun-Manaway*. All towns and cities grew up about *Duns*, *Forts*, or *Castles*.—See *Goldsmith's "Origin of Towns in the Reign of Henry VII."* Each prince, baron, or chieftain made a fort or fortress for his soldiers. Towards this the victualler, grocer, tradesman, and others, congregated to supply its inhabitants. In course of time their

\* Pronounced *nheefa*.

children intermarried, and, as they multiplied, the state or monarch extended to them the privilege of making bye-laws for their mutual protection and advantage. Hence though the place wherein St. Patrick was born had been in the beginning only a mere fort (or Taberna), yet in process of time a town grew up, and it was called *Castle*. London itself was thus created. Its derivation is this—*Lyn*, a river, *Dun*, Castle, or Fort.

Again, the translation of *Túr* into *Tours* is a painful evidence of the disagreeable results of persons attempting to write of facts which cannot be ascertained unless through the natural medium—the language in which they have been recorded. Writers who rest on the translations of others, often draw on fancy—nay, they sometimes presume to improve on the borrowed words, and they thus commit reprehensible errors. It is well known, that not only the change or substitution of a word, but even a letter, or the omission of a dot, would completely alter the original; thus, *córr*, *just*, *coir*, *crime*. Even the same Irish word has a different meaning, *neim-nið* *nothing*, *neim-nið*, *a holy thing*, *neim-nið*, *idleness*, *leim*, *foolish*, *leim*, *a leap*. Even in the *boasted*, *copious*, *nervous* English language, a word has different meanings, without the help of even a mark to aid the student to sound it. Thus *pair* signifies “two,” “a couple;” *invalid*, “not binding,” *invalid*, “a sick person;” *swallow*, “a bird,” *swallow*, “the throat.” Examples innumerable are at hand, but these are sufficient to convince the reader that, so far from the Irish being a difficult language to acquire, it is the easiest of all. Its grammatical rules are quite simple, and its principles almost as unalterable as those of the sacred volume. We have a grammar now prepared for the press which will contain only about thirty two pages, octavo. In it will be seen the truth of the observations here made.

Though an Irish term may apparently represent many different ideas, still upon close inspection it will be found that every word was intended for, and has its own idea.



But as to “*neh̄ túr*” in Fiech’s poem, it can be rendered *lofty tower, celestial tower*, as, *Holy Castle*. St. Fiech called it “*Holy*,” as having given birth to his illustrious master, St. Patrick. It is idle to object, that it would be ridiculous to call a man’s birth-place “*Holy Castle*,” or *Tower*. It is just as good sense to use that expression as any other, as *Holy Well*, in Wales, *Holy Cross*,\* in Tipperary. How many places in Spain and other parts of the world have the prænomen, “*Holy* ;”—*Santé Fé*, in South America. So that we need not (if we do not wish) say, that Patrick’s birth-place was termed *Holy*, because of the accident of his birth ; much less are we driven to the necessity of doing violence to the words *neh̄* or *neh̄ túr*, and make them one-Gaulic word, *nevtria*, *nephtria*, or *neustria*. For though the territory in which St. Patrick was captured, did bear that name, still it is more likely that the Franks, under their converted monarch, Clovis, called the district *Morini*, *Nevtria*, from *neh̄ túr*, just as we have *New Castile* in Spain. In all countries districts have been denominated after their chief towns ; thus the County of Roscommon, after the town which was so called from St. Coeman (son of Faolchan, and disciple of St. Finan, at Clonard), who in the year 540, founded an abbey of Canons Regular in that locality. In this very fact we have an instance of a

\* *Holy Cross*, in the County Tipperary, province of Munster, above 69 miles from Dublin. Seven miles from Cashel, on the river Snir, are the ruins of the famous abbey of *Holy Cross*. Murtough, monarch of Ireland, and grandson of Brien Borhoime, having received from Pope Pascal II., in 1110, a gift of a piece of the cross of Calvary, covered with gold, and ornamented with precious stones, determined to found a monastery, and dedicate it to the *Holy Cross*, which he began, but did not live to finish. Donald O’Brien completed the church and abbey in 1169 : he was king of north Munster, and his monument is still to be seen near the high altar, of which Mr O’Halloran has given a view, as also a shrine in the south aisle, wherein some pieces of the cross were supposed to be deposited, both of which are more highly embellished than any other Gothic remains to be seen in the kingdom.

town springing out of the erection of a monastery. The house took the name of its founder, as did the town and county. It is more reasonable to allege that the Franks, who must clearly have heard of the fame of St. Patrick, denominated their newly acquired territory in the north, *Neutria* or *Neustria*, after the capital, *Holy Tower*, the Gaulic and Irish appellation of which being nearly identical. As to the term, *Neustria*, it was not at all used during the temporal rule of Rome in the north of France.

Let us hear what Lemprière has written relative to the *Morini*. These are his words: “*Morini*—a people of Belgic Gaul, on the shores of the British ocean. Their name is derived from the Celtic—‘*Mor*,’ which signifies the sea, denoting a maritime people. They were called *extremi hominum* by the Romans, because situated on the extremities of Gaul. Their city, called *Morinorum Castellum*, is now *Mount Cassel*, in Artois (Boulogne), and *Morinorum civitas* is *Terouenne* (Tarvenna) on the *Sis*.” Pliny, book iv., Virgil, book viii. of the *Æneid*, Cæsar, book iv. c. 21. allude to that place.

What says Cellarius, whose geography and maps agree with the classics in the times of Rome, from the earliest period up to the Cæsars and after? His words in the *Index* are these: “*Morini*, now Bologn,” that is, the *county* of Boulogne. Now, as to the *town*, the *Index* is this:—“*Gessoriacum oppidum* (Boulogne);” and in the geography, when enumerating the towns of Gaul, he writes: “*In Morinis ad fretum Britannicum, Portus Iccius* (a *Tacito nominatum*) *ex quo Cæsar in Britanniam trajecit, qui (scilicet-portus) idemne sit ac Gessoriacum, quod pariter in Morinis laudatur, an diversus ab illo, disputamus alibi.*” Though we may be thought pedantic for giving translations of such passages as the above, still, a desire to please many of our readers has induced us to do so. “*In the country of the Morini, on the British Channel, lies the Iccian port, whence Cæsar passed over into Britain, which port, whether*

it was the same as Gessoriacum, which is likewise mentioned as in Morini, or a different one from it, we shall elsewhere discuss."

Now it is manifest from these quotations that *Gessoriacum* was the name, in the days of old Rome, of the capital of the Morini, and that it was the present *Boulogne-sur-mer* in the county, to so write, of Boulogne.

Cellarius gives us a town *Bonna*, west of the Rhine, in Belgic Gaul. *Bonna* is an appropriate name, synonymous with the Irish word *Bonnabhonn* (pro. *Bunowen*), that is, *mouth of the river*, and we find in *Terouanna*, *alias Tervanna* (*Tarbenna*), tributaries flowing east by north, and disemboguing themselves into the Rhine near its mouth at the German Ocean.

Dr. Alexander Adam, in the Index to his Geography, mentions "*Gessoriacum Bononia—Boulogne in Picardy*;" in other passages his words are exactly the same as those of Cellarius and Ainsworth, before cited; and he adds, that "*other places were called Bononia*," page 623, index of Geography. When we consider that Adam writes of only cities and places which were remarkable, we must infer, that *Gessoriacum* was a celebrated place, and he annexes the word "*Bononia*" by way of pre-eminence; he states in the title-page, he treats of "*places, that were distinguished by memorable events*."

We are fully aware, that there are different opinions upon the subject of our remarks, but we feel convinced that our best course is to keep not minding what this or that writer may have stated, and to place before our readers pertinent passages from the best authors. It is much more conducive to the object we have in view, not to be raising many unnecessary objections, as we have found others to have done. Thus did Lanigan, in some manner, render obscure what he laboured to clear up—

It is to be regretted, that men of recognized talents, with massive intellect, colossal mind, towering genius, vast grasp of comprehension, penetrating genius, and solid learning, have, by playing on words and mere trifles, created doubts on questions, which they proposed to themselves to elucidate; so much so that their readers said to us that, instead of being enlightened, they were rather confirmed in their doubts, as regards some facts.

Before the Romans, Ainsworth says, that all the west and north of Gaul was designated "Armorica," and he refers to Pliny, book iv., in proof of his statement; consequently it contained Bretagne (Little Britain), Picardy, Boulogne (Morini), all places to the banks of the Rhine. He derives the name from the Celtic *ar*, "upon" or "along," *mor*, the "sea," the same as our Irish *ar muir*. This identity of language is quite natural. For, if we mistake not, we observed in our notes on the several colonizations of Ireland, that some of the Firbolgs crossed over to the north of France, and settled there. We stated the fact on the authority of Keating,\* who rested his assertion on proofs, deduced from the most undoubted ancient records of Ireland, with which he was thoroughly acquainted. When we examine when, where, under what circumstances, and in what condition of his sorely oppressed country, he wrote, we must admire the work, and love the warm heart of the accomplished writer. He was verily an Herodotus. His opinion is, that the Belgæ were a colony of the Firbolgs from Ireland. Hence the sympathy in tongue. We have also stated, on unquestionable authorities, that Britain Maol, son of Fergus,

\* He wrote his history in his hiding place on the Galtee mountains, and whilst doing so he knew not what moment he would be set upon in these days, when the blood-hounds of the first reformers, during the reign of James I., could, with the hope of reward, kill priests, as wolves. Keating had no library, no carpeted halls, no fine cushions—his writing-room was a cave or cabin—his table, his hat, or a stone—his bed, the earth. Where is the man of the present day who, under such circumstances, would produce any history, much less one so learned as Keating's?

and grandson of Nemedius, was the progenitor of the Britons. This Britaon and his followers, after a noble struggle against the African pirates, went to Scotland, where they remained until driven thence by the Picts, after the latter were expelled Ireland by Heremon. Cormac Mac Cullinan, in his Psalter, says that the Welsh came from the same stock. See "Keating," vol. i. p. 58. The Welsh themselves admit it.

It is not true that Brutus was the ancestor. For, though his sons changed the name of the country, no part of it was called after any of them. The descendants of Briotan overran England, crossed over to Armorica, and formed a colony known as *Little Britain* or *Bretagne*, as distinguished from Great Britain. Hence the great affinity between our language, manners, and habits, and those of the inhabitants of Armoric Gaul; and as to the Celtes in Gaul, strictly so called, it is not to be wondered at that they resemble us so much. Firstly, because of their proximity to Brittany and Belgium; secondly, because of their contiguity to Spain—the *Mater Hibernorum*. Hence, we confess—and we do so with pleasure—that the blessed Patrick was by birth at least a native of an Irish colony, or a Briton, in the sense in which Virgil uses the expression "Sidonian Dido," though her Tyre was some leagues distant from Sidon. This manner of phraseology has been occasionally used by good authors.

There can be no better authority on a matter like this than a good French writer. Let us see what he says on Armorica: "Par la terre d'Armorique les anciens entendaient toutes les cotes occidentales des Gaules, habitées par les Aquitains, les Armoricains, et les Morins, tous noms qui signifient la meme chose, c'est a dire—peuple maritimes."—*Labiueau*.—"By Armorica the ancients understood all the western coasts of the Gauls inhabited by the Aquitani, the Armorici, and the Morini, all which names signified the same thing, namely, "the maritime states."

Therefore, from the above, those who would have our Apostle made captive in his youth in Armorica, and no where else, can here see that the place of his birth and captivity is exactly what they properly were used to call it, and what we, when young, were taught to believe. Let it then be kept in mind that the old Armoric Gaul included what is now called (beginning on the east) French Flanders, Artois, Picardy, Normandy, Bretagne, and all the country west along to the bay of Biscay and the Pyrenees.

Hirtius, who continued Cæsar's "Commentaries on the Gallic Wars," writes: "Cæteræque civitates positæ in ultimis Galliæ finibus, oceano conjunctæ, quæ Armoricæ appellantur."—Book viii. chap. 25. Eutropius, in book xix. says: "Carausius cum apud Bononiam pertractum Belgicæ et Armoricæ pacandum mare accepisset, quod Franci et Saxones infestabant." Here we find Carausius commissioned at Bononia (Gessoriacum) to free the maritime parts from the piratical Saxons and Franks.

We have observed in a map "Carte Generale de Gaules par Brué a Paris" (stating at foot "limites de Principaux Peuples, avant la Conquete des Romains"), "Gessoriacum postea Bononia," and near that we have observed "Taruenna." Every person acquainted with even the English language is aware that *u* and *v* have been used for the same purpose. And we need not remind the linguist that the Celtic *M*, *B*, and the Latin *b* are represented by the English *v*, *u*, or *w*. And it is to be kept in view, that persons, when narrating facts and detailing circumstances which had their origin in Celtic countries, and conveying their ideas in Latin, retained the primitive *B* or *M*. Thus *Coemgen* and *Brendanus*, for Kevin and Brennan, as written in English. *Taberna* or *Tavernna*, or *Taruanna*, subsequently *Terouanne*, is the same name. Whether it was a district or only a town has little to do with the disputed point; because, as was before remarked, a district has been often called after a county. Thus the Diocese and County of Dublin were

named after the city; and it is to be noted, that the diocese of Dublin extends over parts of several counties. The same can be said of most of the episcopal territories of Ireland. Therefore, the substitution of one letter for another, or the transposition of a letter is not to be considered as having weight, when discussing any question. In Greek, nothing is more common than metathesis or transposition, thus *καρδία* for *καρδία*, "the heart," and *καρδίη* for *καρδία*, in Homer's *Iliad*, book i., line 225, in which author, as in other Greek writers, we find one case for another—and that even in prose authors. Herodotus and Xenophon abound in such. It is unnecessary to remind the Celtic scholar, that the same is of frequent occurrence in that language.

As to the remark that *vico Tabernæ*, in St. Patrick's "Confessions," must imply that Tabernia was a country not a town, we must say the deduction is illogical. Because, in "Cataline's Conspiracy," cap. 30, we read "*urbem Romæ*," the obvious translation of which is "the City Rome" or "the City of Rome." No scholar would translate it otherwise. Where now is the laugh of the writer, learned though he was, who says, that if Tabernia meant a town—the nonsensical interpretation of *vico Tabernæ* should be "in the town of (the town) Tabernia?" that is, *a town in a town*. In fact the "City of Rome," the "City of Athens," the "City of Dublin," is the ordinary expression. Indeed, in the ancient classics both forms are to be had. A writer on this subject asserted, that no such word as "*Taberna*" occurs, as connected with Belgic Gaul, in the days of the Romans, and thence he infers, that Bononia was in Italy, because the cognomen "*Tabernia*" was used by St. Patrick in his "Confessions:" and it is further alleged, that the term was not applicable to any part of Gaul in which the Romans ruled, inasmuch as *Taberna* was a tent. There never was greater nonsense urged to sustain a false position than this. For what are camps or castra, but *Tabernæ* or tents. Surely, as no one in his senses will state, that

“*Castra*” were houses, it must follow they were *Tabernæ*; and, as a consequence, though that exact word may not have been used by any Roman writer when treating of the Roman expeditions in Belgic Gaul, there is no reason why a town, which sprung up where the Roman encampment was, would not be called *Tabernia* or *Taberna*. Moreover it is not requisite, to prove our position, to have recourse to a weak shift, and say that the Belgic *Taberna* was so called after *Tarvana*, a Roman officer. What writes *Lemprière*? We introduce him here, not to prove the existence of *Terouanna* alone, but to exhibit the folly of those who say that *Taberniæ* was a name peculiar to Italy. These are *Lemprière*’s words: “*Tabernæ Rhenanæ*, a town of Germany on the Rhine, now *Rhin Zabern*. *Tabernæ Riguæ*, now *Bern Castle*, on the *Moselle*. *Tabernæ Triboccorum*, a town of *Alsace*, now *Saverne*.” In this passage we have an *s* and *z* substituted for *t*. It is pitiable that men with eyes to read, will not consult authorities before they hazard opinions. If the persons who assumed to prove that *St. Patrick* was an Italian, looked over their classics, they would not have made themselves so ridiculous in endeavouring to maintain a false position and upon false data. We are quite aware that there is a *Bononia* in *Cisalpine Gaul*, which is a part of the modern *Italy*, but facts and circumstances are in the way of its being the birth-place of our Patron Saint. Now, as to the statement, that the word “*Taberna*” does not appear in Roman writers when speaking of *North Gaul*, we have made out the following passage in the “*Annals of Tacitus*,” book ii. cap. 14, “*adit castrorum vias, adsistit tabernaculis*,”—*he approaches the avenues of the camp, he remains beside the tents*. We quote these words simply to show the temerity of hazarding an opinion without consulting authors. If it be objected, that the quotation has not reference to the encampment in the *Morini*, our answer is, that the system of encamping must be the same on the west of the *Rhine* as on the east in *Belgic Gaul*, and that a



part of Germany was included in the former country in Cæsar's time. We have also to observe, that Taberna and Tabernaculum, having reference to Castra, are of the same signification, though Tabernaculum, in strict philology, means a small tent. The Jewish tents, which must have been very large, were called *Tabernacula*, Tabernacles, but the word is the diminutive of "*Tabernia*." Hence we thus argue. When a question is raised as to the identity of a certain town, reason suggests that when facts, circumstances, and a generally accepted opinion are in favor of a given one, we are bound to arrive at the logical conclusion, that such a town is that meant; but in the present case, the three things are plainly for Bononia (*Celtice*, Bonaven) Taberniæ, in the Morini: therefore, it must have been the birth-place of St. Patrick. The river or rivers are there; the Tabernæ, or Castra, were there; the ruins of Terrouanne, according to Lemprière and Le Brue, are there; and a general, nay an almost universal opinion on the point, exists.

But, before we proceed to the argument, deducible from St. Patrick's "Confessions" as to his birth-place, let us say, that Tours could not by any means be where he was taken captive. For it lay to the west, and when the Irish were pursuing the Romans to the Alps, their route lay rather to the east.

We find the original of the following words in the Leabhar Breac (Lhowar Brack), *Speckled Book*, at Seachnall's hymn, "Patrick's Captivity." "They (Irish invaders) happened to come on a party of the Britons of Eroluade (*h-Ercluade*). A party of the Britons met them (the pirates) at that time in Armorica Letha (*litoralis*). They killed Potitus's son, Calpurn, Patrick's father, and they captured Patrick and his two sisters." Nothing can be clearer than that the Britons and the Ercluade, alluded to in the above quotation, belonged to Gaul. The conjecture, that they belonged to Scotland, is most ridiculous. What would have brought a Scotch family to so distant a land? More-

over the Irish, at that time, were aiding the *Scotch* Britons to repel the Romans, and in doing so they captured Patrick in his native land, as the Speckled Book shows. It is better to give the original passage, as resting on its authority.

The Rev. Doctor Todd, a most accomplished scholar, and an excellent Irishman, of most amiable and conciliating manners, would fain have it that St. Patrick was a Scotchman. I have already shown that the best writers are agreed, and amongst them, Venerable Bede, that the Britanny of Armorica in Gaul gave name to the Britons of England.—But before our disquisition closes it will have been more clearly shown that Great Britain was so called from Little Britanny. Before we quote from the Speckled Book, it is as well to remark that *h-ercluaide* was a most appropriate name for Holy Tower, or Boulogne-sur-mer. The derivation of the word is this—“*h-er*,” or “*er*” *in, at, or upon*; “*cluaide*,” *an angle or corner*. Such was exactly the position of the Roman fort in Armorica. But though the quotation which is just about being given had positively said, that Scotland was Patrick’s birth-place, we will prove from the Saint’s own words that the assertion cannot be upheld.

“ՔԱՏՐԱՅ ԿՄՈՐՈՒՆ, ԵՍ ԵՐԵՏՆԱՅ Ի-ԵՐԿԼՈՒԱԻԾԵ Ե ԵՆՆԱԴԱՐ, ԿԱԼՔՄՈՒՆ ԵՐՄՄ Ե ԵՆՆԱՐ . . . . ԳՕՇՈՒՆԵ, ԿՄՈՐՈՒՆ ԿԱԻԾԵՇՏԱ ՔԱՏՐԱՅ ԻՆ ԵՐՄՈՒՆ, ԻՐ ԵՆՆԱՅ ԻՍ ԻՍԿՕԵՄԱԿԱՐԻ ԵՐ ԻԵՁԵՄԵՇ ՄԵՇ ՏԵՇՏՄԱԻԾԵ ԻՆՅՅ ԵՐԵՏՆԱՅ ԵԱՏԱՐ ԻՍԻ ԼՈՆՅԱՐ, ԿՕՐՄՔ ՕՐԵՄԱՐ ԱՅՐՄՈՒՄԻՇ ԼԵՏԱ, ՊԵՇ ԵՇՄՈՒՄԱԿԱՐԻ ԵՐԵՄՄ ԵՍ ԵՐԵՏՆԱՅ Ի-ԵՐԿԼՈՒԱԻԾԵ ԵՍԻՆ ԻՆ ԿԱՆ ԻՆ Ի Ն-ԱՅՄՈՒՄԻՇ ԼԵՏԱ. ՕՐԵՏԱ Ի-ԻՐԱՅԻՆ ԿՕԼՔՄՈՒՆ ՄԱՇ ԳՕՇԱՅԵ, ԵՆՆԱՐ ՔԱՏՐԱՅ, Դ ՈՍ ՅԱԵԱԾ ԵՐԱՄ ՔԱՏՐԱՅ Դ Ե ԵՐ ԻՐԱՐԻ ԵՆԾՐԻՆ.”—*Liber Hymnorum*, p. 27.

“Now Patrick, in his origin, was of the Britons of Erclude. Calpurn was the name of his father . . . . The cause of Patrick’s coming to Erin. This is the way it happened: viz., The seven sons of Sechtmaidhe, King of Britain, that were in banishment, ravaged Armoric Letha. They happened to come upon a party of the Britons of Erclude, on that

occasion, in Armoric Letha. Calpurn, son of Fotaïd, Patrick's father, was killed there, and Patrick and his two sisters were taken captive there."

In order to connect the answer to Doctor Todd's false deduction from the above lines, we will begin with the words of St. Patrick himself in his "Confessions"—a work recognised by Usher, Protestant Archbishop of Armagh.

"Et ibi, scilicet, quadam nocte, in somnis audivi vocem, dicentem mihi : " Bene jejunas, cito iturus in patriam tuam. Et iterum post paululum tempus responsum audivi, dicens mihi ! Ecce navis tua parata est. Et non erat prope, sed forte aberat ducenta millia passus, et ubi nunquam fueram."

"And now one night in my slumber, I heard a voice telling me, *You fast to advantage* ; you will soon go to your own country. And again shortly after I heard the response, saying : Lo, your ship is ready ; and it (the ship) was not nigh ; it was distant perhaps 200 miles from me, and where I had never been."

"In somno," *in my slumber*, reminds us, as regards grammatical structure, of the annexed passage of Virgil, wherein he introduces Æneas telling his vision :

"Effigies sacræ divum Phrygiique penates  
Quos mecum a Troja, mediisque ex ignibus urbis,  
Extuleram, visi ante oculos astare jacentis  
In somnis multo manifesti lumine, qua se  
Plana per insertas fundebat læna fenestras."

From the quotation given, it is evident that the Trojan chief when "in somnis," saw, as the legend runs, *not merely as in a dream*, the household gods, but "coram agnoscere vultus"—that he recognised their benevolent countenances by the aid of the moonlight glancing through the windows ; "nec sopor illud erat," *nor was his a sleep* ; he was half awake, as we say. If such were not the case, the poet would not have used "multo manifesti lumine," *they became quite visible by a flood of moon-beams* ; now we, depending upon the struc-

ture of language, hold that St. Patrick was slumbering, but not in a *heavy* sleep, that is, "he was half awake," or as people say "between asleep and awake." In fact, that it *was* so (in every work the text of that work is the best key) appears from the text in the "Confessions;" "shortly after I heard the response saying: The ship is ready." Do not these words clearly mean that Patrick answered "the voice," thus, "How can I go to my country, I have no ship?" whereupon "the response" from "the voice" replied, "the ship is ready." Patrick must have a second time asked, "where is the ship ready?" for how could he know where it was, unless "the voice" informed him? "The voice" did so, as Patrick tells us; the ship was in a harbour 200 miles away; plainly not at the Boyne in Drogheda, as has been sillily stated by some writers, its distance from Antrim being, at most, not 60 miles; even the lowest part of Antrim is not 100 miles from Drogheda; not Binn Eaduir, only 90 miles; but the vessel was in Bantry Bay in Cork (formerly in Kerry), about 200 miles from Patrick's place of servitude. Hence it follows that the scholiast of St. Fiech and the Bollandists must have been wrong, when they interpreted the word, "Benum" or Bonum, the "Boyne." "Benum" is equivalent to the Irish "Benn" promontory. Our reason for making Bantry the part where Patrick took shipping is, that history tells us it was a place much frequented in olden times by French vessels, and is so to this day. That is not said of the port of Drogheda. It is geographically impossible that the latter could be the port. The Roman miles were nearly as long as our modern miles, and the "Confessions" uses the language applied to Roman measurement. *Ben Eaduir* (Howth) could not, for the previous reason, be the port whence our Saint sailed; it is about 100 miles from Antrim; neither could Wexford or Galway, they not being "ducenta millia passuum" (200 miles) from the south-western part of Antrim and Down. Hence the *shore with the Ben* (*Binn traigh*, Bantry Bay), nature's

gigantic cloud-capt break-water, the Supreme Engineer's rampart to beat back the tyrant enemy, the bellowing ocean, is the only harbor, precisely corresponding with St. Patrick's own words.

But to return to the angelic apparition. Now when we look on the simple text of the "Confessions," we own we are at a loss how to understand it in any other light than that an angel conversed with the *young slave*, telling him that his fasting, mortification, and prayer, had found favor with God, and as a reward, that he would return to his own country; that the ship was ready in a port which he told him of. "The voice" must have come from an angel, though he may not have seen him. Patrick must have been not quite asleep, else he could not keep up a discourse. He does not say *he dreamed* he heard a voice; he says, in language as plain and as intelligible as was ever penned, "I heard a voice." In another part of his "Confessions," he says, "*quod a Christo didisceram*"—"what I learned from Christ." Here he mentions Christ as his teacher. Surely this was infinitely a higher honor than would have been a conversation with the whole celestial choir. The last words we quoted, and the passage in Fiech's hymn, are as easy of translation as any we have ever read.

Fifth stanza:—"He departed over all the mountains." We are not pleased with Father Colgan's Latin translation of the word *Ἐαλπα*. He interpreted so as to impress his readers with the notion, that the poet meant the Alps in Italy. Now the term, though sometimes written differently, was very common with the primitive Irish, and denoted any lofty eminence. To this day we find in the County of Limerick, that the people call a stick "*Clalpeen*," *clejē Ἀλπῖν*, that is, "Alpin's wattle." Thus evidencing that *Ἐαλπα* and *Ἀλπῖν* are *natives*, not *exotics*. A large, flinty man was, by a figure of rhetoric, called "a mountain of rocks." *Ἀλ*, *rock*; *βίονη*, *promontory*. We ourselves say, "a mountain of a man, a mountain of a woman." The

Irish poets called an Irish giant, Alp, thus: "Alp wandered alone, &c." Hence "Calpa uile" was an appropriate term for Fiech to use in mentioning "all the mountains" over which Patrick climbed in making his escape from slavery—viz., the mountains of Antrim, Benna Boirche, the Mourne range, and Sliabh (Shleev) Mis in Down, the Ard na h-Eirean, or "heights of Ireland," in Queen's County. The indented chain in Tipperary bears a resemblance to the continental Alps. These latter were, in the time of our Apostle, inhabited by Celtic tribes; and are we then to wonder that the Celts of both countries applied a common name to designate mountains?

In these times, when cultivation has made such changes, we can form no idea of the number of large mountains that were in Ireland in former days. Besides these named there were their kindred mountains, "the Galtees," in Tipperary (the stronghold of the brave Gael in the times of bitter persecution, and the hiding place of the incomparable and profoundly erudite Dr. Keating, the Herodotus of Ireland), and the many other romantic eminences of the bizarre and picturesque country through which he had to go before he arrived in Cork. His travels throughout such an extent of wild country without interruption, was in itself next to a miracle. Patrick tells us "I was never in the place, nor did I know any person in it," that is, where the ship was ready. By looking to the map of Europe it will be quite plain that Bantry is exactly opposite Brest, the north-west point of France. If Patrick were a Scotch lad, he would, every day, have met a ship or boat in Strangford Bay, Carlingford Bay, Carrick-fergus, or any near bay in Down, or Louth, or Antrim, whence the passage is only some seventeen miles to Scotland.

In some copies of the "Confessions" we read "Bonum." However that name is as far away from Ptolemy's Buvinda (Boyne), or Calpa, as the word in the text of Father Villanueva, from whom we copy. "Bonum," appears to us not to

be the word used by Patrick, but "Benum." "Ad bonum," *for a good object*, would be a useless phrase—that he was making his escape *for a good object* was clear to every reader of his "Confessions," without being told so in express terms. In all we cannot see that any other place squares exactly with Patrick's mentioning "200 miles," except Bentry or Bantry Bay (the shore of the Ben), in the south-west of Munster, a place resorted to by continental traders in the earliest days of Ireland.\*

2nd line—5th stanza of Fiech, says: "Over seas prospect was his flight." Patrick had a favorable voyage to France, and studied under St. German of Auxerre, south-east, but north of Ligeris—the Loire—in Celtic Gaul, about four years after his arrival—*and éir and éircoirt Letha*—"afterwards in a remote skirt of Letavia." One thing is clear—the above language cannot refer to any part of Italy, as Dr. Colgan has translated it, more especially when the reader will have remembered that much of the present Italy was in Cisalpine Gaul in olden times. Besides, St. German lived far into Transalpine Gaul, which the Celts inhabited, and, therefore, not in any part of Latium or Italy. Auxerre was far away west of any part of it. Letavia and Lætavi were names, amongst the first Latin writers, applied to Armorica and its inhabitants.

Fiech's scholiast writes: "They (the pirates) plundered in Letha, a district of Armorica." Camden understood by Letha, Brittany, as did some writers of the middle ages. The scholiast says, that Patrick was made captive in some part of Armorica. Now that some part was where Patrick

\* It was thither the Milesians steered; it was from one of its ports, Eire, a native queen, demanded of the Milesian chiefs the cause of their coming; and it was on the southern Sliabh Mis (Sleev Mish), in Desmond, that they met, and fought, and defeated the Tuatha De Dannans. In this place, at this day, is pointed out where Scota, the wife of Milesius, was interred. It is called Glen Scythian.

and his merchant countrymen landed. This appears from Fiech and his scholiast at strophe V.

He had a prosperous voyage according to Fiech, and Patrick, in his "Confessions," part 8, says: "Et post triduum terram cepimus, et viginti et septem dies per desertum iter fecimus."—"And at the end of three days we made land, and and travelled twenty seven days through a desert." Now, we ask, if Scotland or England were our Saint's *natale solum*, to which the angel promised him a return *for his having fasted profitably*, how is it consistent with our notion of a prosperous voyage, that he could be three days at sea. A good rowing boat with a few good men would cross St. George's Channel in half the time, or less, and to the Clyde in Scotland in as many hours. Again, supposing that they landed in any part of Scotland, how could they have taken twenty-seven days to go to Dunbritain or Alclud, which is about twelve miles up the river. If they made harbour in England, who that knows anything of Glastonbury, Cornwall, or any part of that island, could hold so ridiculous an hypothesis as that Patrick could have taken twenty-seven days to go to his friends and relatives. Besides, St. Patrick tells us "he long wished to visit his relations, but the distance prevented him." That could not be so if they were in England or Scotland. Moreover, history does not inform us of so vast a desert in that district, as that a man in health would spend so long a time in going through it. If we allow only twenty miles a-day, that, when multiplied by twenty-seven, will give, in round numbers, 540. Hence, it is beyond all doubt that he returned to *Leatha* or *Armorica*, his own country, and did so in three days. Nor did he sail up the Loire to Tours—some hundreds of miles—as certain writers falsely assert. The river, though a majestic sheet of water, is not navigable as far as Tours. Because, as we have, satisfactorily, proven already, that was not his native soil—and the angel said: "*cito iturus ad patriam tuam*"—*You will soon go to your own country.*



Neither can it be said that his arrival in Celtic Gaul would be a fulfilment of what "the voice" foretold, for Armorica and Gallia were, even according to Cæsar, different countries. Therefore, that "the voice" would be truthful, that St. Fiech be accurate in his statement, that his scholiast be veritable, and that the words of the "Confessions" be intelligible, we must conclude that Patrick landed in some part of Armorica, the west part of which, from the north to the south, was rendered one vast desert by the Franks and other pirates, as any person acquainted with ancient history can easily ascertain. St. Patrick tells us in his "Confessions" that "himself and many thousands" were taken into captivity. This passage aids us in our explanation of the 3rd stanza of St. Fiech's hymn, where we interpret "Four tribes" as *tribes of captivity*, not Irish ones. From this we can infer how infested his native land was with pirates. Besides the Franks, there were others. It was at this time "Niall of the nine hostages" carried on war in the north of France. Therefore, Patrick being acquainted with this circumstance, naturally had a sharp look-out after he landed, lest he should be captured. He, consequently, journeyed through the most secret, intricate, and wildest parts of the desert, from the "mare Lugdunense" in the west, until he came to Boulogne. Leatha was the Gaelic appellation given to Letavia by Fiech. We have read some efforts to explain this word by the help of the British language, and we have also seen an ingenious attempt, through the term "Batavia," a name by which a region on the banks of the Rhine was once called. This word is certainly of a Celtic root—*baite*, *drowned* or *inundated*, because the Netherlands (Belgium and Holland) are apt to be flooded, both by high tides and the floods of the Rhine. Cæsar's army had nigh been overwhelmed by the flood; and to prevent Napoleon from subduing them, the natives let go the sluices of the dykes, so that the whole country was a sheet of water. From this circumstance it might be reasoned that some interpolator,

printer, or transcriber, inserted **L** for **B**, as the top *half circle* of **B** might have been effaced, and to carry out the introduction of **L**, they inserted *ea* for *ατ*. This is not at all improbable, as, except in the upper *arc* of the **B**, it is exactly like the capital **L** in Irish, and we find not only broad vowels substituted for each other, but a broad for a slender, and the same practice was in use amongst the old Latin authors; thus, *maxume, optume*, for *optime, maxime*; *olli* for *illi*, in Virgil; *domo* for *domu*: the Greeks had the same custom, using the long for short, and *vice versa*, as can be seen even in the Greek Testament, not to mention Lucian, Herodotus, or the poets—*Αρηα* for *Αρεα*, line 352, 4th book of the Iliad of Homer; and in the same book, line, 353—*οψεαι* for *οψη*; in the former the *broad* is put in place of the *slender*, and in the latter the *slender* for the *broad*, and *αι* is added. In the 4th book, 45th cap. of Herodotus, we have *Αση* for *Ασια*, *Λιβη* for *Λιβα*, *βο-ρη* for *βοραι*, *δρει* for *δτοι*, and the latter for another form. We meet *βασιλης* for *βασιλεος*—et sic passim. Though *Leatha* were never usual before Fiech, he had precedent for so doing: *Βαζεις* (in line 355, 4th book of the Iliad) is a coined word of Homer's; for, it is nonsense to seek its radix in *βηη*. The context is the key to its interpretation. The Greek poets use words peculiarly their own;—why not the same rich vein exist in the Irish poets?

Notwithstanding the explanations, why not Fiech be allowed the liberty, as he had the ability, to use an Irish term of his own invention, or one already used in his days, to convey his idea of Brittany? and if modern scholars cannot find it in any Irish glossary, they are not therefore to infer that it is an exotic. Between *Leata*, and *litoralis* there is a clear affinity, each meaning *maritime*. How many words are met in Greek and Latin which are now obsolete. And indeed it is miraculous that we have a vestige of the primitive language of ancient Ireland, after her many ordeals of *persecution, slaughter, and plunder*. The naked truth is, that the

struggle between England for supremacy, and Ireland for resistance to wrong, has been a matter of pounds, shillings and pence. Such is our conviction.—England Catholic, as well as England Protestant, waged infernal war on our language and antiquities. Some of her Catholic monarchs made it penal in an English settler to speak our language. The reader is referred to the laws of Edward III. The lying (Rev.?) Gerald Barry, destroyed some of our most valuable national records. In the sixth and seventh centuries, history informs us that the English committed desperate devastations in Ireland. In the eighth century we find holy men interceding with Alfred, King of Northumbria—who was for some time an exile in this country, and during which he wrote an Irish poem, still extant, on the beauties of our island—to interest himself to put a stop to the depredations. The king did interfere, restored to liberty the captives, and put an end to the incursion. In the beginning of the ninth century, the Danes burnt and plundered our colleges, butchered their inmates, and committed such deeds of sacrilege, slaughter, and desolation, which no one but the Eternal Accountant would be able to register.

Next came England, again persecuting us; robbing our native monks and clergy, introducing foreign ones, and handing over our schools and places to them. *Human nature is human nature.* Some of them hesitated not to annihilate whatever could remind us of our fame as a nation, and make us merge into English nationality. We see the same in our own days, and we find willing instruments in some few amongst ourselves for the work of demolishing our independence as a nation.

However, all was child's play until the days of Elizabeth, and the despot Cromwell, who respected neither God nor man. He would fain be a God (but his actions proved him a devil). Hence it is nonsense to attempt to explain some words in old Irish, by modern ones. We must take them as we get them, and interpret them by the context. If

*Baiçe* ought to be the word, it is plain; if *leača*, we must take it as an obsolete Irish name for *Armorica*. In addition, let us remark, that it was quite reasonable for Fiech to have applied a name, understood in Brittany, as Keating has clearly proven that the Belgians were a colony of the Nemedians, descended from Britaon Maol (the *Bald*), grandson of Nemedius.

To summarise—Scotland could not be the country alluded to by “the voice,” because none of the Antrim, Down, or Louth harbors is 200 miles from Sliev Mis; because, though Patrick sailed from either of the above places, he could not, consistently with the notion of a “prosperous voyage,” be three days at sea—the distance being in one place only twenty-two, and at most not thirty-six miles, and because, granting that his ship were three days at sea, the Frith of Clyde is exactly the place at which he would have made land, if Dunbriton (only twelve miles from the point of land, the *loch* or rock) were his birth-place, as it is asserted. Moreover, he could not, by possibility, have spent twenty-seven days travelling from one end of Scotland to the other, even if we admitted the absurd hypothesis, that he was three days at sea, and that he landed towards the Orkneys, and not on the western coast. England could not—consistently with the words of St. Fiech, regarding a *prosperous* voyage, when connected with St. Patrick’s own words as to the time he was on sea, and the time he took, after landing, before he arrived with his friends—have been Patrick’s birth-place; for, in one fine day, such as was the weather when our Apostle was at sea, a good sailing boat would have entered the British Channel, on one side of which is Glastonbury, foolishly asserted to be Patrick’s native country. The hypotheses urged against Scotland can be, with equal force, urged against England’s being the place where the Irish Apostle was born.

Lingard makes particular mention of the snowy heights of the Morini, of which Gessoriacum or Bononia Taburnæ

(Bonaven) was the fortress, and Taberna the *civitas*, or corporate capital. Hence, as we would say Howth (if it were a fortress), Dublin, so St. Patrick, *Bonaven Taberniæ*. Nor does the use of *m*, for *n*, alter the matter, because it was already shown that there has been a literal substitution in other tongues. Moreover, *vetustas quæ consumit ferrum lapidemque* may have given us *m* for *n*. But to render more intelligible the addition *Taberniæ*: if an Irishman be on the Continent, and that a Frenchman, who was never in Ireland, asks him to what town he belongs, he will give him the name of the most remarkable place in his country; thus a man from Kingstown will say—I am from Kingstown, Dublin. This was precisely what our Saint did.

Eustachius, a learned writer of the seventh century; Probus, a faithful historian, Baxter, and other respectable historians, all agree in this view of Bononia and Tarvenna. Dr. Lanigan comments elaborately and learnedly on the subject in the first volume of the "Ecclesiastical History of Ireland." However, he is so hypercritical that we had to pursue our own path. Those of our readers, who wish to read extensively and critically about the places, can gratify themselves by having recourse to Lanigan, whom we shall call the malleum or mallet of lying, slanderous, and mercenary Ledwidge, who considered nothing too base, too wicked, or too abominable, to deny the existence and blaspheme the religion of the Blessed Patrick. We will have a word with him shortly.

We had nigh forgotten Jocelyn's *Empthor*, and his aphæresis of the letter  $\eta$ . It is astonishing that he could bring himself to so mutilate the text of St. Fiech, whose words are  $\eta\epsilon\eta\ \tau\acute{\alpha}\tau\eta$ , *holy tower*. Jocelyn inferred, that because the preposition  $\alpha\eta\eta$ , *in*, has been ignorantly divided into  $\alpha$  and  $\eta\eta$ , as  $\alpha\ \eta\text{-}\epsilon\eta\eta\eta$ , the letter  $\eta$ , is euphonic, used only to prevent the hiatus, and therefore he presumed he could remove it to suit his purpose, without injuring the integrity of the name. He ought to have recollected that Fiech was a

vigorous Irish scholar, after the Attic style, if we may so write, and that before his conversion he was by profession a most learned poet. Therefore, it is clear he would not have written corrupt language. But, detaching the  $\eta$  from the  $\gamma$  before it, would have been a corruption. If Fiech had intended the use of  $\eta$  simply for euphony, he could as elegantly, and as consistently with the metre, have written  $\Delta\eta\eta$  or  $\gamma\eta\eta$ . Wherefore, it is evident that Jocelyn knowingly perverted the text, and two words are the proper reading. This shift of Jocelyn is so silly, that it deserves no further notice.

We shall once more proceed to St. Patrick's "Confessions." For this purpose we use a very handsome work of the Rev. Joachim Laurence Villanueva, which has been very kindly lent to us by our esteemed friend, the Ven. Archdeacon Hamilton, P.P. St. Michan's, Dublin, a great patron of literature, and who is himself as refined a scholar as he is a zealous and pious priest.

As to the Apostle's birth-place, these are his own words: "Patrem habui Calpornium, qui fuit e vico Bonaven (*aliter Bonavem*) Taberniæ; villam enim, Enon, prope habuit, ubi ego in capturam decidi, annorum eram tunc fere sexdecem."—"My father was Calpurnius, a native of the town of Bonavem Taberniæ; he had near the town a villa (called) Enon, where I was made captive, I was then nearly sixteen years of age." Now the reader—from previous remarks and from our comments on  $\eta\epsilon\alpha\eta\eta$   $\tau\acute{\upsilon}\rho$ , *holy tower*, which St. Fiech, the disciple and first-ordained convert of our patron saint, mentioned as his birth-place—plainly sees, that *Bononia Taberniæ*, alluded to in the "Confessions," must be that town. For it must be confessed that Fiech was well acquainted with the name of his great master's native town. Nor is it to be objected that Fiech ought to have used *Bonaven*. In the first place, such a term would not suit his metre, and he, very naturally, preferred to use the language of his heart—the language in which he was accustomed to

write his poetry—the Irish. An Englishman prefers his own language, so do men of all countries. *Baile aca cliaic Dubliḡe\** is the Irish name of Dublin; yet, if a native and resident of Rome, were writing of St. Laurence O'Toole, he would insert *Dublinium*, and not the Irish name; nay more, he would call St. Laurence a native of Dublin, not of Wicklow. Such has been the historical mode of recording facts of that class. In after-ages Latin authors will write down that most illustrious champion of Catholicity, the terror of heretics—His Grace the Most Rev. Dr. Mac Hale, *as of Tuam*, though he was born in Mayo. In the same manner, *Tabernia*, being the corporate city (*civitas*), is joined to Bonavem, the small town (*vicus*). As we would say, “Bonaven, Taberniæ,” is the same as, “Kingstown, Dublin.”

For the sake of a subsequent argument we may as well here state, that Malabranque refers to the *Chronicon Morineuse*, the “Catalogue of the Bishops of Boulogne,” and the “Life of St. Arnulphus of Soissons,” to sustain a popular tradition of the inhabitants of that country, to the effect that St. Patrick ruled that diocese, in which was contained Terouanne, for some time. Bouchærius, in his *Belgium Romanum*, book viii. cap. 15, maintains, that Bonavem (Boulogne) was the ancient See, and that it had a bishop in the time of Constantine or that of his sons. To this the Bollandists object that there was no Bishop of Boulogne before the fall of Terouanne. The testimony of Malabranque is the weightier authority, founded, as it was, upon local traditions and records; and, in the absence of any direct and respectable convincing proofs to the contrary, the *assertion* of the Bollandists must be rejected. Moreover, though Boulogne had not been a regularly established See in the days of St. Patrick, it is most reasonable to suppose that he was a *Regionarius Episcopus*, in the same way as there

\* Pronounced *Bollhé Aha kleea duvlinné*.

were *Regulares Exempti*, having power to officiate wherever they saw a want of priests. And to meet the rejoinder, that no bishop could be consecrated without a flock over which to preside, our reply is—that we cannot, at the present day, judge of the exceptions which the exigencies of the first spread of the Gospel demanded, and which the Pope, in all likelihood, made to gain over souls to Christ. Again, St. Patrick could have been Bishop of Bonavem, *ad interim*,\* and of another place after that, as necessity recommended. Therefore he had an *ad interim* diocese. Besides, history has proved that he was such a character as would have given confidence to Celestine to confer on him the title of *Missionary Bishop*, to enable him to officiate wherever he found the want of a prelate. It may be urged that *Terouanne*—being the large town, and not *Boulogne*, the small one—should be given as the See. Logicians do not draw conclusions from possibilities or probabilities, but from facts, when they can come at them; and it is a fact, according to Malabranque, that *Boulogne*, and not *Terouanne*, was the See. Yet we can give a case in point, where Sees have been called, not after the large towns, but by the names of even comparative villages. Elphin was never so large a place as Sligo, Athlone, or Roscommon, still the diocese is called that of Elphin. The same can be said of Tuam, Ardfert, Clonfert.

Reasoning from probabilities ought to be avoided as much as possible when dealing with matters of grave importance, especially when facts, circumstances—equivalent to facts—and a *consensus populorum*, are available to establish a truth. We have read an interesting life of St. Patrick by Lynch of Dublin, and yet the author committed himself most gravely in order to support his assertion—that *Tours* on the Loire was our Saint's natal soil. Lynch, after having alluded to Patrick's second captivity, says, on the authority

\* *For a time*—as we say, "*pro tem.*"



of Baillet, that he was brought a slave to Bordeaux, or thereabouts. He adds, that "at last he arrived to his relations, whose joy upon seeing him was excessive. They sought to persuade him to continue the remainder of his life with them, but he was destined for a more active life." Here the native place of the Irish Apostle is given as in Little Britain; which, as is clearly ascertained, lay along the coast of the English Channel, and contained Normandy, Picardy, Artois, and a little more territory, east of the last and west of the first. Lynch further says, that whilst the Saint was reflecting on the advice of his friends, he was warned by a vision of one of the inhabitants who lived near the wood *Foclut*, which was in *Tiramalgad*, the modern Tyrawly, in Mayo, that God required him to go and lead from idolatry and paganism, the Irish nation. The same author affirms, that henceforward the blessed Patrick resolved upon an attempt to convert to the one God, Ireland, "and the better to prepare him for such a task, he undertook a *painful journey to foreign parts* to enrich his mind with learning and experience." We quote this passage to show how cautious a writer ought to be before he pens his words. For what man, upon reading the above passage, and without informing himself farther on the subject, will not infer that there is a strange inconsistency in Lynch. If Tours, on the *inch*, or *islet* of the Loire, as Mr. Lynch states, was Patrick's native place, he needed not go to *foreign parts to acquire learning and experience* to fit himself for the Irish mission. He had a college, we say, at the door, with his friends, presided over by *St. Martin of Tours*, and a most celebrated one. What need, then, was there of a *painful journey*? Besides, if Tours were his native place, St. Patrick would not have called it *vicus* (a village), as his real birth-place was only on the summit of the lofty shelving cliffs of the Morini, which was not the name of a particular country, but a term applied to signify *maritime inhabitants*, and is composed of the two words, *mor* or *muir*, "sea," and *daoinne*,

“persons,” latinized, Morini, and in that sense could be applied to any people living along a sea coast, and so a word of like import has been employed for the same purpose by the people of every country.

Fortified towns have been always only small places; such are the arsenals of France and England.

We would, if possible, avoid saying more on Lynch's history, which is very interesting, and very well written in other respects; but when a theory is put forward with much pomp, and with a sneer at the *true* and *literal* translation of ἅγιον πύργον, “Holy Tower,” of the erudite and accomplished scholar, Father Colgan, Lynch must not be let off when he writes incongruities, to speak in the mildest manner of him. Hear the next sentence in his “Life of St. Patrick.” He continued *abroad* for thirty-five years, partly on the mission, and pursuing his studies, for the most part under the direction of his mother's uncle, St. Martin, *Bishop of Tours*, who had ordained him deacon, and after his (Martin's) death, with St. German, Bishop of Auxerre,\* who ordained him priest (and called his name Magonius, which was the third name he was known by), and partly among a colony of hermits and monks, in some islands of the Tyrrhenean Sea, which, the Bollandists say, were the Hieres, south of Provence; and Leriis was the island, in which Justus delivered the wonderful staff of Jesus to our Apostle, which was given him from heaven for that purpose. The same authority writes that Patrick started thence for Ireland.

In the words cited, according to Lynch himself, St. Patrick could not have proceeded on a painful journey, as *Tours*, and *Auxerre*, a town of Burgundy in the Department of Yonne, and Turonia, were along the N. and N.E. bank of the Ligeris or Loire; and the nearest of either place was about 300 miles from the Morini, which was not considered by the early inhabitants as of “Les Gaules,” or

\* Altisidorus.

Gaul, strictly so called, as we shall shew. This being so—and the fact that our Saint was educated by the illustrious saints alluded to, no one denies—it is monstrous to assert that he travelled in *foreign parts*, whereas, his theatre of studies was the enchanting, fertile, flock-feeding plains, along the banks of the majestic Loire, *his own dear river*, as Lynch would have us believe. In truth, he ought not have written, that his going even to Rome would be *undertaking a painful journey*, had he to proceed only from Auxerre to the Eternal City—the glorious stellar centre of Catholicity. Auxerre lies far to the south in France, on the river Yonne, within a few miles of the Loire, on the east.

No historian could say, that a man going to Rome from the south-east part of France was proceeding on a dangerous journey to *foreign parts*. Much less could there be danger to St. Patrick, whose parents were, beyond all dispute, of Roman origin, in travelling from a part of ancient Gaul to Italy, the former being a part of the empire at that period. But the notion of a *native of Tours*, (as Lynch made our Saint), *going to foreign parts, to St. Martin of Tours, to Tours*, is the most unmeaning thing ever heard of. It is more ridiculous than the *Holy Tower in the clouds*, as himself designated the learned Colgan's  $\eta\epsilon\alpha\mu\ \tau\upsilon\rho\iota$ , and than Lanigan's *city in a city*. We have already shown, that Rome could not be considered a *foreign part*, because Auxerre, the See of St. German, was not far from the Alps. Therefore Lynch's theory, regarding Tours, for the reason assigned as well as the from the arguments, *not probabilities*, before given, is necessarily to be rejected.

We stated in an early part of this comment, that persons called *Britons* from Britaon Maol, grandson of Nemedius, passed over to the coast of France, as adventurers, having been driven out of Ireland, and there settled. That they were there when the Romans invaded Great Britain we have Pliny, book iv. cap. 17, as authority. We have an excellent map of Le Brué, of France before Cæsar's time, and on

it we find the Britons occupying the territories now known as Normandy, Picardy, and part of the Straits of Calais; Lemprière, Cellarius, and Ainsworth agree on this fact. Colgan in his life of the great St. Fursey of Lough Corrib, nephew of St. Brennan of Birr\* (as Keating calls him), says: "that he, when on a journey to Rome, whither all the saints looked, and occasionally travelled as to the centre of unity, passed through Britain, in which was Ponthieu in the modern Picardy." Here it may be in order to demonstrate, that the fact of England being called "Great Britain" is no proof that she was the cradle of the Britons of a part of Armoric Gaul, if we can give an instance of a country which was designated "Great," whilst the nursery, whence it sprang, was not so denominated. But this we can easily do. The southern part of Italy, which was colonised by the Greeks, was called "Magna Grecia," though Greece itself was not. The hypothesis, therefore, that England, because she was the greater country, peopled Little Britain or Brittany, falls; and we have given the true history of its earliest inhabitants—the descendants of Briton the Bald, grandson of Nemedius. We gave our authority and our reasons, resting not upon surmise, but upon the evidence of internal national records, which are within the reach of the curious and the learned. The Bollandists object, that Ponthieu was not in Normandy but in Piccardy; but they ought to have read, and they would have discovered, that when the Normans took possession of some of the maritime places, Neustria, in which was Ponthieu and Normania, became convertible terms; and that the Normans, when writing in Latin, called their country Neustria, which, we already proved, comprised most of the northern maritime parts, including a part of Germania Secunda along the Rhine. Nennius, Labineau, Baronius, Malabranque, Sidonius, and many other writers agree, that a part of Belgic Gaul was inhabited by Britons. Dionysius thinks so. Yet

\* Rather, of Clonfert.

we prefer the authority of Keating to all of them, who, defending the national, incorrupted and incorruptible records of his own Ireland, stated that the offspring of the valiant Nemedians settled in that country. Had Lanigan and other writers studied more closely the history of their own far-famed and loved native isle of saints and of scholars, and did so in the native tongue, they would not be "as a man in the midst of an immense and tractless forest," seeking in vain to unravel a difficulty. Philologists have been bewildered in absurd, though learned conjectures, when wandering in their darkened orbits, unilluminated by the friendly light of the Irish tongue. Their want of lingual knowledge reminds us of an appropriate passage in Virgil's *Æneid*, book vi. line 270:

"Quale per incertam lunum, sub luce maligna,  
Est iter in silvis, ubi cœlum condidit umbra,  
Jupiter et rebus nox abstulit atra colorem."

Dr. Johnson, in a letter to the learned Charles O'Connor, urging him to extend Irish literature, acknowledged his own want in this respect. He says, that "those who would become acquainted with the original of nations and the affinities of languages" require the aid of our language; and that he regrets that many, not having this aid, are unacquainted with a people so ancient, and once so illustrious; for "that Ireland was known by tradition to have been once the seat of learning and piety." Camden says that the Anglo-Saxons got their alphabet from the Irish. Wormius states the same relative to the Icelanders, to whom St. Brennan carried, in his hand, the lamp of truth and of learning. Sir Walter Raleigh gives similar testimony. Hence we can safely assert that, in order to be able to correctly write on matters having reference to Ireland, a knowledge of its language is as necessary as the compass is to the mariner. We have often sought in vain for the roots of words in Greek, though the words were in Homer. We were not a moment at a loss when we called to our help our own

vigorous, rich, and sweet language. We are not at a stand for the derivation of the name "Waldenses:" Ζαολ-δαοινη, *Irish people*, which interpretation distinguishes them from the Waldenses at the foot of the Alps, who were called after Peter Waldo of Lyons. Mosheim made this distinction between the latter and the former; his language, up to the present day, is genuine Irish. After the death of Dathi (Ddahee), who, having routed the Romans as far as the Alps, was killed with lightning; many of his followers settled in that part, and their descendants continued there.

Wherever our people journeyed, and—if we are to believe Bede, Camden, and a host of respectable writers, our learned men, at a time when the present haughty sister island had scarcely, if she had at all, her alphabet—diverged from brilliant Erin, as pipes from a stupendous gasometer, bearing enlightenment to all parts of the darkened orbit. Wonderful was the dazzling effulgence of her lamp in the ninth and tenth centuries, when almost the entire of Europe was groping its way in the dark.

We shall not return to add any additional proofs to shew, that, what was called Little Britain, or Brittany, was in Belgic Gaul, and we trust it is not requisite to remind our readers, that it was not the same as the present Bretagne, which is the exact north-west part of France, and, as a territory, its native name was Armuric. However, as was said of the Morini, that it meant "maritime," so does "Armuric;"—"ar," or "ir," *along*, "muir," *the sea*.

In connexion with this question, it may be here as convenient to dispatch briefly the passages that have been so flippantly put forward to disprove that *Holy Tower*, or Boulogne-sur-mer, in Brittany, or the modern province, called "Straits of Calais," was St. Patrick's native place. It is almost an insult to common understanding to waste time on such objections. Any one who will take the trouble of examining the Book of Conquests, will learn, that, at a very early era, there existed frequent correspondence between

the Irish and French; that Irish monarchs had married into that country; that Criomthan (Creevan), one of our kings, attempted the conquest of it, and that the sturdiest opponents were the indomitable Belgæ, who appeared on the top of the snowy cliffs of the Morini, to repel him. An old Irish poet, whose authority Keating asserts is unquestionable, thus sung:

“The famed Criomthan swayed the Irish sceptre,  
 And, dreaded for the fury of his arms,  
 His sovereignty extended over the seas.  
 Unmindful of the dangers of the waves,  
 He, with insuperable force, subdued  
 The Scots, the Britons, and the warlike Gauls,  
 Who paid him homage, and confessed his sway.”

He ruled Ireland, A.D. 360, and about ten years before the birth of our Saint. The fact of a part of Gaul becoming tributary to Ireland, encouraged the mutual commerce between the two countries. The Irish monarchs continued and extended their conquests in Armorica, which, in the first days of the Roman writers, was not considered as a part of Gaul. It was in one of these incursions that Patrick was taken into captivity. The reason of Patrick's family being in Morini is very simple. His relatives, as himself tells in his famous letter to Coroticus, were amongst the nobles of Rome, and his grandfather and father, being in Holy Orders, it is fair to infer that they migrated to the Roman colony, on the coast opposite to England, and that they officiated amongst the Roman colonists, such as were Christians; just as our priests would accompany our soldiers, who could not understand the language of foreign priests; and we read in Patrick's own “Confessions,” that himself when in Ireland, long afterwards, was very uneasy about the souls whom he had gained to Christ, “*in ultimis terræ.*” It was during these disturbed times that Patrick, when a lad, was taken away from his father's country seat, Enon, and carried into Ireland. How providential was his captivity. It was salu-

tary for Patrick, as his "Confessions" tell us, inasmuch as that, from not having been as faithful to God as he ought, the pains and trials of captivity hastened him; nor could he indeed be bad, though humility caused him to believe himself so. He had not yet arrived at an age in which much badness is apt to be displayed. His captivity was good for Ireland, which, through his agency, was taken out of her abominable state of diablery, idolatry, and paganism; they existed only as a heresy, as the Irish adored the true God.

As to the term "Alcluid," it may, without doing the least violence to language, apply to the stupendous rocks, nature's own architectural bulwarks of the Morini, from whose cloud-capped summits the hardy and dauntless natives were wont to laugh at the impotent efforts of the English, in later days, on her first attempt to float her bloody and crime-dyed flag over a free and chivalrous nation. However, having successfully put into requisition her most powerful engine—more powerful than all her armies—her "*divide et impera*," she gained her point for a time. But the glorious Franks, rather the descendants of the old Belgians, colonists from Ireland—the inhabitants of once Armoric or maritime Gaul—threw by cursed division, united as brothers all, tore down and draggled in the mire England's piratical banner, and waved her own flag of independence, which braved the battle and the breeze for ages.

England's wars have been generally suggested through a thirst of conquest and of power, pushed forward by needy or ambitious men. Let the reader cast his mind's eye around him—let him extend it by the power of fancy over the periphery of the globe, and he will come to the same conclusion, if prejudice has not dimmed his mental vision. Hence we say, that nearly all her wars, with scarcely an exception, were for plunder, rapine, and unbounded sway; and, consequently, they must be pronounced inhuman, unholy, opposed to Gospel truth, subversive of happiness, of liberty, and of religion. It is not here our place to notice her



criminal rule in Ireland; that has been written of in our notes on other passages.

Since the above was penned it occurred to us, that it was unnecessary to waste time on such frivolous objections; because our arguments in favour of Boulogne-sur-mer, based on the best authorities, supported by facts, circumstances, and general consent, did not require secondary or minor corroborative aid. However, as whilst writing these very words a reverend friend has paid us a visit, and seemed to be full of the Anglican doctrine, which would have Patrick born near the Clyde, we must say a few words more on the subject. And in doing so it affords us pleasure to be able to assert, that the Celtic word *Aldcluid*, Ἀλκλυιδ, is a most appropriate name for the site of *νεαμη τῦρη*, the *fortress*, or, to use an Irish term, the *Dun*. We have before us a most interesting work of Robert and William Chambers of Edinburgh, a *Gazetteer*. Their pleasing and graphic account of *Aldcluid*, or *Dunbarton* (or *Brittan*), confirms what we said of the rise and progress of *Holy Tower*, the present *Boulogne*. Their *Dun* is situated on cloud-capped hills, which used to be perpetually covered with snow. In course of time a large town sprung up contiguous to it, called *Dunbarton*, and was called *Alcluid* in the times of the Britons. It was the stronghold of the Highlands—and afterwards became a burgh or corporation. It was called by the Britons *Aldcluid*, evidently because it was on the summit of snowy cliffs, just what *Lingard*, in his “*History of England*,” vol. i., names the rocks of the *Morini* or *Armoric Britons*. What is the derivation of the word? Ἀλα, *white* or *swan*, and *clouc*, *stone* or *rock*—*white rocks*.\* We are sustained in our interpretation by *Chambers*, in his quotation from the tale of *Carthon*. “*I came*,” replied *Classmmor*, “*in my bounding ship to Balclutha’s walls of towers, and Clutha’s streams, my dark-bosomed vessel*.” This fortress is said, by the *Messrs*.

\* Or “*Ail*,” *rock*, and “*cluid*,” *creek*—*the rocky creek*.

Chambers, to have been the rallying point to resist England in her attempt to enslave Scotland, and in this tower was imprisoned the glorious Wallace.

It is rank nonsense to argue, that because St. Patrick might have alluded to such a place, it was, therefore, his native place, especially when there exists the most unanswerable arguments, that the same name can be as justly applied to a fort on any snow-capped cliffs. Language is a grand key to truth, as St. Patrick in his "Confessions" has said—"*Per linguam dignoscitur sensus, et scientia et doctrina veritatis.*"

Lanigan quotes from Keating, who says: "I have read in an ancient Irish manuscript, whose authority I cannot dispute, that St. Patrick and his two sisters were brought captive into Ireland from Armorica or Brittany, in the kingdom of France." O'Flaherty admits the same; but, like old Anchises, he was "*deceptus novo locorum errore,*" though he, from his knowledge of language, might, had he examined a little more closely, have guarded against the mistake, and could find the name Aldcluid equally as applicable to the Morini cliffs as to those of the Scotch Highlands, as was previously remarked. The erudite O'Sullivan—and he an Irish scholar too—agrees with our doctrine. Probus is most clear on the subject. "When he (St. Patrick) was yet in *his own* country with his father Calpurnius, and his mother Concessa, also his brother Rutchi, and sister, by name, Mila, in a town of Armorica, a great commotion arose in these places." The reader will have seen by the last words, that it is a very common practice with authors to use plural nouns where a single one would do. The town alluded to was not *places*, but a *place*, though it must be confessed the disturbances pervaded all Belgic Gaul, which was at that time invaded by foreign powers, and amongst them, by the Irish. So satisfied was the Venerable Bede, that there were Britons in Armorica earlier than in Great Britain, he says, that the continental Britons gave name to

the former.—See “Ecclesiastical History,” book i. cap. 1. Nennius and Procopius are of opinion, “that Britons lived to the north of Gaul at an early period.”

Lest we should forget a fact worthy of notice, we may as well refer to it here. The head-land or promontory at Boulogne, when the tide is very full, resembles an islet, being nearly, if not entirely, encircled by the sea. We likewise add, that if the heights are not now the same as in the days of St. Patrick, the like change, according to Chambers, has been effected at the Scotch Clyde—

“Tantum ævi longinqua valet mutare vetustas.”

If cities and empires disappear from maps, may not mountains and hills be wiped away or reduced.

If we be told, that our saint uses the word *Britannia*, the plural number, and that this word cannot in strict philology be applied to *one* Britain or to *Britanny*, we answer, that no classical scholar would urge such an objection, for the old authors abound in similar expressions. St. Patrick, in the same place, uses the word “*Gallias*,” *Gauls*, though we all are aware there was but one Gaul. Cæsar did the same in various passages. St. Maclovias uses similar language as Sigebert relates of him—“*Maledictis Britannis in Gallias abiit.*” On referring to the author, it will be seen that *Britanny* was here meant, and hence may be inferred, that the maritime parts, as being *extremi hominum*, “the end of the world,” was looked on by the Romans as not at all in Gaul. Here a most convincing proof, if such were wanted, presents itself to our mind. In Virgil’s *Æneid*, book viii., is to be found this passage elsewhere quoted by us, “*Extremique hominum Morini, Rhenusque bicornis.*” The learned Jesuit, Ruæus, commenting on this clause, says, that their capital was *Tarvanna*, now in ruins, and that they were called by the Romans “*extremi hominum*,” the most remote people on the west. In fact, Virgil took them to be so, else he would have introduced another appellation for the

Morini, when he referred to them on the west as he did to the Dabæ on the banks of the Danube on the east. We have no doubt that St. Patrick's knowledge of the Latin classics reminded him of the above sentence, when, in his "Confessions," he made use of "*Ultimis terræ*." Surely had his relatives been at the Clyde in Scotland, he, who was a scholar, could not have said they were in "*Ultimis terræ*." In other words he would not have said, they were in the *most remote* land, when they would be, actually, within a few hours sail of him if he were a Scot. Besides, as we must believe himself, that they were of that class of persons who could very easily have gone to see him, and would, unquestionably, have done so, were they in Scotland. But, in truth, St. Patrick meant that his friends were in the Morini — Virgil's "*Extremi hominum*," called by him "*Ultimis terræ*." And to assert, that "*Ultimis terræ*" meant distant parts of Ireland would be sheer nonsense, as may be learned from the context in the "Confessions."

Another proof against our Saint being a native of Scotland is to be found in his epistle to Coroticus: "Ingenuus fui secundum carnem; Decurione patre nascor. Vendidi enim nobilitatem."—"I was noble by birth; my father was a Decurio; I sold my nobility."

There were two classes of *Decuriones*. The one class was military. Each command ten equites. These latter were something like English knights at their first institution. They were what we would denominate the first grade of nobility. They wore gold rings as the mark of their rank. They were men of estates. In order to be elected a Decurio a man should be possessed of 100,000 sesterstii, or £781 5s. of our money (a large amount at that early age). These resembled our cavalry officers. The second class of *Decuriones* were rather civil officers, as our deputy lieutenants of counties—hence the name "*de curia*;"—and were members of provincial senates, or legislative assemblies.—See Lemprière and Kennell's "*Roman Antiquities*."

When it is borne in mind that the equites, who were commanded—ten each, or the third of a troop—by one of the first class of Decuriones, were themselves all men of rank; as may be ascertained by the census of Servius Tullius in Livy, and that the second presided in the provinces, the reader can infer what influence St. Patrick's family possessed. Why he stated that *he sold his nobility* was this: Constantine, to prevent any order discharging more offices than one, lest that office would not be fulfilled to the advantage of the state, decreed, that any laic becoming a clergyman forfeited his inheritance. However, the very fact of Patrick saying that he sold it, proves that an exception was made in favor of his father, who was a deacon, and a Decurio at the same time. Even here is an instance of the influence of his family, an exception having been made in favor of Calpurnius, and of Potitus, the grandfather. Here again is a most probable reason for the family being in Belgic Gaul—viz., their civil as well as spiritual influence.

Now we would ask the advocates for making Killpatrick our Saint's birth-place, who ever heard of the title *Decurio* as a Scotch or English one. What writer on Scotch or English topography has ever used the name *Tabernia*, which St. Patrick applied to the town of his birth; whereas, we meet *Castra* or *Caster*, attached to many places. The very absence of *Tabernia* from the works of their old topographers is an indirect evidence that Scotland has no claim to the honor of being St. Patrick's native soil, though we would love him equally as well if he even were. But facts are against the hypothesis; history is opposed to it, tradition contradicts it, and the concurrent testimonies of the best writers disprove it.

There is one other passage in the "Confessions" which might seem to require an explanation. He said that he wished after paying a visit to his friends in Britain (Britanny) to visit *the Gauls*. Here it may be objected, that if Britanny was in France how can this saying of the Apostle

be reconciled? Very easily. But that the reader may the more clearly understand the phrase, we shall give a quotation from Cæsar: "The river Garonne is the boundary between the Aquitani and the *Gauls*. The Marne and the Seine between the *Gauls* and the Belgians." Here the Belge and Gauls are set down by Cæsar in his first book as different peoples, though sometimes for brevity he applies the name Galli (which himself says was the Roman appellation for the Celtæ) to all Gaul: *ipsorum lingua Celtæ, nostra Galli appellantur*. In their own tongue their name is Celts, in *our's* (Roman) *Gauls*. Hence it is quite plain why St. Patrick used the phrase "and thence to the Gauls." For he was aware that his countrymen considered the Celts, or the south and south-eastern people, called "Galli"—the Roman term—entirely as distinct from the Armoric Britons. In reality, up to the time of Cæsar there was nothing known of the Britanni and Belgæ (whom we have already shown to be colonists from Ireland and Scotland) in Rome. This is inferrible from Cæsar's words, talking of their bravery and power of endurance, which he attributes to their temperance habits and active life: "Of all these the Belgæ are the bravest, because they are very far removed from the refinement and civilization of the province (Gaul), and merchants trade to them seldom, and do not import those things, that are apt to impair the spirits." Here again an unmistakeable difference is drawn between the Belgæ and the *Gauls*. The former are declared the bravest, because far removed from the *vices of Rome*, and because they are *temperate*. What a grand character has been forced from a haughty enemy, and to the credit of terrible foes, to subdue whom, cost the Romans more time, money, and men, than the conquest of any other nation. So much so, that Virgil mentions by name the *Morini* (Belgæ) and the *Dahæ*, as the climax of Octavius' triumph. Indeed, so it was a proud triumph; because the Dahæ, who were Scythians, cut to pieces the troops of Darius, and are mentioned as the bravest

of warriors, and designated by Virgil himself as *invincible*. Caesar records the same of the Morini, who were also, as before stated, in all probability from Ireland, and consequently of Scythic origin.

To close the argument about the birth-place of our great Apostle, we shall introduce some lines from Probus, who, beyond all doubt, makes Armoric Gaul his native land. These are his words: "Which town of Bononia we undoubtedly find to be of Neustria, where rumour has placed the giants of old." In another part we showed clearly that *Neustria* was in *Morini* or Armoric Gaul, therefore Bononia was in Morini.

**NOTE.**—We would here (not having space in the proper place) remind our readers that as stops in printing and writing were introduced only in the sixteenth century, it was a very difficult task to arrive at the sense of old works. Some letter or letters of a word would be placed closer to a word to which it did not belong than to its own, that is precisely the case in Fiech's Irish poem, and hence the difference of opinion about the reading and interpretation of some passages in it. The Rev. Doctor Todd and Doctor Sidgrave afforded us every facility to collate the original in Trinity College library. We regret that having seen several printed copies with four lines in each stanza, we were induced to imitate them. Each stanza of the original in the "*Liber Hymnorum*" has but two lines of fourteen syllables, and in rhyme.

## ST. PATRICK'S EXISTENCE.

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As annotators, it is not our province nor our intention to enter fully into the ridiculous objection of a few diseased minds against the fact, that St. Patrick *was the Apostle of Ireland*. We are only surprised that Dr. Lanigan—the Irish Muratori, whose learned volumes are a text-book to the ecclesiastical student—could have brought himself to spend so much time in refuting the abominable ravings of the lying Ledwich, who sought out every base means of reviling the land of his birth, and put into requisition sophistry to endeavour to uproot the belief in the existence of the extraordinary Apostle, who came to Ireland holding in his hand the brilliant lamp of faith, to lead the inhabitants out of the ways of darkness in which they were groping. If St. Patrick did not exist in this country, who, we ask, effected the stupendous miracle of the almost simultaneous conversion of the Irish from diablery, druidism, and sorcery? In what monarch's reign, and by what monk, and in what dark age—as was audaciously asserted—was the gigantic lying fact of the blessed Patrick's existence fabricated? If there was a Sadleirite forger to delude the Irish, what was his name? The reign, the lying monk, and the dark age, should have been given by the *unchristian* Christian minister, Ledwich, in order to gain any degree of credibility for his infamous theory. Did he suppose that his *ipse dixit* would be taken for truth, even by his own party? Did he, for a moment, imagine that any respectable Protestant would, on his sole authority, withhold belief in the existence of a man to whom they owe, under God, the blessings of the Christian dispensation. Silly driveller! Base reviler! His conduct in this matter resembles that of the beetle, which avoids the most delicious viands, and feeds upon the most putrid carrion, the filthiest substances. We shall not,



therefore, stoop to follow him in his scandalous and maniac lucubrations. The fact of our Saint's existence and his glorious apostleship in Ireland is as clearly deducible from the premises, laid down in showing his birth-place, as any fact that has ever been established by human reasoning. The very discussion about where he was born presupposes his existence. Why argue about where a man might have been born if no such man existed? Consequently, the writings of all the eminent men who treated of St. Patrick's native town, must be admitted, according to the rules of logic, as an irrefragable proof that he did exist, and converted Ireland. What man, unless a madman, or a man of Ledwich's effrontery, could have dared to contradict a fact, established by the concurrent testimony of the most profound historians, Catholic, Protestant, and Presbyterian, of France, Italy, Switzerland, Germany, England, Scotland, Wales, and Ireland? What motive could have effected so wonderful a union of men of different nations, different interests, different views, different political, civil, moral, and religious opinions? What common bond could possibly have so linked such jarring elements to fabricate so egregious a falsehood? Above all, what could have induced Irishmen, who are so tenacious of national fame, to attribute to a *nonentity* their conversion from idolatry? They had St. Albe, St. Ciaran, St. Ivar, and St. Deighlan, bishops, Irishmen, contemporaries of St. Patrick. Would not our ancestors have handed down to posterity any, or all of these as having converted the Irish people? Most unquestionably they would. Their not having done so, and St. Fiech, on the contrary, an Irishman, and bishop in the fifth century, having held our thesis, is an argument, quite conclusive, that the glory of spreading the light of the Gospel amongst our forefathers is due to St. Patrick. St. Benignus of Armagh, St. Maccaille, or Mac Hale of Roscommon, St. Seanagh of Mayo, St. Enna (*Enda*) of Arran, in Galway Bay, were all native Irish bishops of the same century, in which history says St. Patrick preached

in Ireland. Is it likely that Irish writers would have passed over all these eminent saints for a *foreign fancied* saint? The supposition is so absurd, that, whilst we write, we laugh at it. Would not the British isles have claimed the honor attributed to St. Patrick, for some of their own ecclesiastics? Would not Scotland have claimed it for St. Palladius (Roman though he was), inasmuch as he became their apostle, and died amongst them. But after all, they, too, owe indirectly to St. Patrick their conversion, it having been not completely brought about until St. Columba, or Columbkille, went amongst them, and he was one of the heavenly results of Patrick's mission amongst the "Irish Scots," if we can so write.

It is a wonder Ledwich did not *create* an English, Scotch, Welsh, or Manx Protestant Thaumaturgus as the converter of the Irish idolaters. Having had a stomach, able to digest anything, we are astonished, that he hesitated at such a trifle, especially, as such a *pious* forgery was necessary to give a something of plausibility to his cherished hypothesis—"there was no St. Patrick." Unfortunately for himself he did not. Doctor, if you were sincere, whence did you get your mission of Aghadoe? Who gave you the Bible? Who consecrated the bishop that gave you formal ordination? To whom will you trace the source whence you got the power to preach and teach? Was it from an invisible bishop you derived your jurisdiction? But, this you cannot, consistently with even your own doctrine, admit. The extraordinary mission ceased with the immediate apostles of Christ, and descended not to their successors. Come then, Doctor, if St. Patrick did not exist as the Apostle of Ireland, even granting that your faith was orthodox, tell us what right have you to confer what are called sacraments in your church? You cannot trace your episcopacy to any visible source, if your position be true. If your mission be ordinary, it can be traced up to Christ, from whom through some earthly being you have obtained it. When you deny St. Patrick, you do not

satisfactorily give a substitute. Having failed in this point, you did an unintentioned wrong to yourself. You will not allow, that you had an extraordinary mission; according to conclusions from your own premises you have not an ordinary one. Hence you leave us no alternative but to say, that you enjoy a rich benefice to which you have no just claim—that, as you have no possible rightful patent to preach, you are an impostor and a cheat—as are all, who believe with you.

Would there not be a general reclamation of clerics and laics against the imposture, if such were practised? Would not prelates and priests have denounced the fraud of setting up for veneration *the absence of even the shadow of a saint?*

If there were a general reclamation, history does not give it, and it could not exist without being recorded. It did not occur in the fifth century, when Irish saints and learned men of the nation were placed on the circle of our horizon, numerous and shining as twinkling stars on the blue ethereal vault of heaven on a frosty night, when the bespangled ether, whose colors, laid on by the plastic hand and brush of the Supreme Painter, dissolving, as it were, into one, presents to the vision of the contemplative mind such a rich feast for thought.

Ciaran, the learned and intrepid bishop of Saigar, would not have yielded to the humbug of an imported "*Nemo.*" This Ciaran, having met Patrick (or Ledwich's *óbris* of the Cyclops) on his way to the Eternal City, where he taught theology for twenty years, would he, on his return home, have submitted to a *pious, unnecessary fraud?* St. Ailbe, Bishop of Emly, and afterwards of Cashel, met Patrick on the Continent. This Ailbe exercised metropolitan powers over Munster, or Leagh Mogha, as Bishop of Cashel, in the time of King Ængus, but was not, certainly, papally and canonically appointed archbishop. He would have denounced the pious fraud. We find in history, that Ivar or Ibarus, of Begerin, on the coast of Wexford, resisted the

jurisdiction of St. Patrick for a long time; that he was warned by an angel that St. Patrick had his patent, not only from Celestine, but from heaven. Thereupon, he submitted, and differences were adjusted, in which negotiation Ailbe, Deiglan, and the Munster king assisted. Ivar's fame as a scholar, is too well known, to doubt for a moment that he would acquiesce in a *fraud*, which would rob Irishmen of an honor that was justly their own, if St. Patrick had no being as the Apostle to the Irish.

The great Fursey of Lough Corrib, or Orsben, his martyr brothers, and their glorious uncle, St. Brennan of Clonfert,\* St. Brennan of Ardfert, Enna of Arran, the intrepid Columbkille, the holy Colmans, Columbanus, Adamnan, and Probus, some in the time of St. Patrick, others following in centurial order—these would, assuredly, have not consented to a monstrous cheat which strips their country of its merit.

Were there any colleges in Ireland in the fifth, sixth, and seventh centuries? If there were, their learned professors and students would not stand a *splendid humbug* of an *óvris* apostle. There was St. Ailbe's college, in East Munster; St. Fiech's in Sletty, in the Queen's County. From the number of disciples, said to be of Benignus, we are to infer that he had a college. He, for a time, it is said, even before his elevation to the primatial chair, presided over the school of Armagh; St. Mel, of Ardagh, had a school; Mactheus, of Louth, is represented as a man of great learning; St. Ivar, or Ibar, of Beg-erin, had a renowned school.—See his life, in "Ushel." There was a school under Mochay, in Antrim. That of Olclan, of Derkan, in Ulster, was a famous depôt of literature, and sent forth great luminaries. We must not forget those of Elphin and Cloonfoish, near Tuam. In the next century those of Clonfert,

\* We are much surprised to find that Rev. M. Kelly of Maynooth, in his last book on the saints of Ireland, *rolled* Brennan of Clonfert, Ardfert, and Birr. into *one*. History, sacred and profane, is against him. It is a dangerous thing in an author to adopt the writings of another as his own.

Bangor, Mayo, Clonard, and several others, with their thousand students in each of them. To these schools literary pilgrims, from all points of the compass, wended their way, through danger and hardships, in pursuit, of learning, encountering perils by land and sea. Now we ask could there be, by any possibility, an imposition practised as to an important fact without a thundering protest from those seats of learning? The hypothesis is repugnant to common sense, and inconsistent with national pride.

Though we do not feel called upon to enter into special arguments on this point, still it may not be out of place to handle the subject a little in detail. We shall, therefore, briefly take leave to introduce to our readers the names of a few of the writers of the fifth, sixth, seventh, eighth, ninth, and tenth centuries, who, either alluded to St. Patrick, or were his biographers. It might not, however, be necessary to come down lower than the eighth, as that is the period alluded to by the lying Ledwich. St. Seachnall, or Secundinus, Bishop of Dunshaughlin, the first prelate who died in Ireland, nine years after his arrival from Rome, wrote a hymn in praise of St. Patrick. In the second line of the first quatrain he mentions the name of our Saint, as can be seen from the poem. St. Fiech, whose hymn on Patrick we give elsewhere in this book, got the Roman alphabet, his ordination, and appointment as bishop over part of Leinster, from St. Patrick, St. Benignus, a disciple, and the successor of, the blessed Patrick, in the See of Armagh, left a biography of his illustrious master. This life is to be seen in the learned Colgan's collection, and in it we are informed that sixty lives of Patrick were written, before he (Benignus) composed his one. And here we have to remark, that, though no other life were given for many subsequent ages, it should not be a cause of wonder, nor made a pretext for arguing against the existence of the Irish Apostle. The lives of other eminent saints were to be recorded, and prudent men, naturally enough, thinking it a useless task to do over again what

was already well done, thought it wiser and better for posterity to take up, each a different saint and record his heavenly acts.\* Hence we are not to be surprised, that a biographer did not allude to St. Patrick, as he was not the subject of his history, and as others had amply written concerning him. Besides, the difficulty and tediousness of recording everything in manuscript obliged historians to omit everything irrelevant, or to be found elsewhere. No sane man can deny this truth—St. Keenan, Bishop of Duleek, who lived in 480, wrote a life of St. Patrick. However it is right to observe, that some modern Pyrrhos, doubters of almost everything, deny the authenticity of this life. St. Loman, first bishop of Trim, in Meath, A.D. 450, and St. Mael, or Maol, Bishop of Ardagh, 488, transmitted to us lives of our Saint.

The biographers of the sixth century had not only the written authorities of the foregoing saints, but they saw them and conversed with them. Hence the stream of evidence was two-fold—oral and written. St Evin, of Mectruin, in Leinster, who lived A.D. 510, wrote St. Patrick's life. It is thought to be the Tripartite life published by Colgan. The scholiast of St. Fiech, 570, continued the life to the next century, when Tirechan wrote a life, very much prized by Usher. Tirechan was a disciple of St. Ultan, Bishop of Ardraccan, and Ultan was himself a biographer of Patrick. These form the link to St. Eleran, who placed on record his thoughts on our Apostle, as on other matters, which were of such merit, that Sedulius, a most profound scholar and theologian of the ninth century, inserted some of them in a collection of his own. Here is an evidence of the refined taste of some of our very early writers.

We now come to Probus, said to be of the tenth century, but we are convinced he was a writer of the latter end of the seventh century. This is the opinion of Bollandus. Alcuin, who was tutor to Charlemagne, and a scholar of Egbert, who

\* See line 24, page 479.

was made archbishop of York in 705, testifies, that Probus' life of our Saint was a work of great repute in the seventh century; that Egbert had it in his library before he was elected to York. When it is remembered how long it took to make a copy of a book in olden times, and that Egbert was archbishop in 703, and had the transcript before that time, it is fair to infer, that the work must have been in repute at the end of the seventh century. Hence it is evident that it is not the famous Probus, who was burned by the Danes at Slane, in 948.—See “De Pont. et Saints Eboraci apud Gale.” Rapin admits, that Patrick converted Ireland.

St. Adamnan, who flourished in the seventh century, died in 703. He was successor of St. Columbkille, as metropolitan abbot of Hye, as well as of all the monasteries, established by Columba. In his preface to his life of his glorious master, he mentions St. Patrick's name; these are his words: “Quidam proselytus Brito, homo sanctus, Patricii episcopi discipulus, Mauctanes (or Moctheus) nomine ita de nostro prophetavit patrono.”—“A certain Briton, a proselyte, a holy man, a disciple of the *bishop Patrick*, &c., prophesied respecting our patron (Columbkille).” The Tripartite life of the “Dove of the Cells,” the fearless and uncompromising asserter of the Catholic faith, its privileges, and of its divine independence of temporal control, of the unqualified right of hierarchical liberty, unadulterated by state interference, has been looked upon by the best critics as thoroughly genuine, bearing internal evidence of its authenticity. This work of St. Adamnan remains an imperishable monument of the polished state of literature, amongst monks and Irishmen, at the close of the sixth, and in the seventh century. Strange! Ledwich adored Columba, whilst he denied Patrick.

We should have said that Adamnan and Probus were Irishmen. It was a great injury to the cause of historical accuracy to metamorphose Irish names into Latin, by clothing them in a foreign dress; confusion in names, facts, and dates occurred. Had the names of our immortal, learned saints and men remained in their native garb, the result

would have been of large advantage to the philologist and antiquarian. St. Cummian, of the seventh century, refers in these words to Patrick: "St. Patriok, our Pope, brought with him, &c." This passage is to be seen in his letter to Segeneus, Abbot of Hye. Kienan, of Connaught, pupil of Nathy, of Achrony, wrote a life of St. Patrick in the seventh century. We need not here insert from the "Antiphonarium Benchorenoe" (Down, in the north of Ireland), which Muritori has so justly lauded, and which we used elsewhere, when speaking of St. Patrick's birth-place; neither need we allude to the testimony of Mabillon, who refers to "Litanies for the use of the Angelican Church." The document was executed in the old Anglo-Saxon characters. In this were contained—along with the names of St. Gregory the Great, &c.—those of SS. Patrick, Brendan (Brennan), Columcille, Bridget, Carnach, Munna, &c. Not one of the famous English saints was named in this document. Neither Lawrence, Wilfrid, Mellitus, nor any other. In this very omission of the names of the latter we have an incontestible evidence that the document must have been written before the existence of the above-named saints, and therefore before the eighth century. The Venerable Bede tells us himself, that he wrote a martyrology, and in this work is recorded the name of our patron Saint.—See book v. c. 24, or Recapitulation. The Saxon Chronicle and Addo's have it.

We regret space does not allow us to insert passages, but the reader can have recourse to the works. Nor can it be urged that Bede, in his "Ecclesiastical History of England," did not speak of Patrick. What had Patrick to do with England, that was not converted until the time of St. Austin, long after Patrick's days? It is true, Patrick was in England, but only in a very subordinate way under St. German, when he was crushing the Pelagian heresy; and if the venerable historian alluded to Palladius, the reader will observe that the allusion was incidental, otherwise there would not have been a word about him. Nor would that have been a reason to excite surprise, as Palladius was not a part of Bede's theme, which was to record the ecclesiastical affairs of England,





ancient authors, contemporaries of our Apostle; Vicentius of Beavais, in 1244; James de Voraigue, 1350; St. Antonini, 1459; Petrus de Natalibus, 1470; Texier, Heinschenius, Papebrock, all recognized Patrick as the Apostle of Eire. Nicholson, the venerable Protestant bishop of Derry, who said, he regretted that "he came only in time enough to pay his dying respects" to the Irish language. Lloyd, Bishop of St. Asaph, Stillingfleet, Bayle, Usher, Swift, the translator and annotator of Jocelyn—all Protestants—acknowledged and maintained the existence and apostleship of Patrick. Harris, such an enemy to Catholicity, and the impartial Ware, as Protestant testimonies in behalf of St. Patrick, should not be omitted. To give a list of foreign writers would take up an entire book. Hence, we conclude, that the *Testimonium hominum* was never more universal for the sustainment of any moral certainty than in the present argument; that so general is it, that nothing but mathematical demonstration can surpass it. The variations about dates and place of birth cannot weaken it. For, about the date of Christ's Passion, the most remarkable and important fact to Christians, there have been variations—yet who would dare deny the fact? About Homer's birth-place there has been a difference of opinion; still who would deny his existence as the prince of poets. Finally, these differences of opinion do but contribute to establish facts more firmly, because they create new writers, who would otherwise have never appeared, and each of whom supplies his rivulet to the great river of knowledge, on whose crystal surface the disputed point has floated down to posterity with more force, having acquired freshening impetus from the strength imparted to the current by the several tributary streams.

This essay on our Saint's existence we cannot close more

\* Mr. Gilbert, in his interesting "History of Dublin," says that Brown, the apostate archbishop of Dublin, in the reign of Henry VIII., burned the crozier.

feliculously than by a reference to the "Staff of Jesus,"\* given him by Justus, a monk of the island of Lerins, who told him "he had received it from the Redeemer himself, to be delivered to a pilgrim, named Patrick, which command given, he ascended into heaven." The Apostle, having got this crozier with which he was to work, and did work greater miracles in Ireland than Moses did in Egypt, proceeded on his journey. There was this difference between the "crozier" of Patrick, and the "rod." The latter brought death on the Egyptians, the former was health and life to the Irish. History records the wonderful efficacy of the "Staff of Jesus." Gerald of Wales calls it "Virtuosissimum baculum," and adds, "that noble treasure was translated from Ardmagh to Dublin." David Roth, Bishop of Ossory, answers the objections made against the "Staff of Jesus." He says, "If there be exceptions against our Saviour's appearing on earth after his Ascension, he remits them to St. Ambrose, who relates that long after that period Jesus appeared to Peter at the gate of Rome." Roth desires them "to consider the rod of Moses and its wonder-working power—the brazen serpent in the desert—the brazen statue of our Saviour at Cæsarea Philippi—the woman cured by touching the garment of Jesus—the 'poor staff and torn cloak' of the Egyptian hermit, Senuphius, which was the means of a signal victory over Maximius, the tyrant." If space permitted, several instances from the Old and New Testament could be adduced how the sick were healed, and the dead reanimated by physical applications—the application of clay to the eyes of a blind man, mentioned in the Gospel, restored his sight. The halt, the withered, and the lame, who bathed in the pond Bethsaida, which was moved by the angel, recovered their health.

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## ST. PATRICK

### SUBJECT TO THE SUPREMACY OF THE ROMAN PONTIFF.

St. Prosper of Aquitain, a cotemporary of St. Patrick, when commending the zeal of Pope Celestine, thus writes: "Moreover, the same holy Pope, having ordained a bishop for the Scots, whilst he studied to keep the Roman island (Britain) Catholic, made even a barbarous island Christian." Now, in the first place, from the above quotation, to be

found in Prosper, lib. cont. Colla., c. 41, it is clear a bishop was ordained for the Scots by the Pope, but Usher, Ware, Camden, maintain, that the "Scots" alluded to were the Irish, as in the days of Prosper the natives of Albania (now Scotland) were not called "Scots," and they also admit that Patrick was the bishop in question. It is, therefore, plain that our Apostle got his mission from Rome, and it is confessed, by the same authority, that he came to Ireland in the time of Pope Sixtus, who succeeded Celestine. Wherefore, it would be absurd to suppose that our Apostle ever ceased to be subject to the Roman power. His name is on the Roman martyrology; that would not be so if he had ceased to pay obedience to the Holy See. Let us hear St. Patrick himself on this point: "If any questions arise in this island they are to be referred to the Apostolic See"—Canons S. Patricii apud Wilkins. The learned Protestant authors recognise the canons and councils of St. Patrick as genuine: these documents are given at length by Rev. J. Villanueva, a Jesuit; in fact, no Protestant writer of character has ever denied them. Consequently, from the above quotation it is evident, that St. Patrick acknowledged the Pope's power over Ireland at that time. In reference to the words of Prosper, the zealous and learned Rev. Dr. Milner says: "It proves that Ireland was a pagan island before the time of Pope Celestine and St. Patrick; it proves that this island was converted by a bishop sent thither for that purpose by the said Pope, and it proves that this bishop must have been no other than St. Patrick, because St. Palladius, whom Prosper mentions as having been sent thither, a little before, by Pope Celestine on the same errand, did not succeed in the attempt, and therefore crossed over the sea to the Scots in Britain." As the Irish Apostle came from Rome he preached precisely the faith of Rome, and every argument, used to prove his existence, by a sequence, proves also the continuous connexion of the Irish Church with Rome. Every Catholic author whom we adduced, paid obedience to Rome, and the respectable Protestant writers admit that, at first, they were in communion with the Holy See. Then, until it can be shown when our ancestors fell away from their allegiance to the Holy Father, the link between Ireland and Rome, in religion, stands unbroken.

## Ի-ՅՈՅՆ ՔՂՓՐԱՅ. ԱՐՏՈՂ ԷՅՐԵԱՆՆ,

Պօ ԿՄԱԾ ՌԵ ԲԻԵՇԵ, ԵԱՐԽԱՅ<sup>b</sup> ՐԼԷՅԵ<sup>c</sup> Ե Զ-ԿՈՆԾԱԵ ՈՒ  
ՅԱՊԻՅՈՅՆԱ,<sup>d</sup> ԵՐԿՈԵՍՆ ԵԶՄ ԲԻՐ, ԿԱՊԱՊԻՐԵ ԵԵ ՔԱԵ-  
ՏՐԱՅ ԲԷՆ.

ՏԱՅԵԱԾ ԵՆ ԼԷՅԾՕՐԻ ԶՄ ՌԵ ԲԷՆ ԵՕ ԸՄՐ ԵՐԵԱԾ ՈՒ  
ՐՕԿԱՂ ԻՐ ՈՒ ՔԱԼԱՅԻ : ՕՐԻ ՈՒ Ե-ԲԻԿՈ ԵՆՈՐ ԵՆ ԵՆՄԱՅՆ  
ՄԱՐ Ե ԲՅՊՈԵԱԾ ԼԱ ԲԻԱԾ ԵՐ ԸՐ.

1. ԶԵՊԱՐ<sup>e</sup> ՔԱԵՐԱՅԸ, Ի<sup>f</sup> ՆԵՄ ԾՒՐԻՑ  
ԱՐ ՐԷՅԾ<sup>b</sup> Ե Ծ<sup>g</sup> ՐԵԸ Ի-Ի<sup>h</sup> ՏԵԼԱՅԻ,  
ՊԿԱԿ ՐԵ ի-ԵԼԻԱԾԱՆ ԵԵՐԸ,  
ԱՆ ԿԱՆ ԵՕ (Ե) ԵՐԵԸ ՐՕ ԾԷՐԱՅԻ.<sup>k</sup>

2. ՏՍԿԱԸ<sup>l</sup> Ե ԵՊՈՒ Ի-Ի ԿՅՐԱԾ :<sup>m</sup>  
ՏԻԾ Ե ԵԿԱՐԻ ԵԱ ԲԻՐԻ,  
ՊԿ ԸԼՐԱՅՆ իՅԸ ՕՐԻ  
Պ-Օ ՊԵՕԿԱՅՆ ՕԵՐԻ.

[Let the reader understand that the letters in parenthesis, and most of the aspirations are inserted by the annotator, and that they were not in the hymn as written by Fiech.]

\* ՔԱԵՐԱՅ ՈՐ ՔԱԵՐԱՅ.—The initial consonant of the genitive case of masculine nouns is aspirated, but not of feminines; and the same case in the plural suffers the *mortification* or *eclipsing* of the same consonant, as ՈՒ Զ-ԿԵԱՐԸ (*na gart*), of the rights. Nouns whose final letter is c (or in old Irish cc=չ) as ՔԱԵՐԻՇ, drop that letter and take չ with an Ե for the genitive singular. ԵՕ ԿՄԱԾ, was composed.

<sup>b</sup> ԵԱՐԽԱՅ ՈՐ ԵԱՐԿԱՅ is the genitive of ԵԱՐԿՈՇ, it is in apposition to ՐԷԾԵ the gen. of ԲԻԱԾ. This is termed by grammarians the fourth concord.

<sup>c</sup> ՏԷՅԵ, gen. plural of ԲԻԱԾ, a mountain, pro. *shhaye*.

<sup>d</sup> ԵԱՊԻՅՈՅՆԱ, com. of ԵԱՆ, woman, and ՐՅՅՈՅՆ, royal.

\* ԶԵՊԱՐ, birth, as can be seen in last stanza of this poem.

<sup>f</sup> Ի, in. There are many forms to express in; we shall not mention them now, as we treated of them already; we shall only add, that in the prepositions յՐ, ԵՊՈՐ, յՈՐ, all of which we have met in the best authors, the ր is merely *euphonic* not *radical*.

## A HYMN OF (CONCERNING) PATRICK, APOSTLE OF EIRE.\*

Composed by Fiech, Bishop of Sletty, in the Queen's County, disciple, and a man cotemporary of Patrick himself.

N. B. This hymn is admitted by all learned Protestants to be the only authentic life of St. Patrick.

1. The birth of Patrick in Holy Tower  
Is the meaning (*substance*) of what is recorded in stories,  
A youth of sixteen years  
At the time (*to him*) of his being carried into captivity.
  
2. Succat was his name at the well (*baptism*).  
(Of) who his father was, this (*is*) the knowledge,  
He was son of Calpurn, son of Otidus,  
Who was son to the deacon (*of?*) Odissus.

\*  $\eta\epsilon\iota\eta$ , *hodie*  $\eta\epsilon\alpha\eta$ ; of these words we have written at some length elsewhere, see page 430. There is a difference between  $\eta\epsilon\alpha\eta$   $\acute{\epsilon}\acute{\alpha}\eta$  and  $\epsilon\eta$   $\eta\epsilon\alpha\eta\acute{\epsilon}\alpha$ ; the English of the former is as we have given it in the translation, but the translation of the latter is *Blessed Tower*,  $\eta\epsilon\alpha\eta$   $\rho\alpha\delta\eta\alpha\iota\epsilon$ , *St. Patrick*,  $\rho\alpha\delta\eta\alpha\iota\epsilon$   $\eta\epsilon\alpha\eta\acute{\epsilon}\alpha$ , *Blessed Patrick*. A vowel before an aspirated letter requires not to be accented as it is, by position, long, thus e, j, o, u, a = ay, ee, ô, oo, aw; but in the like place diphthongs, unaccented, are generally = ee.

<sup>h</sup>  $\acute{\alpha}\eta$   $\eta\epsilon\delta$  e a, or 'ré a, *that is what*,  $\delta'$   $\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}$ ,  $\delta\delta$   $\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}$ , *is told*, how like "*fatus*," *told*; hence *fate*. The initial aspirated consonant, is occasionally, omitted in old Irish. Thus in Stanza 14th, St. Fiech omits  $\acute{f}$  from  $\acute{f}\eta\alpha\eta\epsilon$ ; he gives  $\eta\alpha\eta\epsilon$ .

$\eta\epsilon\alpha\delta$ , or  $\eta\epsilon\delta$ , *sense*, or *substance*. This old Irish  $\acute{f}$  some scholars say is = e a. Dr. O'Donovan states that it is = e.

<sup>h</sup>  $\eta$ -j, *in*, the  $\eta$  is only an aspirate— $\eta\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}$  or  $\eta\acute{\epsilon}\acute{\epsilon}\acute{\epsilon}$ , *stricte loquendo* is oral news, as is  $\eta\epsilon\alpha\eta$ , but at present, the terms are used to imply oral or written tradition. The word "Gospel" is translated into Irish " $\eta\epsilon\alpha\eta\acute{\epsilon}\acute{\epsilon}$ ," *happy story*, or *news*. The reason of the above term is this: In the primitive days of man all knowledge was imparted *orally*, there being no books. St. Inseneas, who died A.D. 203, says, that for many years the Christians worshipped God without pen, paper, or ink; and, consequently, oral instruction was, then, the chief system practised. Where was then the Bible? How

3. Βοι ρε βλιαδhνα h-ι ροζhαhι,  
 Hαiρε δοiνε ηiρ εοmλεδh:<sup>n</sup>  
 Βιcαp<sup>o</sup> ιβ ε cο τηpαiζε  
 Cεαcαp (δ'α) τpεβε δι α ροζhαδ.

could people read what they had not? and yet we are informed, that the Church of God abounded in saints. Granting there were no *written* accounts of St. Patrick's acts, yet, St. Fiech, the Apostle's disciple, could have got (as he did get) his information from SS. Sachnall, Auxilius, and Isserninus, his coteremporaries and fellow missionaries, and the companions of our Saint. They, we are reasonably to infer, told Fiech St. Patrick's miraculous acts on the continent, and previously in England against the Pelagians whither he had attended St. German. Moreover, the apostle, having had such a love for, and confidence in Fiech, related to him the leading facts of his life. In this manner he learned how Patrick was captured, his coming as a slave to Ireland, where he was instructed in the Irish language, the knowledge of which qualified him for the future office of Irish Apostle. For no man can be an efficient preacher of the Gospel to a people unless he know the language of the people; the ignorance of it was the main cause of Palladius' failure. How wise and affectionate are the ways of the Lord. One man, Patrick, was permitted to suffer, that, having been taught the native tongue, and humbled, he would be fitted for the salvation of many.

<sup>j</sup> Do [is always short, except o in do "two," where the o is long, as *ō* in *note*. In all other Irish monosyllables final vowels are long.

<sup>k</sup> In the edition of "Cambrensis Eversus," by Rev. M. Kelly, is to be seen at p. 500, the subjoined note in reference to the mission of St. Patrick. We would have expected, that the reverend gentleman would have told his readers, that the Irish chiefs were, most of them, murdered or robbed, and such as survived the bloody persecutions of Elizabeth and her sire could exercise no control, such was the immorality superinduced by the example of the reformed clergy; as can be seen in Cruikshank's (Protestant) "Bacchus." They lived in morasses and forests, because they were *hunted* into them by English bloodhounds. "In the 16th century, some of the native Irish, acknowledging no subjection either to native chiefs or English rulers (we know that such as came under Saxon protection, as at Mullaghmast, were murdered), lived in their morasses and forests (because they were driven from their houses). It is evident that Dr. Lynch, as well as other historians, were *utterly ignorant* of that glorious Christian Church, which, according to Sir William Betham, preceded St. Patrick in Ireland, and was *corrupted and destroyed by him*." As the author of the above words is a clergyman we will make no comment on it.

<sup>l</sup> Succat. Fiech's scholiast, or commentator, thus writes: "Succat was the first name given to him (Patrick) in baptism by his parents; the appellation, Co thpaise (*caghreeay*) was applied to him when a slave in Ireland;

3. He was six years in (*slavery*) servitude :

The food of men he ate not.

There were besides him (*Patrick*) miserable,

Four of his family (tribe) in his slavery.

Magonius, that is, doing more than the other monks—was given to him whilst learning under German; he was called “Patricius” at his ordination, and it was Celestine—the successor of St. Peter—who so called him. Though “Patricius” in the first days of Rome was the name of the son of a “Pater” or senator, it was a special title of the nobility in the time of Constantine the Great, the first Christian Roman emperor, A. D. 274; it was equivalent to the Monsignor of our own days. The Tripartite records the same. Probus calls him, “Sochat,” book i. cap. i. Stanihurst has “Suchar.” If this were true, we could easily derive the term from the Irish word *ṛocair*, “easy,” “mild,” because of his meekness. If “Succat” be the name, it must be from an obsolete Latin term, “*Succa*,” a linen garment which bishops used to wear in public. By the language of Brian’s daughter we learn this. However, St. Patrick never called himself any other name than Patricius. Why he was called “Succat,” remains a mystery, inasmuch as Fiech tells us he was so called when young. It may be that he wore white clothes in his infancy, as was the custom in Ireland a few years ago. Hence “succat,” from *succa*. Succat was his name; the auxiliary “to be” is frequently understood in Irish as in Latin.

<sup>m</sup> h̄ bair̄r̄ re = 1 r̄r̄ reo, this is the knowledge or account where ba is used in the present tense. Another example may be found in “Reirdris Lamentation for the Children of Uisonach.” Trans. Carl Los, Dublin, 1808, vol. i. p. 118, “In ḁn-ḁiḁiḁ̄ n̄i ḁa b̄eḁ̄m̄re,” “After them not alive am I.” ḁeocair̄n̄ ḁoir̄r̄i. Could this possibly mean the name of a place of which he had been a deacon? Some writers have called in question the account of Patrick’s ancestors published by Father Colgan, that is to say of a man called ḁoir̄r̄i. Tubriḁ, “a well.” ḁ̄i tubriḁ, “in the well.” That is at his baptism, which was then “by immersion.” This is plainly the interpretation of the words in the original. In our former work (depending on previous writers) we gave *ṛubriḁ*.

<sup>n</sup> *Comleḁ, he ate.* Observe how like the Greek *τομή*, cutting or eating; hence “tome,” a volume. This must be the passage that enabled Jocelyn to write, that Patrick lived on the husks of the swine which he tended on the mountains for his master. He was not allowed the same food as men. He ate herbs, not husks, nor was it swine only but cattle in general he herded.

<sup>o</sup> *bair̄r̄.*—Dr. Todd in his “Seachnall’s Hymn,” &c., brought out by the Celtic Society, translates the distich

bair̄r̄ n̄ ḁ̄i cō̄r̄iḁeḁ̄

ceair̄n̄ r̄eḁ̄ibe ḁ̄iḁ̄ r̄oḁ̄n̄ḁ̄

“Each was a Cothraige

Who served four families.”



4. (no) Ἀρ<sup>p</sup> βερε Ὑκτορι φηι ζηλιαδh  
 Ἐηλcon, τέρεαδ φορ τοηα,  
 Φορηυιη a cοηρ φορ ρηδ<sup>a</sup> λεic  
 Ἐηαηατ αερ η<sup>r</sup> βηοηηα.

This interpretation is clearly not tenable, as there is no connexion in it between the parts of the stanza, and in order that a sentence be common sense all its parts must be grammatically chained. The sentence (if such it can be called) before βαταη closes too abruptly, and a new sentence, having not the least connexion with it, would follow. Fiech was something of a better grammarian than to do that. Since we began this note, it has occurred to us than *co* χηυαζε as written by Fiech is, the same as *co* cηoζα, "miserable." If this be admitted, the whole stanza will make perfect sense and will be good language:

He was six years in slavery  
 Human food he ate not,  
 There were with him, miserable  
 Four tribes, in his slavery.

In this translation we render η ε, "with him," the letters η being the preposition, and can bear to be interpreted, "with," "besides." c and ζ are used in old works, one for the other. This being so *co* is the same as ζο. Therefore, *co* or ζο χηυαζε, χηυαζε, or χηοζε is to be translated "in sorrow," "in grief," or "in misery." Thus ζο λυαηη, "in haste," or "hastily;" *co* χηυαζε, is also an adverb, "miserably;" ζο ταρυη, "quickly." The like use of the preposition with an adjective, a substantive, a pronoun, exists in every language. Thus in Latin, *cum spe*, "hopefully," *quam ab rem*, "wherefore;" *sans ceremonie*, "unceremoniously;" *παρ ημεραν*, "daily;" *co* χηυαζε can be translated, "very miserable." We are disposed to believe that our readers will incline to this explanation. Patrick was so persecuted, Jocelyn relates, that he was forced to feed on the husks of the swine which the ended; hence Fiech has it that the food of man he ate not. But we believe that our Saint would not use the food of the gentiles and that he lived on herbs, &c. His condition must have been truly miserable. Now as Patrick tells us that many of his countrymen were captured and sold into slavery, it is only reasonable to infer, that St. Fiech alluded here to such of them as were Patrick's especial friends. The translation of the Rev. Dr. Colgan we must also reject. The notion that a poor miserable boy, aged 16 years, could support four families is, to say the least, repugnant to common sense. Patrick—the meekest and humblest of men—thus says of himself when he was a slave: "I was ignorant of the true God. And whilst there (in Ireland) the Lord opened the sense of my incredulity that, even though late, I might remember my faults, and be converted with my entire heart to the Lord, my God, who beheld my lowliness, and had compassion on my youth and ignorance, and who watched over me before I even knew him."—*Conf.*, pp. 1, 2. And page 5, "This I am most certainly convinced of, that before I was

4. Victor made a covenant with the servant  
Of Milcho, to go over the waves :  
He (*Victor*) placed his foot on the stone ;  
There remain after him the impression.

humbled, I was indeed like a stone buried deep in the mud, and He, who was able, came, and, in his clemency, lifted me up." In another passage we find his humility manifested in the expression of his intense compunction; he considers his captivity as a chastisement: "Because we have fallen away from God, and His commandments we have not kept, and we have been disobedient to our parents, who warned us with regard to our salvation." Here is an ejaculation, in which shines forth his humility, in which Daniel (c. ix. v. 4) at the captivity of Babylon, cried out, "I have prayed to my Lord, I have confessed and said, we have sinned, we have committed unrighteousness; we have acted impiously; we have fallen away; we have turned aside from thy mandates and thy decrees; we have not obeyed thy prophets, who spoke to us in thy name." As Daniel placed himself amongst the bad Jews, who brought down on themselves the anger of God, so as to their dispersion and captivity, thus the humble Patrick, though only a lad when captured, ranks himself amongst those whose disobedience to God's ministers and their preachings was the cause, as he states in his "Confessions," why they were taken away in thousands as captives "to the end of the world;" Ireland being the most western part of it. What a lesson of humility is herein taught us. All Catholic writers admit the interpretation of Patrick's language means, that he was not as ardent in the observance of Christian practices as he ought to be. For he could not have been ignorant of God as far as regarded *simple* faith, because his father being a deacon and his grandfather a priest, they taught him the principles of religion and got him baptized. Herein we have a proof from St. Patrick's own lips "that faith without good works is dead;" that faith alone cannot save a person. Protestant writers do not deny that he was a Christian when a slave, but himself says, he was not pleasing to God until he began to do penitential works, which his "Confessions" place beyond all doubt he incessantly did. Let us hear himself: "Sed postquam Hiberionem (the name he gave Ireland) deveneram, quotidie pecora pascebam et frequas in die orabam; magis ac magis accedebat amor Dei et timor ipsius, et fides augebatur et spiritus augebatur, ut in die una usque ad centum orationes, et in nocte prope similiter; ut etiam in silvis et monte manebam, et ante lucem excitabar ad orationem per nivem, per gelu, per pluviam, et nihil mali sentiebam, neque ulla pigritia erat in me; quia tunc in me spiritus fervebat."—*Conf.* p. 6. "But after my arrival in Ireland I daily fed cattle,\* and was frequent in my prayers; the love of God and his

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\* *Pecora* is a general term for any sort of cattle. Thus, in the first chapter of Sallust, "pecora," in "*veluti pecora*," denotes all the brute creation. But the



5. He proceeded over all the mountains  
 To the sea; prosperous was his flight :  
 He dwelled at (*by*) the seas with German ;  
 Afterwards in the southern part of Letavia.

It is said that Victor, when disappearing from Patrick, left the print of his foot on a stone on which he stood. That an angel held converse with our Saint, is to be believed without any hesitation, or without the fear of being called credulous. Did not angels converse with the patriarchs? Did not God himself speak to Moses? And which of them, we confidently ask, seemed to be more favored by heaven, or who deserved it better? Which of them, at the tender age of sixteen, is handed down to us as a person of greater mortification, self-denial, humility, and prayer? We are not credulous, by any means, yet we believe this statement of Fiech as readily as we believe that we are writing these words. The Holy Ghost descended in the form of tongues of fire and rested on the Apostles. Was not the blessed Patrick an apostle? Did he not convert an entire nation almost simultaneously—within a space of time shorter than we find recorded of any missionary since the days of the holy Redeemer? That was such a work, as had manifestly heaven itself, through its angels, sensibly co-operating. Nor would we withhold belief from the fact, that he was fed corporally during the six years of his servitude (as the text might be interpreted), though he partook not of the

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ot he absolved *de futuro*, was made. As Christian books were rare, if any in the first days of Christianity, it was a most difficult matter to prepare for the ministry. According to St. Iræneas there were none. Oral instruction must have been the system mainly adopted to impart the education necessary. The luxury of having books of any kind, was necessarily confined to princes, chieftans, and men of wealth, and from among these classes were principally taken candidates for the priesthood, whilst others were not excluded. For in the very threshold of Christianity men of the humblest origin and of the most laborious occupation were ordained. However Providence so had it, that the former classes contributed most of the missioners. They had the Greek and Roman classics as their parents could procure them for them. This evidently the poor could not effect. For until printing had been a long time introduced it was nearly impossible, that any but the clergy, princes, and nobles could have books. Then knowledge was in an oral way generally diffused by the Ollambh (Ollava) or professors. Hence we can conclude how great was the glory of Eire, to have had cradled and sent forth so many and such luminaries throughout the world before printing was known, and at the very incipience of the Gospel. To *printing*, therefore, not to *Protestantism*, as is confidently stated, do we owe the great progress in the arts, sciences, and civilization, and it was the Catholic Church which, in 1440, gave birth to printing, and had not heresy showed its hydra-head, civilization and enlightenment would have made greater advance. Wherever Protestantism could force its way through blood, rapine, and ruin, it destroyed the most sacred and ancient monuments of religion and literature in every country in which it has got sway. It withheld its harpy talons, its filthy beak from nothing, however venerable. Everything and every person it devoured.

6. Ձոռ յորի՞ն՝ արա Տորիան՝  
 Ձյոր յո՞րի՞ն, ա՞ծ յիմ,՝  
 Լէ՛ջար Եանօր ի Յերման,՝  
 Եր Ե՞՞՛ Ե Ծ ԲԼԱԾԱՐ՝ Կորի.

food of the heathens. What God did for Moses and others in the Old Law for a short duration; what he did for Patrick himself on Cnoc-Aichle (Cruagh Phadruig) during forty days and nights—to live without human food, he could, if the spread of his holy Son's word required it, have done for any number of days and years. But this we must say, that in writing history it is dangerous, whilst it is not necessary, to make too large a draft on imagination or inferences. Historians, to be useful to posterity, must be scrupulously exact in narrating facts. See our remarks on this point elsewhere. An intentional falsehood, or a highly varnished exaggeration of a grand fact—truthful in itself—casts suspicion upon a whole work. At the same time, too much scepticism, or hyper-criticism, is alike injurious to the cause of history. We must not expect what cannot be had—mathematical certainties in writings. Moral certainties are quite sufficient for our purpose, and he, who will not believe a fact on such authority, will not credit you, should you give him axiomatic demonstration. Moses, great as he was before God and with God, did not (because it was impossible at the time) carry in his hands the *Word made FLESH*; he did not sacrifice and receive the Son of God; Patrick did. If Moses, and he too a layman, was fed, as well as his followers, for many years, in the desert, with manna from above, may we not believe the fact that our glorious St. Patrick was supernaturally fed. The whole tenor of his life shews what a great favorite he was with heaven. If the rod of Moses had such wonderful efficacy, why are we to doubt for a moment what Patrick's staff had? As God imparted to the brazen serpent in the desert the power of healing the bite of a serpent, are we not to acknowledge that the crosier or staff of a most sanctified prelate, whose celestial look awed tyrants, and the meek expression of whose firm countenance softened the hearts of persecutors like Coroticus, wrought great wonders? Great things were wrought in favor of, and through Patrick. Tobias the elder and Tobias the younger were honored with the angel Raphael's visits. This angel exhorted Tobias the younger to good works, alms, &c. In fact, angels were in constant intercourse with the patriarchs of old. Nothing, therefore, from all we have said, can be more evident, than that our Saint had frequent communication with heaven through celestial messengers, and the stupendous results of his glorious mission remain as an imperishable testimony of the fact, that he merited God's most marked attention. We declare our astonishment at the cool indifference with which one Catholic historian criticised some passages in St. Fiech's hymn. What motive could have induced Fiech to overdraw the life of his master? Truth needed no exaggeration, and Patrick's life is a shining pillar of truth. Let us hear St. Patrick himself as to his interview with the angel Victor,

6. In the islands of the Tyrrhenean sea  
 He tarried in them for a time (*period*):  
 That he read the canons with German,  
 Is what is recorded in lines (*writings*).

when he was in servitude with Milcho. The language used on the occasion, if other proofs were wanting, will show any unprejudiced man that Scotland, England, or Italy, could not possibly be the birth-place of our Saint. In that stanza Dr. O'Connell affirms that Jesus and Victor conversed, and made an arrangement with our Saint on the mountain relative to his mission to the *Irish* Scots, and in the fifty-third quatrain he says:

"Jesus discoursed him face to face,  
 A book and crozier he gave him as jewels."

The Irish poets were very fond of the term "jewels." St. Patrick has told us in his "Confessions," that "he had learned of Jesus." St. Bernard in his life of St. Malachy describes the "Staff of Jesus." It is worthy of remark what a tendency Patrick had to make the loftiest eminences the theatre of the most remarkable periods of his life. We have his holy name identified with the fortress, *Holy Castle*, in the *Morini*; we had him on the cloud-covered mountains of Antrim; we had him on the Mourne range in Down; he fasted forty days on Cnoc-Aichle, *Patrick's reek in Mayo*; and on the top of Fort St. Michael he arranged with his Divine Master and Victor *how he was* to conduct the Irish mission. It may not be uninteresting to our readers to be presented with a short description (if such could be given) of this stupendous work of dame nature. This extraordinary fortress, which is one of the most remarkable objects in the world, cannot be described with the pen and pencil, though both were united. The plain on which it stands is all covered with sand, and is eight leagues square, which is traversed by many rivers, whose waters, now and again, spread themselves over the surface and form a temporary lake. This dreary desert, though boundless to the eye, is girt by the open sea; and farthest from the ocean, and far from the land on either side, the famous fortress of Mont St. Michael raises its fantastic shape. It resembles more a fairy land than a work mainly the result of human hands. On its top is a beautiful church. It was a place of great note in the early ages of Christianity. Such a work as this will not allow us to go further on so pleasing a topic. Its seven walls, &c., whether the work of man or of nature, must be decided by some other pen, "Demitit septem brachia."

<sup>1</sup> Σινθ=σινθ, "shin;" ηη=ηα, plural of αη, "the."

<sup>2</sup> Καρπα, "hills of any sort;" the term applies to the mountains over which St. Patrick travelled to Bantry Bay, whence he sailed for France. Some of the Irish chieftains were *Ealp* or *Alp*. Scotland, was at first, called *Ealpuin*, or *Albuin*, by the first colony from Ireland. That name it retained until the

7. Do cum n-Enenn, dó d' fectir,  
 Ainzi! Dé h-1 fectir;<sup>b</sup>  
 Mhenic at cice 1 firið  
 Dor nicted ar (-) iciri.
8. Ro<sup>c</sup> po cobair do n<sup>d</sup> (-) Eriyn  
 Ticta Patraic for Ochluð,  
 Bo clop<sup>e</sup> cian ron ar zarma  
 Mucruide cuille Foclud<sup>f</sup>

Dalriads gave it the name Scotia-Minor. Albuin is composed of *al*, "rock," *buin* or *puin*, "eminence, height." O'Flaherty often uses the word: Caledonia is derived from γαυδηαι (*gyayud*), δαοινέ (*thee-nee*), "Irish colony."

<sup>a</sup> La, le=γενματη.

<sup>b</sup> Αηδαερ=αηβιαερ, "afterwards," namely, in Auxerre, south of Letavia, a country on the banks of the Rhine, according to Tacitus. We are confirmed in this opinion by one of the most eminent scholars in Ireland, also by Eochadh O'Flannagan. If St. German taught only in Auxerre, St. Fiech would be wrong in the use of the term "islands," as that city was not on an island. It would seem, therefore, that he taught in Tours, built on an island in the Loire, or in Lerins. And as to the term "seas" having been connected with "Insihh," islands, it does not much matter. The lake of Galilee, that of Aral, are not much larger than a part of the Loire, yet they are called "seas." We should have before said, that the best opinion is that St. Martin was not alive when Patrick returned to his country, and that he is said to have studied under him, because he studied in the school, attached to the monastery. And we are to note, that it was not any of the monks who taught, but in early times a bishop usually resided in a monastery, and either taught himself or had priests teaching under him. Probus says that Patrick was initiated in the college of Tours. The practice of the ingraftation of ecclesiastical colleges on monasteries in the Western Church, is attributed to St. Eusebius of Vercelli; it was imitated by St. Martin. See St. Ambrose, ap. 82, ad Vercl.; and Baronius ad annum 328, num. 22. The monks devoted themselves to manual labor, or copying MSS., and occasionally some of them composed works with permission, and some were ordained. But industry was their chief support. See *Ware* on St. Breanuin, or Brennan; also *Dr. Lanigan* on the same subject.

<sup>c</sup> Here also we have λεατα, "Letavia," and the line in which it occurs wrongly translated by Colgan. Fiech has it plainly "on forsaking," λεατα; instead of this Colgan gives us—what the text does not allow—*qui discurrebat per Latium*—"who was travelling through Italy." Never was there greater violence offered to language. Of all the monstrous hypotheses, this is the most monstrous, the only apology for which can be is this: in a large and

7. Towards Ireland (*he sees in a vision*) do proceed  
 Angels of God in an assembly (*or gathering*) ;  
 Often he saw in visions  
 That he should return (*to Ireland*) again.
8. A relief to (*the*) Eire was  
 The coming of Patrick to Foclath.  
 He heard the distant sound of the calling  
 Of the children of the wood of Foghlath.

critical work the brains are apt to be overworked, and, like every other machine, get out of order.

† **Ἰνῆσι**, "in islands," the dative plural of **ἴνησι**.—This term implies likewise a "a peninsula," also a portion of land nearly surrounded by rivers as *Innis* or *Ennis*. Eunnistymon, in Clare ; Inch, or Inchicore, *the island*, southwest of the City of Dublin, distant two miles from the Post-Office.

† Or Tuscan sea, the north-western part of the Mediterranean.

‡ **ἡμε** = **ἡμε**, "a time, "period;" **ἄδ ἡμε** = **δο ἡμε**, "for," or "during a time." &c. Example, **δο ἡ ἄδ ἡμε**, "for," or "during the day and night."

† "**Ἰνῆσι** **Κανόν** ἢ **Ἰερῶν**." He read the canons, or canon law, under German of Auxerre, in Celtic Gaul. From this we are to infer that he studied moral and dogmatic theology in **Ἰνῆσι**, islands of the Loire, on one of which was St. Martin's celebrated monastery of Tours, but Lanigan says it was in Lerins, one of the islands south of Provence, in the Mediterranean Sea, in which he was nine years (from 418 to 427), and four years in active missionary labors and studies with German, until 431, at which time Segetius, a priest of German's, went with him to Pope Celestine with a recommendation to have him consecrated bishop, and appointed Apostle of Ireland, which was accordingly done. His missionary labors in his native land can be ascertained in the history of his life by Lynch, and the vast number of converts he made therein.

‡ **Ἰνῆσι**, "certified;" hence *subatur*, "he certified."

‡ **Ἰνῆσι**, **Ἰνῆσι**.—We think that the true interpretation of the two first lines is this: "Towards Ireland, by him (**δο**), was to come the Angels of God pointed out to him.

"For often he saw in visions *that* he must return."

How like *videt* is **Ἰνῆσι**, and **Ἰνῆσι** to *visit*, "visions," or "things seen."

† **Ἰνῆσι**=**Ἰνῆσι**, "an assembly or gathering." The meaning of this verse is, that he saw in a vision an assembly of the angels of God proceeding towards Ireland.

† **δο** **πο**=**δο** **δο**, where it is to be noted that **πο** or **δο** has a force *directly opposite* to that of the negative adv. **ἡ** (not), and is therefore an affirmative for which there is no equivalent in English.



9. ʒi adatar co tɪrreab ɪn noeb  
 ʒi a ɪmɪrreab (ð) letu,  
 ʒi aɪn<sup>s</sup> (eab) tarraab ð (c-)cloear<sup>t</sup>  
 Tuata h-Éirenn do beacu.
10. Tuata h-Éirenn éaircántair,  
 Dor ɪrreab rɪt luɪt̪ nua,  
 ʒh̪erɪuð code an-ɪarɪarɪt̪e;  
 B̪eð (n a) f̪ar t̪ɪr Teɪrraá t̪ua.
11. ʒi ʒruuð f̪rɪ loeʒarɪe  
 Tɪchta<sup>1</sup> Phatarɪuɪcc ɪj c̪eilltɪr,  
 (Bo) no f̪ɪruð ɪnb aɪrɪne<sup>1</sup>  
 ɪn a (b) flata ar beɪrɪtɪr.
12. Ba léɪr<sup>k</sup> Patraɪc com-beba  
 Ba rab<sup>1</sup> ɪn arba<sup>m</sup> cloenɪ,  
 ɪr eð éuarɪʒarɪb a lua  
 Suar de rech Treba doean.
13. ɪmmuɪn azar Apocalɪpɪr,  
 (Occur) na tɪr coɪcat<sup>n</sup> n̪or canab;  
 Rɪrɪchab,<sup>o</sup> batret arɪʒeð,<sup>p</sup>  
 De molab De ɪj anab.<sup>q</sup>

<sup>1</sup> Dónb = doɪnb, "to the;" dónb Éirne = doɪnb Éirne, "To (the) Ireland."  
 ɪnb = an, "the." ɔ is silent here, n-Éɪrɪnɪn.

bo, ba, was, t̪ɪc̪ta or t̪eac̪t, coming. Oclac, a wood in the north of Mayo, by *synecdoche* for all Ireland. The children of this wood appeared in a vision to St. Patrick, on Cnoc Heremond, at Fort St. Michael, in Normandy, presenting a petition of entreaty that the Saint would come to take them out of the darkness of infidelity.

<sup>o</sup> bo clor, was heard the long distant (or shrill) sound.

<sup>1</sup> Fochlac is a wood in Tysawly in Mayo. St. Patrick in his "Confessions," p. 10, tells us he saw in a vision a man coming as if from Ireland, whose name was Victoricius, *aliter* "Victor," with innumerable letters; the beginning of one of them contained these words: "The voice of the Irish." "I heard the voice of persons from near the wood, Fochlad." Fiech has Caɪlle, a "harbor"—we suppose the wood was near the harbor. It occurs to us, that when in Connanght we heard talk of Caɪlle Fozhluɪnɪh.

<sup>s</sup> ʒéɪn = aɪɪne, or aɪneab, "commanding," "directing," &c. Tarraab, "to come."

9. They entreated of the Saint to come  
 Upon his leaving Letavia, [turn  
 For the purpose of commanding the people of Eire to  
 From evil to eternal life.
10. The people of Eire, it was foretold,  
 Would see a spiritual new day (*time*)  
 That would last to the end of time.  
 The country of Tara (*it was foretold*) will be deserted.
11. His druids on (*from*) Leary  
 The coming of Patrick concealed not.  
 Most true were the prophecies  
 To their sovereign they declared.
12. Pious was Patrick till death,  
 He was powerful in expelling evil :  
 This is what spread his praise (*worth*)  
 Up to every nation of mankind.
13. Hymns, and the Apocalypse,  
 And the three fifties of psalms he habitually sung.  
 He preached, baptized, and prayed :  
 From the praising of God he ceased not.

<sup>h</sup> As in Latin *facinus*, is "a good or bad act," so is *cloen* or *claoen*, "good or bad verse."

<sup>i</sup> In the second *ṽṽṽṽ* we find the slender *ṽ* followed by the broad *ṽ* which shows that the rule, alluded to by us elsewhere, "slender to slender," does not always hold good. We say now as we did already, that a close adhesion to that rule would often interfere with the integrity of words. In fact, our experience, since we began to comment on the poems before us, leads us to the opinion that *caol ne caol*, &c., if a rule admits, and must admit of many exceptions. We are bound to say that in every language, generally, "broad to broad," if not a rule is a system. The philosophy of language required that. On this point, we have given a clear explanation in our grammar. *ṽ ṽṽṽṽṽṽ* might be "turning them." This appears the simplest translation.

<sup>j</sup> *ṽṽṽṽ*, from *ṽṽ*, "the tongue," and *ṽṽṽṽ*, "a warning," &c. *ṽṽṽṽ* = *ṽṽṽṽṽṽ*, "a verbal warning," which, as it regarded *future events*, was "a prophecy."

<sup>k</sup> *ṽṽṽ*, "pious," *ṽṽṽ*, "strong or powerful." *ṽṽṽ*, "died."

<sup>l</sup> *ṽṽṽ* or *ṽṽṽ*, "happy," or "fortunate."

14. Nĭ con<sup>r</sup> zebéd<sup>s</sup> uac̄t rĭne,  
 Do řeřr ařdche h-řl ĩĭĭĭb;<sup>t</sup>  
 For ĩm conřena ařře  
 Pĭřcař řĭ de ĩn dĭndařb.

15. h-ř Slan<sup>u</sup> (ađ) tuařt Benna-Bařřche,<sup>v</sup>  
 Nĭř zeb̄ ēd-čarř; ĩ a ĩa<sup>w</sup>  
 Canađ cēd přalm cech ĩ-ařdče  
 Do Rĭř ařřel řo řĭa.

<sup>m</sup> ĩĭĭ ap̄ba, "in banishing." Though only one word in the text, we prefer to separate it. As in Latin, so in Irish the first consonant of the next word influences the last one of the preposition in Irish. Thus in Latin, *in-latum* is given *illatum* for euphony. In the fourteenth stanza of the hymn before us we have ĩĭĭĭĭĭb, *in the waters*, which might be written aĭĭ or ĩĭĭ ĩĭĭĭb—here, as in Latin, ĩ is inserted euphonically for ĩ.

<sup>n</sup> Na řĭ cōřcař=Na řĭ čařřađ, "the three fifty psalms" (150) all David's psalms.

<sup>o</sup> bacřet, *baptized*.—This is the natural word, whilst our modern bar-řeađ, is a corruption. The former term was a very appropriate epithet when we call to mind that *immersion*, not *aspersion* or *infusion* (the present mode), was the manner of baptising in the first days of Christianity, bac or bač, to "dip" or "bathe." The Church, the merciful interpreter of God's will, uses *infusion* as being less dangerous to infants, though *aspersion* was for a time practised. and is still by Protestants.

<sup>p</sup> řĭĭĭřeb—arřřřeađ, "prayed," a, o, u are commutable consonants, but not when such commutations would injure the essence of a word. The same occurs in Latin; as also the slender vowels for the broad, thus *optumus*, *maxumus*, *olli*, for *optimus*, *maximus*, *illi*, as can be seen in Sallust and Virgil, and in many passages of Plautus and others.—See Cellarius and Fabretti on old Latin words.

<sup>q</sup> De řolađ Dē ĩn ařađ.—Mr. Richard Plunkett, of Meath, who wrote, A.D. 1784, translated the above line thus—Do řolađ De ĩ řčabuřřađ—the English of which is what we have given in our translation. Colgan interprets it in the same way. We reject other versions. ařađ=řařađ, "he stopped."

<sup>r</sup> Nĭ con, or čon, "stop."—The words being in Italics is to show that the Irish of such is understood.

<sup>s</sup> Zebeb, for řařb or řĭĭb, "the venom or severity of the cold of unusually severe weather." This word is not inserted in our dictionaries, but it is continually heard from the mouths of Irish speakers. It may, however, be traced in řeřĭ-ře (winter) *i. e.* the cold or severe time or season. Nĭř for řeřĭ or řeařĭ, "bright, clear, or heavenly;" řeřĭ conřena, "a clean or heavenly conscience." uac̄ř=řuačř. ĩ con, "did not stop."

<sup>t</sup> h-řl ĩĭĭĭb. These were one word in the copy, but it is unprecedented

14. The sharpness (*bitterness*) of the cold of the weather did not stop him ;

He stood by night in the waters (*pools*)

For a watchful, heavenly, or clean conscience to keep ;

He preached by day on the hills.\*

15. In converting (*the people of*) the country of Benna Boirche

He did not take (*feel*) lukewarmness ; amidst its rocks

The singing of a hundred psalms each night

To the King of angels he performed.

\* *Quere*, "about God to the peoples." We prefer this version.

to find, in any language, the governed *noun* incorporated with the *preposition*. We said *noun* and *preposition*, because we admit that *prepositions* and *pronouns* are incorporated in all languages, as are nouns and adverbs, &c. The Latin *illex*, "not law," is not a compound of *in*, a preposition, but of the neg. par. *in*, "not," and *lex*, "law." As therefore, there is a manifest sympathy between the structure of the learned languages, which could not be found preserved in ḡlllḡḡḡḡḡ, we separate in it into ḡ-ḡl ḡḡḡḡḡ. Here, again, is to be observed the analogy of languages. For as in Latin *in* becomes *il* before an *l* so also in Irish. We may here note, that when there is a word compounded of two words, the one ending and the other beginning with the same consonant, one of the letters may be omitted, and sometimes a syllable. But better not do so.

‡ In *Slán* (*well*), north of Benna-Boirche. This is the English of Colgan's Latin. The translator would imply, that Patrick chanted (καηαδ) a hundred psalms each night *at* this well or *in it*. We have read in the foregoing stanza, that he *remained whole nights in the waters*; but we do not agree that ḡlḡḡ in this place is a well, but part of a verb.

‡ Benna-Boircha—*Bens* or *Promontories* in Down to the north of Mourne. They were so-called after a man named "Baiorcha," the shepherd of King Ros. From the tops of these, which extend towards Carlingford, (according to Giraldus Cambrensis), the country for a great extent all around could be seen. The present barony of Mourne comprises the territory, called of old "Boirche."—See the *Annals of Tighernagh*, A.D. 744, also the *Dinnseanchus*. Near the foot of the upper mountain there is, we understand, at this day a place called μοτα βεαηηα βοιρτσε. There was a territory called Hy Bairche, in Leinster. The chieftain of this district was Eric, whose son Fiech was.—See *Lanigan*, vol. i. p. 274.

It may be as well to mention here, that St. Fiech was a widower, and had one son, Fiachre, when St. Patrick met him on his visit to Hy-Kuisellagh, which consisted of—according to *Lanigan*, *supra*—parts of the counties of

16. Ƒoᵛᵛ Ƒoᵛᵛ lᵛᵛ lᵛᵛ ᵛᵛᵛᵛ  
 Occur cuᵛlche Ƒluᵛch ᵛᵛᵛᵛ;  
 B' ᵛ ᵛoᵛᵛᵛᵛ ᵛ ᵛᵛᵛᵛᵛᵛᵛ.  
 Nᵛ lᵛᵛ (c) ᵛ ᵛoᵛᵛ ᵛ ᵛᵛᵛᵛᵛᵛᵛ.

Wexford, Carlow, Queen's County, and all Kilkenny. We suppose, that Hy-Barrche, the patrimony of Fiech's family being next to that of Enna Kinsellagh, made the latter jealous of the influence of the son of the former, and hence, until St. Patrick's visit, this latter chieftancy continued unconverted.

The "Tripartite," b. iii. c. 23, places St. Fiech's monastery on the east of the Barrow in the County of Carlow, and his See was at Sleibhte (Sletty), on the west of the Barrow, in Queen's County. There is some difference of opinion as regards the sites of the monastery and the See. Archdall makes them one and the same. O'Heerin places both on the west of the Barrow and, consequently, in Queen's County.—See Dr. O'Donovan's note, page 212, *leabhar na h-Seanach*, "Book of Rights." In another note, page 208, *supra*, Dr. O'Donovan states, that Dombnagh Mór is in the present County of Carlow. Dr. Lanigan inclines to the first opinion.—See vol. i. p. 278. In matters of such remote antiquity (especially when we consider the confusion arising from several causes, that took place not only in that quarter, but all over Ireland), we are not to wonder that there may be a variation as to dates and sites. Nor does that take from the truthfulness of the important facts. All men of common sense will admit that, his church was about a mile and a quarter west of the Barrow. The Scholiast says of him—"tandem archiepiscopus Lageniæ institutus;" he says, that St. Patrick had previously consecrated him bishop. This was, of course, after he was properly instructed in all things necessary for that state. Widowers were then as well as now eligible for the priesthood. The church, however, being more in want of candidates at that early period than in these days, was obliged to ordain such pious converts, who were willing to make the vow of perpetual celibacy. There must have been many Christians in that quarter, even before Patrick travelled there. The very question put by our Saint to Dubhtagh (O'Duffy), whether he could present any one for ordination, pre-supposes the existence not only of *Christianity* but of *Christian* education. Patrick would not have asked an idle question; but to inquire if any one were prepared for the ministry, would be an idle inquiry, if there was no *Christian teaching* before his time.

Dr. Colgan translated this stanza thus:

"In *Slan*, a well to the north, near  
 Benna Boirche (which well never fails),  
 He chanted a hundred psalms each night,  
 Serving the King of Angels.

Such is a verbatim translation of Colgan's Latin. Mr. Lynch translated it in this way:—

16. He went on (*over*) a bare stone afterwards,  
 And a wet coverlit about him.  
 It was his sins to banish  
 He did not allow his body get into heat (*or warmth*).

"In saving the people of Bennibarka,  
 He experienced neither drought, or hunger;  
 He sang a hundred psalms each night,  
 The King of Angels to serve."

Mr. Richard Plunkett, alluded to already, gives his Irish interpretation thus:—

"Ἀ τ-τοβαρη Σλαρη ο ευαρ λαρη ηε βερρα βοριχε,  
 (Τοβαρη ηαc ζηαc δου α τ-τραηζε)  
 Το cαηαδ cευδ ραρη ηαc οηδcε  
 Το Κηζ ηα η-αηηζεαλ δο ροζηαδ."

The English of which runs thus—

"In the well of Slan on the north side by Benna Boirche  
 (A well that is not wont to go to low water)."

\* Νηηρ (*i. e.*, ηηδορ) ζεβ εδ-cαρη ηοληο. Some writers have detached the word εδ, from the compound word εδ-cαρη, and joined it to ζεβ, where it has no business in the world, and thus completely destroyed the sense or meaning of the entire verse.

Εδ, signifies "zeal," cαρη is derived from cαη or cυη, "bare, dry," &c.; ταρη, "thirst, dryness," &c. in its general sense, that is to say, the want or absence of moisture in the body, but *does not* signify the desire or appetite for drink which naturally follows, and is the effect of cαρη. The compound word εδ-εαρη, therefore, signifies "a want or absence of zeal," *i. e.*, lukewarmness.

λη, "a stone" or "rock." It is used here for the plural, rocks or stones. The two following verses would appear to have been intended as a proof of the fact stated in first, *viz.* cαηαδ cεδ ρηαλη cεc η-αηδcεη δο Κηζ αηηζεερ ρο ζο ζηηα, may be translated "with diligence," or "diligently," taken adverbially, to qualify cαηαδ, "he sang diligently." ζο, not accented, denotes "to, till, with," &c., accented, it means "a lie." In that sense, cαηαδ is the 3rd person singular, imperfect tense which is the same in form, as the present participle. If the former, c is not to be aspirated; if the latter, it is—cαηαδ, "singing," cαηαδ, "he did sing," or "he sang." It is to be observed that some copies have ηο ζηηα, and others, ζο ζηηα. Now ηο ζηηε would make perfect sense, as it is stated in the above translation. Mr. W. Williams, of Dungarvan, has given this explanation of a disputed passage, and it is so simple and reasonable that we, without the slightest hesitation, adopt it, and beg to express sincere thanks to our friend for having given it.

\* Ἀ ηηcαδcαρη φορ α ηυαηζεερη, "To banish," "put to flight," &c.

17. (h-1) p̄m̄t̄c̄āḍ Sorcēla do cach.  
 Do z̄m̄t̄ m̄ōr̄ f̄ear̄ta 1 Leātū,  
 Jccāḍ l̄ur̄ca la t̄m̄ur̄ca  
 M̄aḡm̄b̄ dor̄ f̄m̄r̄c̄t̄eḍ do beāt̄a.<sup>y</sup>
18. Πατριας (read a) p̄m̄ot̄c̄aḡr̄ do Scotuḡb̄  
 Bo chear̄<sup>z</sup> (co) m̄ōr̄ reat̄ 1l̄ Leātū  
 Jm̄m̄ co t̄ḡrat̄ do b̄raḗ<sup>a</sup>  
 J̄r̄ cād̄ dor̄ (beḡt̄) f̄r̄ūc̄ (do) beātū.
19. M̄eḡc̄ Eḡm̄m̄, meḡc̄ Eḡm̄m̄oḡn  
 Lotar̄ h-uḡle la<sup>b</sup> c̄ir̄ēal,  
 For̄ nol̄aḡc̄ 1n̄ t-āḡm̄ (a) Charal  
 J̄r̄ 1n̄ m̄ōr̄ c̄āḗc̄<sup>e</sup> n-Jrel.
20. Con<sup>d</sup> da<sup>o</sup> t-āḡc̄ 1n̄ t-āḡr̄cal  
 Do f̄aḡt̄, 3ḡḍ 3aeḗc̄e d̄ēne  
 P̄m̄t̄ch̄aḡr̄ t̄r̄ḡ f̄ich̄t̄e bl̄aḍna,  
 C̄m̄och C̄m̄r̄t̄ do t̄uaḗaḡb̄ Fene
21. For̄ t̄uaḡt̄ h-Eḡn̄eḡn̄ boḡ t̄em̄el  
 T̄uaḗa ad̄or̄t̄a 1ḍla,  
 N̄1 ch̄raḡr̄eḍ 1n̄ F̄h̄m̄deact  
 Jm̄ a T̄m̄hoḡr̄e f̄ḡne.
22. 1n̄ Aḡm̄m̄acha f̄il̄ m̄ḡḡ,  
 J̄r̄ c̄1aḡ do m̄er̄acht̄ Eḡm̄aḡn̄,  
 J̄r̄ Cell̄ moḡr̄ D̄un-let̄-3l̄uḡr̄re,  
 N̄1m̄ d̄1l̄ c̄1ḍ d̄1-t̄m̄ub̄ T̄em̄aḡn̄.<sup>f</sup>
23. Πατριας d̄1a (a) m̄-boḡ 1l̄ lob̄na  
 Aḍ cob̄na (aḡ a) d̄ol̄ do M̄aḗc̄e  
 Do Luḡḍ Aḡn̄ḡel̄ aḡ a c̄eāḡn̄  
 For̄ (aḡ) r̄eḍ a m̄eāḍaḡ laḡt̄e.

<sup>y</sup> Tradition says he raised numbers to life in Ireland, as well as in Letavia.— See note on 59th verse of Dr. O'Connell's poem. The word m̄ōr̄, "more," is used comparatively with Ireland, as is the same term in the second line of eighteenth stanza. The meaning is, that our Apostle performed more miracles, and suffered more, in Letavia than in Ireland. If this comparison was not

17. In preaching the gospel to every one (*all*)  
 He wrought more miracles in Letavia :  
 He healed the blind with fasting,  
 The dead he raised to life.
18. Patrick, during his preaching to the Scots (*Irish*),  
 Suffered greater hardships compared to Letavia,  
 That they might come to judgment  
 In (*a state of*) holiness worthy of (*eternal*) life.
19. The sons of Heber and the sons of Heremon  
 All followed the devil ;  
 Yet *the host* of the Devil rolled (*wallowed*)  
 In the great (*battles*) road of (*to*) hell.
20. Until the Apostle arrived  
 He proceeded, though the winds were severe :  
 He preached three score of years  
 The cross of Christ to the people of Fenias.
21. Over the peoples of Eire was darkness ;  
 Peoples adoring idols :  
 They believed not in the true divinity—  
 In the true Trinity.
22. In Armagh is sovereignty,  
 And a head (*in chief*) for the government of Emania,  
 And the great church (*Kilmore*) of Dundalethglass.\*  
 It is not pleasant that tribeless be Teamar.
23. Patrick, after he was in sickness (*had got sick*),  
 For comfort, was going to Armagh ;  
 But there sat an angel on his head  
 On the way, in the middle of the day.

\* "Down."

intended by St. Fiech, it would be inelegant and irregular to have introduced Letavia in this place ; he would have said all he had to say about it at the ninth verse.

\* Do ceap, "did suffer." This word does not appear in our dictionaries in this sense in which it is used here ; neither does the word cas in the last



24. Գօ քալէ քա ծար ծ' Ալտար,  
 Բա հ-ե արիժ՝ րալարտար,  
 Լարրայր յոմայնե յ մ-ճալ  
 Ար աղ տեղ ա ծ' շալարտար.
25. Ար քերտ օրճան ծօ Պաշե,  
 Գօ Շրիբ-աւալչէ քայծե  
 Գօ շում յիմե մօր (ա) րաճա  
 Բօ րաճա քայր ծօ շայծե.
26. Երմոն ծօ րօջու յէ հլիւ՛  
 Բլծ կայրեչի՛ ծիծի՛ ծօ (՜-) ճաճ,  
 Երմուտ յլ Լարրումերա  
 Բեճարտ բլր յ-Երեմծ ծօ քրաճ.
27. Աղայր Կարաճ՝ ծյա աճր,  
 Աղ տան ծօ քերտ Կօմայն ծօ  
 Ար քերտ յիօր յ-Երեմծ Բարրալ,  
 Բրարեճա Կարալճ յիր քու ճօ.
28. Տարալճիլ՝<sup>k</sup> քրիչ բլր ալծօլ,  
 Ար յ ա շառե քերտ Լեր օճա;  
 Կօ շոնն քլաճոնա ճալ րօլրլր,  
 Բա հ-ե րիճ Լալչե՛լ րօճա.

verse, which is radix of ԿԱԾ, "pure, chaste, unspotted, holy," and signifies purity, chastity, holiness, &c.

<sup>a</sup> "Երմուտ"—"Երմոն."

<sup>b</sup> Or "le."

<sup>c</sup> ԿԱՇԵ=ԿԱՇԱԾ, a "breach, defile;" մօրաճառ, "a great road, i.e. the "large way to perdition."—*Matt. cap. vii. v. 13.*

<sup>d</sup> ԿՈՆԾԱ ԵՂԱՅԻՑ ԻՆ Ե-ԱՐՐԵԱԼ=ԿՈՆ ԾԱ, &c., "until *did* come the Apostle."

<sup>e</sup> ԾԱ is here "metri causa."

<sup>f</sup> In considering the sense of this stanza the writer believes that the rule or sovereignty attributed to Armagh was *spiritual*, and makes the translation accordingly.

<sup>g</sup> Արիժ=Արիժ, "watchman" or "guardian." րալարտար=no կայրար, "protection, safe keeping." ԵԱԾ-Ե-Արիժ րալարտար, signifies, "He was a caretaker, or guardian, of safe-keeping or protection on (over) him." ԻՊ ԼԱՐՏԱՐ, in "Liber Hymnorum."

24. He went southward to Victor,  
 He was the guardian of his safe keeping.  
 Blaze did about him (*the place*) where he was,  
 And out of (*from*) the blaze he spoke :
25. " There is given rule to Armagh,  
 To Christ, (*for this*) give thanks,  
 For to (*in order*) the great heaven to reach,  
 Happy for you was your petition."
26. " A hymn which you sang  
 Will be a protecting coat of mail to all :  
 In the day of judgment with (*about*) thee  
 Will go the men of Eire to be judged."
27. Tasach remained after him  
 When (*the time*) he gave communion to him,  
 And said, Patrick would not come back.  
 The words of Tasach were not false.
28. Brighten did the end with (*of*) the night,  
 On the being spent of the lights (*Tapers*) with them :  
 To the end of a year there were lights—  
 It (*the year*) was the happy, long days.

<sup>1</sup> *lurmech*—Latin, "lorica." *Immut*, "with thee." St. Patrick's hymn, composed by him as he was going to Tara on Easter Saturday, A.D. 433, to be found in the Rev. Ulick Bourke's Irish Grammar.

<sup>2</sup> *Tassagh*, it is said, was at first a gold and silver smith; that he ornamented St. Patrick's crozier, called the "Staff of Jesus" (see page 97), and that he was, afterwards, a priest and bishop. *anar=fanar*. "remained."

<sup>3</sup> " *Samh 'r Sol da ren anm do' n n-ghlan: n iongan iaimhgeas r roisighes; cialaiteen iaimhgeas r an aic reo, da bhios riu, suir beart n ghlan rolar uatf, fa chuc na h-aisce 'an na (beir) cate ler oca.'*"

"*Samh and Sol (were) two old names of the sun: "Saimhigeas" and "soisighes" mean the same thing. Saimhigeas, therefore, in this place, signifies that the end of the night brightened. (or 'the sun did yield light from it at the end of the night') 'on being spent the lights (tapers) with them (bishops and priests).'*"

<sup>4</sup> *Do roezu n hju*, is the same as *a dubairt tu*, "which you repeated;" read it, therefore, *noezu chu (rayee hao)*.

29. Ան զա՛ն բե՛ժժԱ յ մ-ԲԵԱՅՈՅ  
 Բն շԱՅԷ ԿԱՆԱՅ ԼԱ ՄԱԿ ՈՒՆ,  
 Արբւ՛ն յն ճնԱՅ Բն ՅԱԾՈՅ,  
 Ար բե՛ժ Ա Է ԲԵՇ ԼԻՄԵ Ծ՛ յն.
30. Կ-ԱՅՐ ԱՐԲՄԷ ԼԱ Կ-ԵՐՄԵ  
 Են ճնԱՅ Բն ԵԱՐ յ<sup>մ</sup> ՈՒ (Կ) ՇԼՈՅՆ,  
 ՇԱՐ<sup>մ</sup> Էրեբրեճ ԵԵ (ԻՇ) Կ-ԱՐԲԵ  
 ՏՈՒԼԻ Բն ԵԵՐԷՇՇ՞ ՁՆ յՈԵԾ,
31. ՇԼԵՐԻՇ Երեմ՛ ՈՒՇԱՐ  
 Փ՛ԱՐԻ ՔԱՐԱԿ ԱՐ ՇԵՇ ԲԷՇ;  
 ՏՈՆ՞ յն ՇԵԱՄԼ ԲՈՐ յՈԼԱԿ  
 ՇՈՒՄԼ՞ ԿԱՇ ԱԾԻԿ՞ ԲՈՐ Ա ՇԷՐ
32. ԱՅՄ ՔԱՐԱԿ (Կ) Բն Ա ՇՈՐԲ  
 ԵՐ, ԵԱՐ (Ա) ԲԱԷՇԱԿԵ, յՈ ԲԵԱՐԱԾ.  
 ԱՆՅԵԼ ՓԷ յ ՇԵՇ ԱԻԾԵ  
 ԱրԾ ԲԷՇԻՐ ՇԵՆ ԱՆԱԾԻ, \*
33. Են ՇԱՆ ՇՈՆ ԿԱԼԱԿ ՔԱՐԱԿ,  
 Ա Ծ ԵԼԼԱ՛ յն ՔԱՐԱԿ յ-ԱՅԼԵ  
 ԵՐ ՄԱԼԼԵ ՇՈՒՇԱԿ ԱԻԾՐԵՇ  
 ՓՈ ՇՄՄ Կ-ԵՐԱ ՄԱԿ ԱՅՐԵ
34. ՔԱՐԱԿ ՇԵՆ ԱՐԾԵ յ-ԱԾԱՅՐ,  
 ԵԱ ՄՈՐ ԾԵ ՄԱՅԷ յՈ ՄԵԱՆԱՅՐ,  
 ԵԻՇ՞ յն ՅԵԼԼԻՄԵ՞ յՄԵԿ ԱՅՐԵ  
 ԵԱ ԲԵՆ ՅԱՐԵ յն ՅԵՆԱՅՐ. ՅԵՆԱՅՐ.

<sup>1</sup> ՏԻՇ or ԲԻՇ (pronounced *set*), "happy," or "spiritual;" ԼԱՅԵ, "days," plu. of ԼԱ, "a day."

<sup>2</sup> This յ seems to belong to ԵԱՐ; as ԵԱՐԻ the old genitive for ԵԱՐ.

<sup>3</sup> ՇԱՐԻ, "cause."

<sup>4</sup> ԵԵՐԷՇՇ=ԵԱՐԵԱՇՇ, "birth," or rather, "his being invested with eternal life." The English language has no word that would *fully* express this beautiful idea.

<sup>5</sup> ՏՈՆ, "sound:" ՁՆ ՇԵԱՄԼ, "of the singing—of the attendant angels." See stanza 32. <sup>6</sup> ՇՈՒՄԼ, "singing." <sup>7</sup> ԱԾԻԿ, "from them." The mean-

29. In the battle fought in Bethoran  
 With (*against*) the tribes of Canaan by the son of Nun,  
 Stood the sun over Gabaon,  
 Is what sacred letters (*scriptures*) tell us.
30. Whereas (*or when*) stood for Joshua  
 The sun for the death of the wicked,  
 Threefold cause her (*his*) being  
 Giving light on the birth of the Saint.
31. The clergy of Eire went  
 To wake Patrick from every way (*direction*):  
 The sound of the singing (*of angels*) even drowned  
 The singing of each of them (*the clergy*) on his seat.
32. The soul of Patrick with (*from*) his body  
 Was, after his labours, separated.  
 Angels of God on the first night  
 Watched him, in an assembly, incessantly.
33. When (*the time*) Patrick died  
 Did swoon (*die*) the other Patrick,  
 And together went their spirits  
 To Jesus, the Son of Mary.
34. Patrick, void of the height of pride,  
 Great were the benefits he devised (*or taught*).  
 He lived in (*the*) friendship of Mary's Son;  
 Cause of joy was the (*his*) birth.

ing is, that the singing of the attendant angels was so loud that it drowned or buried that of the clergy, so that they were not able to hear ~~one another~~.

\* cen anab=cen fanab, "without stopping."

† ella, "a swoon. Ab ella=bo ella, "did swoon," i.e. "die." Aiprec, "a sprite, apparition." It is used here in a good sense, to signify the souls or spirits of the two Patricks. The Patrick, alluded to, was supposed to be the nephew of our Apostle.

‡ bje, v. "lived." † Zellme, "submission to," or, "in friendship with." &c.

## HYMNUS ALPHABETICUS.

S. SECUNDINO EPISCOPO,

ADSCRIPTUS IN LAUDEM S. PATRICII, TUM VIVENTIS.

1. Audite omnes amantes Deum sancta merita  
 Viri in Christo Beati, Patricii Episcopi :  
 Quomodo bonum ob actum similatur angelis,  
 Perfectamque propter vitam æquatur apostolis.

The foregoing hymn was composed by Seachnall, properly Seanchall, or Secundinus (*Seanchal*, pro. Shayunchull, is the Irish for *Secundinus*, *Secundus*, and *Felix*, "happy"), in honor of St. Patrick. This Seanchall, with two other eminent saints, came to Ireland from the Continent, A.D. 439. His father's name was Restitutus; however, being a Latin name, it needs not be concluded that he was a Roman, though he might be. For, if Secundinus was himself called, in Irish, Seachnall, it would not imply that he was an Irishman. The ecclesiastics of all countries, in early times, and other personages, in connexion with Rome, either took or got Roman names. Any person accustomed to history, especially Roman history, admits this. Dr. Lanigan has shown, that Darerca was not his mother, nor Patrick's sister. His reasoning on this head is very clear and cogent. Restitutus was a Longobard. The exact territory of the Longobardi has been disputed. We cannot enter on that question, as space will not allow us to do so. Tacitus, in his "Annals," book ii. chap. 4, talks of them as a German tribe. Cellarius, in his "Ancient Geography," places them east of the Elbe and north of the Spree, in Germany. Lemprière makes them the same as the Lombards, who settled in Italy, at the close of the sixth century. Dr. Alexander Adam, in his "Summary of Ancient Geography," denies this. But we find, on good authority, that the "Lingones," who lived south of the Marne, towards Langres, joined a nation of the southern Germans, the Bardæi, crossed the Alps, and made a settlement in Italy. Hence it happened that Roman names and customs were not strange to persons living east of the Alps. Seachnall was born A.D. 374, and died A.D. 449, in the seventy-fifth year of his age, being only nine years on the mission in Ireland. He was a bishop of eminent piety, prudence, and learning. According to the learned Dr. Lanigan's computation, which, after due consideration, we have adopted, he was born thirteen years before St. Patrick, whose birth the accomplished Doctor has fixed at A.D. 387, and death, at A.D. 465: thus making him seventy-eight years old when he departed this life. It is a very rare thing to find a nephew thirteen

## THE ALPHABETIC HYMN

OF ST. SECUNDINUS,

TO THE PRAISE OF ST. PATRICK, WHILST HE YET LIVED.

1. All you who love God, hear the holy merits  
Of a man in Christ blessed, Bishop Patrick,  
How for his good deeds he is compared with angels,  
And for his perfect life he is equalled to the apostles,

years older than an uncle, yet Seanchall is represented as being a nephew of St. Patrick. But, from the clear and convincing arguments, laid down by Lanigan, we are satisfied, that the Irish Apostle had no relatives in Ireland, and that he called holy women and nuns *sisters*, just as is the custom in our own days. For, if he had so many near relatives, what sense can be found in certain passages in his "Confessions," expressive of his ardent desire to pay a visit to his friends in Brittany? Moreover, we are confirmed in our opinion by a passage in his letter to Coroticus. In it he says, "He was constrained by the Spirit to be separated from his kindred." Besides, in giving an account of his painful captivity, it is manifest that a man of his piety would have exhibited some anxiety about his sisters, and would have mentioned them. His omission in that respect is an argument that he had no sisters in Ireland. Again, the number of bishops set down as the children of his sisters, renders the story difficult of belief and very improbable. Whoever would read more on this subject is referred to the first volume of Lanigan, who rejects also the account, handed down by some writers, alleging a dispute between St. Patrick and Secundinus. We shall not, therefore, give it. The real motive that induced St. Seanchall to compose the hymn was a divine impulse. It was an inspiration that such an act would be pleasing to God, who rejoices in the praises of men that have been sanctified by their good works, which were operated through Jesus Christ.

Seanchall, who was Bishop of Dunshaughlin, in Meath, and who, for some time, discharged vicariate duties for St. Patrick, whilst he visited distant parts of Ireland—not Rome, as some assert—asked our Apostle's permission to write a hymn in honor of a bishop who was yet alive. St. Patrick answered, if he had made up his mind to perform such a duty, that he had need to make his will, as his dissolution was nigh, and that he, of all the bishops then in Ireland, would die first. Wherefore he, without delay, wrote the hymn, and, according to Patrick's prediction, his pure soul, having left the body, mounted up to heaven to possess the unfading crown of glory,

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2. *Beati Christi custodit mandata in omnibus ;  
Cujus opera refulgent clara inter homines,  
Sanctumque, cujus sequuntur exemplum mirificum ;  
Undè et in cœlis Patrem magnificent Deum.*

for which he so zealously fought the good fight. His remains were interred in the church of Dunshaughlin, and the many miracles wrought at his tomb are an evidence that heaven had anticipated Rome in numbering him, amongst the saints. When the reader refers to the time of St. Séanchall's death, which was given above, he can easily learn the time the hymn was composed. An insinuation was thrown out by the Rev. Villanueva, a Spanish writer of 1835, that it was the *first* hymn composed in Ireland. Had the reverend historian stated that it was the "first *Christian Latin* hymn," we might understand him. His not having so qualified his language was paying too bad a compliment to an island that surpassed every other country on the globe for the number of its poets, the beauty of their diction, their Attic brevity, their Smyrnian sublimity, and their Roman grace. We have a list of the bardic galaxy that adorned the Irish horizon up to and after St. Patrick's days. But this is not the place to enter upon such a question. At the same time, we feel bound to reject, with just indignation, the imputation—that we were an illiterate nation of savages before Christianity. We could demonstrate, as plainly as any proposition in Euclid, that our ancestors, the descendants of the great Milesius, retained the deposit of learning that was brought, to them from the University of Scythia. It is likely that Latin literature was on the decline, as it was even in Rome in the fourth century. But the Irish language, in all its graces and beauty, flourished in its native garden. In it our pagan bards wrote and sang the glorious deeds of the noble Milesians. Through its medium was Astronomy, and the other sciences, taught before Christianity. Dubhtagh, and his pupil, Fiech, were distinguished poets when Patrick came to Ireland. We are not aware of any positive proof that Latin was not taught here before Patrick. It is true he introduced the Roman characters.—See preface to both our volumes.

The hymn having been finished, the author asked St. Patrick's leave to read it for him. Our Saint replied, "that he would willingly hear the Lord praised in the works of His servants, or what He has wrought through them." Secundinus, apprehending that he might incur the displeasure of Patrick, who disliked human praise, omitted the first stanza in which our Saint's name occurred, and he began at the second. Having proceeded on until he came to the words—"Maximus in regno cœtorum," St. Patrick interrupted him by saying, "how can it be said of a man, that he is the greatest in the kingdom of Heaven?" Seachnall replied—"the superlative degree is used for the positive." The classical scholar is well aware that such a practice is very usual with Latin writers.

When the reading of the hymn had ended, Secundinus hinted, that it was

2. Blessed Christ's commands in all things he keeps ;  
 His works shine bright amongst men,  
 And the Saint, whose wonderful example they follow,  
 Whereby in heaven also, God, the Father, they magnify.

indited in honor of St. Patrick himself, from whom he expected a fixed reward. Patrick, though despising human applause, yet not wishing to censure the devout zeal of his disciple, answered: "that Seanchall might expect from the clemency of his Saviour the reward—that whoever morning and evening would devoutly recite the hymn, would obtain a happy death and the reward of glory." St. Evin adds, that Patrick announced: "that the person reciting the hymn would obtain a happy death, *if he were penitent and contrite*."—See "Tripartite Life of St. Patrick," b. iii. cap. 91. St. Evin and others have written largely on the wonderful efficacy of the hymn.—See Probus L., iii. cap. 33; also the authors of the Lives of Saints Kevin, cap. 23, 48; of Colman, cap. 25; of Cannoc, cap. 43. Jocelyn says, that the Irish were in the habit of reciting it, and that they experienced its extraordinary efficacy, that many reciting this hymn passed unobserved through the enemy's ranks, though thirsting for their blood. Colgan, in his "Life of St. Aidan," bishop of Ferns, treats of it at much length. Lanigan writes in high terms of it, and alludes to an addition to it, which he saw in Colgan and which we have given.

The hymn was written in Latin, but in the Irish character. We have copied it from the work of Rev. Joachim Villanueva, who, with permission, dedicated his book on Irish matters, to the late sainted Archbishop Murray. It was contained in the "Antiphonarium Benchorense." This most valuable work belonged to the monastery of Bangor, in the county of Down, Ireland. It is now in the Ambrosian library of Milan, whither it was removed from the monastery of Bobio in the Appenines. It may be found in "Muratori's Anecdota Ambrosiana," tom. iv. Patavii 1713. He thought the manuscript a thousand years old. Dr. Lanigan says, that it was much older; he does so, resting on evidences, founded on certain facts. In the list of books, presented to the monastery of Bobio, by Dungal, in the ninth century, the Antiphonarium is not mentioned. St. Columbanus, the founder of the Italian monastery, was a monk of Bangor. Hence Lanigan inferred, from a letter of his, and from other circumstances, that the document was in Bobio, in the end of the seventh century. A copy of it with scholia and a gloss, is in the "Speckled Book," Royal Irish Academy, Dublin. We regret we cannot insert the scholia, though we fear some of them are not genuine.

The hymn, taken from the manuscript, was published by Colgan, A.D. 1647; also by Ware, 1656, who calls it "Alphabetical," for this reason, that the stanzas begin with the letters of the alphabet in regular order, A, B, C, &c. This order is plain in Ware's edition, which, at the tenth stanza, has "Kastam," though "Castan" is given by Colgan. There are some variations



3. Constans in Dei timore et fide immobilis,  
 Super quem ædificatur ut Petrum Ecclesia;  
 Cujusque apostolatam à Deo sortitus est,  
 In cujus portæ adversum Inferni non prævalent.

in these editions. We may say they are of no consequence, being only *literal* not *verbal*—and not at all affecting the sense. These vary a little from Muratori's edition, but not materially. The latter has the addition of Colgan. Lanigan, who is rather hypercritical, but thoroughly sound, seems well pleased with the integrity, authenticity, and veracity of the hymn. It is to be kept in mind, that it was simply an imitation of "Laudate Dominum Omnes gentes," being drawn up to praise God, in praising his faithful servant, Patrick, through whom millions of pagans were gained to Christ. This, and this alone, was its object, though it affords a grand model for a holy life, and gives a clear idea of perfect Christian discipline. We have read much of Church history and of missionary labors and their results, and we have arrived at the conclusion, that no missionary or apostle made so complete, rapid, and vast a conversion as St. Patrick—at once an evidence of the fruits of his perfect life, and, at the same time, of the generous nature of the Irish, whose refined literature tended to help the conversion.

Allusion to this hymn is made in the fifty-eighth stanza of Dr. O'Connell's poem. He adds, that *the recital of the three last stanzas*, in case of necessity, at the hour of death, would preserve the soul from purgatory. Always, of course, pre-supposing contrition for sins. Upon what authority he made this statement we have not seen. But we take for granted, that the bishop must have met it to that effect in some of the lives of St. Patrick, or in the life of some other saint. The author of "Ireland's Dirge" says, that St. Patrick consecrated 260 bishops *without wives*. He uses "without wives," because Protestants, who pretend that our saint was a Protestant, assert that bishops ought to have wives. The humblest capacity can plainly see, that the penitential and mortified life which our Saint led (as clearly stated in Seanchall's hymn, that of Fiech, and Patrick's own "Confessions") is repugnant to the principles of Protestantism, which hold all penitential works to be damnable, and derogating, as they say, from the merits of Christ. Could they tell what was the name of Patrick's wife, of whom not a word in his own writings; ungrateful man, not to say one word of his wife (!)

The dishonest antiquary Ledwich, having followed in the footsteps of Dr. Usher, teaches that the priests and monks of ancient Ireland married. He praised their zeal and piety. He tells us amongst other things, that in the monastery of Bangor in Down, were 3000 learned, sedulous monks. Well, Doctor, you are a curious genius; so fond are you of telling lies, that you do not strive to make your lies plausible. The reader can well imagine how little of austerity, retirement, and other ascetic practices, which Ledwich accords to the Culdees (as he terms the monks), could be observed in a

3. Constant in God's fear, and in faith fixed,  
 Upon him is built, as on Peter, the Church,  
 And his apostolate from God he received,  
 To whose detriment the gates of Hell do not prevail.

house having in it 3000 men, with 3000 wives, and their children! Usher inferred, that because Patrick's father was in holy orders (which he says, he gathered from Jocelyn), therefore, priests in olden times married. He did not read all Jocelyn, else he would have found in the same author, that St. Patrick was born *previously to Calpurnius' ordination*. But we will not be satisfied with the authority of Jocelyn, we will go back before the days of St. Patrick, to establish the discipline of the Catholic Church in regard to the celibacy of the clergy. "In conformity with what had been established in former councils, it is our order, that sub-deacons, deacons, priests, and bishops, shall abstain from their wives, and be as if they had none; and, if they act otherwise, they shall be removed from their office."—Integer Codex Canonum Ecc. Afri. can. 25, con. Labbe, tom. ii. p. 1061. The quotation made is sufficient to establish the celibacy of the clergy against Ledwich, as it is from the very Council he quoted; but the 28th canon of which he distorted—as he did everything—to suit his vile purpose. The 25th canon says: "in conformity with what had been established in former councils." Hence, the reader sees that celibacy was not then, for the first time, introduced, it was only enforced, having been the previous practice. The Councils of Nice, Arles, and other councils forbade all persons in holy orders to have any woman at all in their houses, unless a mother, a sister, or some very close relative. St. Augustine, Aurelius, St. Alypius, &c., who formed the African code, appeal to the discipline of the Apostles in sustainment of celibacy. Talking of chastity, their words are "they (ordained persons) must be continent in all things." What the Apostles taught, and authority itself has preserved let us guard. Can. 3, Labbe, t. ii. p. 1052. St. Cyprian in the third century, and other Fathers, wrote whole books on celibacy. Origen states, "It appears to me that he alone ought to offer perpetual sacrifice who has vowed perpetual chastity." St. Jerome, in the fourth century writes, "the churches of the East, Egypt, and Apostolic See take as clerics only virgins, of persons who cease to be husbands."—Ep. ad Vigilantium. Bede tells us that British bishops attended at the great Council of Arles in which a canon for celibacy was confirmed. In that council the Pope's power was supreme. Therefore from the fact two things result—that the Church of Britain was at that early period subject to Rome, and that the English, through their prelates, adopted the canon about celibacy. There is no point of Catholic discipline clearer than that the Apostles and their successors, down to these days, observed celibacy.

Eochaidh O'Flanagan, Erenagh, of Armagh, says, that Seachnall's father was Ua Baird—a descendant of Bard, or Ward, "of the race of the *pure, fierce, white-coloured, Longobairds of Letha*." This written passage is quoted

4. Dominus illum elegit ut doceret barbaras  
Nationes, ut piscaret<sup>b</sup> per doctrinæ retia,  
Ut de sæculo credentes traheret ad gratiam,  
Dominumque sequerentur sedem ad æternam.
5. Electa Christi talenta vendit Evangelica,  
Quæ Iernas inter Gentes cum usuris exigit :  
Navigii hujus laboris, tum operæ pretium  
Cum Christo regni cœlestis possedit gaudium.
6. Fidelis Dei minister, insignisque nuntius,  
Apostolium exemplum formamque præbet :  
Qui tam verbis, quam factis plebi prædicat Dominum,  
Ut quem dictis non convertit, actu provocet bono.
7. Gloriam habet cum Christo, honorem in scæulo :  
Qui ab omnibus ut Dei veneratur Angelus :  
Quem Deus misit, ut Paulum ad Gentes, Apostolum,  
Ut omnibus ducatum præberet regno Dei.
8. Humilis Dei ob metum spiritu et corpore,  
Super quem, bonum ob actum, requiescit Dominus :  
Cujusque<sup>a</sup> justa in carne Christi portat stigmata,  
In cujus solâ sustentante<sup>b</sup> gloriatur cruce.
9. Impiger credentes pascit dapibus cœlestibus,  
Ne qui videntur cum Christo in via deficiant :  
Quibus erogat panes, verba Evangelica,  
Cujus multiplicantur, ut manna, in manibus.

by the Four Masters (A.D. 987), and his death at A.D. 1003; they call O'Flanagan "Historian of Ireland."

Aengus, the Culdee, in his book on the "Mothers of the Saints of Ireland," mentions Seachnall as one of the seven sons of Ua Baird. Priest Lugnath's (one of them) tomb is still to be seen in Inish na Ghollin Corrib, in Galway.—Dr. Petrie's "Round Towers." "Annals of the Four Masters," tell us, that Aengus Olmucadha, A.M. 3790, or according to O'Flaherty, A.M. 3150, gained twelve battles over the Longobardi; this he takes from Leabhar Gabhla (Book of Invasions). These got no possessions in Italy before the latter end of the sixth century, and there was never any such people known in Great Britain. But Leatha, in the language of old Irish scholars, means Letavia or Armorica—Letha, Litoralis, *maritime*.

4. The Lord him elected to teach barbarous<sup>a</sup>  
 Nations, that he would fish by doctrine's nets,  
 That from the world believers he would draw to grace,  
 And the Lord they would follow to the eternal abode.
5. Christ's chosen Gospel talents he vends,<sup>a</sup> [interest,  
 Which amongst the Irish Gentiles he requires with  
 Of the pilotage of this labour, as of the work the reward,  
 [the joy.  
 With Christ, of the celestial kingdom possesses he
6. God's faithful minister, and illustrious messenger,  
 Apostolic example and model he gives,  
 Who, as by words, so by deeds, to the people, preaches  
 the Lord;  
 (So) that, whom by language he converts not, by good  
 works he stimulates.<sup>a</sup>
7. Glory hath he with Christ, honour with the world;  
 Who by all is venerated as an Angel of God,  
 Whom God has sent (*to the Irish*) an apostle, as Paul  
 to the Gentiles,  
 That to all, guidance he would afford to God's kingdom,
8. Humble, because of his fear of God, in spirit and body.  
 Upon whom, for his good works resteth the Lord;  
 And in his pure flesh Christ's marks he bears,  
 In bearing whose cross alone he glories.
9. Diligently the faithful he feeds with flesh celestial,  
 Lest they, who are seen with Christ, on the way become  
 weak;  
 To them he distributes as bread the Gospel precepts,  
 In whose hands like manna, they are multiplied.

STANZA IV.—<sup>a</sup> Because strangers to the language of Rome,

<sup>b</sup> The ancient Latins sometimes used "pisco"—Piscaretur would not answer the metre, as it would make the line consist of sixteen syllables.

STANZA V.—<sup>a</sup> Mandates he gives.

<sup>b</sup> Present tense for future, "will possess."

STANZA VI.—<sup>a</sup> "to faith."

10. Kastam qui custodit carnem, ab amorem Domini :  
 Quam carnem templum paravit sanctoque<sup>a</sup> spiritui,  
 A quo constanter cum mundis possidetur actibus :  
 Quam ut hostiam placentem, vivam<sup>b</sup> offert Domino.
11. Lumenque<sup>a</sup> mundi accensum ingens, Evangelicum,  
 In candelabro levatum, toti fulgens sæculo,  
 Civitas Regis<sup>b</sup> munita supra montem posita,  
 Copia in qua est multa, quam Deus possidet.
12. Maximus quoque in regno cælorum vocabitur  
 Qui quod verbis docet sacris, factis adimplet bonis.<sup>b</sup>  
 Bono præcedit exemplo, formaque<sup>d</sup> fidelium  
 Mundoque in corde habet ad Deum fiduciam.
13. Nomen Domini audenter annuntiat gentibus,  
 Quibus lavacri salutis æternam dat gratiam :  
 Pro quarum orat delictis ad Deum,  
 Pro quibus, et Deo dignas immolatque hostias.<sup>b</sup>

STANZA VIII.—<sup>a</sup> *Cujus, qui, quem*, are used in this poem, by Antimæria, for *ejus, is, quem*.

<sup>b</sup> Or *sustentans*, but in every sense this word would be corrupt Latin.

STANZA IX.—<sup>a</sup> *Dapibus*.—This word means the “Eucharist,” the fountain of all graces. If Seachnall meant *bread*, such as is used in the sacrament of the Lord’s Supper—*mere bread*—he would not have written “*dapibus*” but “*panibus*,” nor does the use of the plural number militate against his obvious meaning. As a poet, he has applied throughout the *singular* for the *plural*, and *vice versa*, as he did one tense for another. Prose writers do the same. Thus Seachnall, more than once, introduces *actum* for *acta*. In Virgil’s *Æneid*, book iii. line 224, we read “*dapibus*,” though there was evidently but *beef*, the flesh of the Harpies’ oxen. This appears from the fact that Cæleno denounced woes to *Æneas*, “*pro stratis juvencis*,” for having slaughtered their oxen. Wherever the word *dapes* occurs in the *Æneid*, it signifies *flesh-meat*. However, our feelings revolt from the abominable notions objected to us, because of our belief in the Real and Substantial Presence of Christ in the Eucharist.

From the latter passage is learned that *dapes* was used by the old Latin poet to denote, not *corn* or *flour meat*, but *flesh* meat. Hence it is patent that St. Seachnall intended to express by the term, that the Body and Blood of the Lord was the Spiritual food with which Patrick diligently fed his people, especially as in the second next line he introduces the “Gospel

10. Chaste he guards his flesh through love of the Lord ;  
 Which flesh, as a temple he prepared, and (*that*) for  
 the Holy Ghost,  
 By whom he is constantly possessed with pure deeds,  
 Which flesh, as a pleasing offering, living he presents  
 to the Lord.
11. And he is a light of the world, burning, great, Evange-  
 lical,  
 In a candlestick, raised, shining over all the age,  
 A city of the king, fortified, on a mountain placed,  
 In which is great abundance, which God possesses.
12. The gretest<sup>a</sup> also in the Kingdom of Heaven will he  
 be called,  
 Who, what by sacred words he teaches, *the same*, fulfils  
 by good works,  
 He excels in good example, and model<sup>c</sup> of the faithful,  
 And in a clean heart hath he, before God, confidence.
13. The name of the Lord boldly he announces to the  
 Gentiles, [grace ;  
 To whom of the laver<sup>a</sup>, of salvation he gives the eternal  
 For whose sins he prays to God,  
 For whom to God he also offers<sup>b</sup> worthy victims.<sup>c</sup>

truths," *verba Evangelica*, as another sort of bread which he broke to his followers. *Dapes* is the term for delicious viands.

STANZA X.—<sup>a</sup> Thus St. Paul says: "I bear the stigmas and wounds of Christ, our Lord."

<sup>a</sup> *Que*, is only for metre.

<sup>b</sup> *Vivam*, living by virtues.

STANZA XI.—<sup>a</sup> *Lumen* is the flame, *lux*, the matter whence the flame issues.

<sup>b</sup> *Civitas Regis*—The King's City. The "Speckled Book" makes Patrick the king, and Christ the fruitful mountain—the city is the Church, in which there is a great abundance of virtues; Christ possesses the City. What abounds in virtues and is possessed by Christ could not err.

STANZA XII.—<sup>a</sup> *For very great*.—This is very common with Latin writers.

<sup>b</sup> *Factis bonis*.—It is worthy of notice, the frequent mention made of

14. Omnem, pro divinâ lege, mundi spernit gloriam,  
 Qui cuncta ad ejus mensam æstimat quisquiliâs ;  
 Nec ingruenti movetur mundi hujus flumine,  
 Sed in adversis lætatur, cùm pro Christo patitur.
15. Pastor bonus ac fidelis gregis Evangelica  
 Quem Deus Dei elegit custodire populum,  
 Suamque pascere plebem divinis dogmatibus ;  
 Pro qua, ad Christi exemplum, suam tradidit animam,
16. Quem pro meritis Salvator provexit Pontificem,  
 Ut in cœlesti moneret clericos militiâ,  
 Cœlestem quibus annonam erogat cum vestibus,  
 Quod in divinis impletur sacrisque affatibus.

“good deeds”—*bonum actum*, for *bona acta*, &c. ; if *good works* were derogatory from the merits of Christ, Patrick would not have performed them.

<sup>c</sup> “The Life of St. Gregory,” by Joannes Diaconus, has this couplet, taken from the epitaph on his tomb—

“Implebatque actu, quidquid sermone docerat,  
 Esset ut exemplum, mystica verba loquens.”

How like Seachnall’s character of St. Patrick.

<sup>d</sup> *Forma*, in the third line, can be also translated as a nominative case thus—“As a model to the faithful he has confidence,” &c.

STANZA XIII.—<sup>a</sup> Baptism is here meant.

<sup>b</sup> “Hostias,” the *plural* number for the *singular*, as there *is, was, and will be* but *one victim*, the *unbloody sacrifice of the Mass*, Jesus Christ, who continues to offer himself in an unbloody manner on our altar, by the hands of his priests. “Hostias” must mean *that, or prayers, or mere bread*; he does not imply *mere orisons*. Because, in the preceding line he mentioned *prayers*, “he prays,” it does not denote “*simple bread*,” else the offering in the New Law would be inferior to those of the Old Law, in which cattle were offered; and it is admitted, that the latter were superior to *bread offering, or the sacrifice of Melchisedech*, and as the sacrifice of Abel was before that of Cain; but it is repugnant to common sense, that the Jewish dispensation, “which was but the *figure or shadow*,” according to St. Paul, would have had a superior offering to that of Christianity, which is the fulfilment of the former. The latter is the *reality*, the former the *type*, and as *substance* excels the *shadow* so must the sacrifice of St. Patrick, and all priests, surpass that of the Mosiac system. Therefore the “hostias” mentioned in the poem, was written to express the sacrifice of the Mass, and in the foregoing line he alluded to the sacrament of penance.

14. For the divine law, all the world's glory despises he,  
 Who all things *compared to His table* he deems trifles,  
 Nor is he moved by the rushing current of this world,  
 But in adversity rejoices, as for Christ he suffers.
15. The good and faithful shepherd of the Evangelic flock,  
 Whom God selected to guard God's people,  
 And to feed His people with Divine dogmas;<sup>a</sup>  
 For which *people*, after Christ's example, he gave up his  
 life.
16. Whom for his merits<sup>a</sup> the Saviour raised *to be Pontifex*<sup>b</sup>  
 That in heavenly warfare he might teach clerics,  
 To whom he distributes *celestial*<sup>c</sup> bread with *vestments*,  
 Which *duty*<sup>d</sup> is concluded by divine and sacred admonitions.

STANZA XIV.—<sup>a</sup> The second line of the fourteenth stanza clearly goes to demonstrate the pre-eminence of the Eucharistic table—*all things are trifles* to it. If it were mere bread that was offered, the bible and other matters would not be called *trifles* in comparison to it.

STANZA XV.—<sup>a</sup> Here, again, is made a distinction between *feeding with doctrine*, and the *feeding with the Eucharist*, alluded to above.

STANZA XVI.—<sup>a</sup> Patrick is rewarded with *preferment*, for his *meritorious* or *good works*. His faith would be dead without them, as the Apostle has it—"Faith without good works is dead."

<sup>b</sup> High Priest, or Head of the Irish Church, of course subject to the Pope, from whom he got his appointment, though previously called by God; as must indeed, by grace, every true minister.

<sup>c</sup> Here again is a distinction between *teaching* and *bestowing* the "Body of the Lord." In the *previous* line he was to *warn* (to instruct) Priests, in *this* line he gives *celestial* Eucharistic bread and *vestments*. Patrick is represented in the passage giving, not *terrenam annonam*, but *caelestam*—not *earthly*, but *celestial* corn or bread. An appropriate name for the Eucharist, whose elements, whilst they retain the form, taste, appearance, &c., are *entirely* transubstantiated, and feeds the soul, as temporal bread does the body.

<sup>d</sup> This quatrain refers to the sacrament of Holy Orders. The Bishop gives the candidates *Communion, the vestments, the Missal*; pledges them to chastity and obedience, and admonishes them in Latin. The preposition *in*, in the fourth line, signifies "by," as it does in the *Æneid*, book i. line 180—"in *fomite*"—"by vibrating the materials" &c., and in many passages also in Greek.



17. Regis nuntius, invitans credentes ad nuptias,  
 Qui ornatur vestimento nuptiali indutus;  
 Qui cœleste haurit vinum in vasis cœlestibus,  
 Propinansque Dei plebem spiritali poculo.
18. Sacrum invenit thesaurum sacro in volumine,  
 Salvatorisque in carne Deitatem pervidet:  
 Quem thesaurum emit sanctis perfectisque meritis,  
 Israel vocatur hujus anima videns Deum.
19. Testis Domini fidelis in lege Catholicâ,  
 Cujus verba sunt divinis condita oraculis,  
 Ne humanæ putrent carnes esæque a vermibus,  
 Sed cœlesti salientur sapore ad victimam.
20. Verus cultor et insignis agri Evangelici,  
 Cujus semina videntur Christi Evangelica,  
 Quæ divino serit ore in aures prudentium,  
 Quorumque corda ac mentes Sancto arat Spiritu.

STANZA XVII.—<sup>a</sup> This is an allusion to the royal marriage feast, mentioned in the Gospel of St. Matthew, cap. xxii. If but *ordinary* wine, how could it be called *celestial*?

<sup>b</sup> *Propinans*, "distributing the Eucharistic blood." This Stanza refers to the celebration of the most holy and august sacrifice of the Mass, and the administration of Communion to the penitents at its close, just as our prelates and priests practise in our own times. If in the *chalice* or "*vasibus*," there was only ordinary wine, it was *terrenum* not *cœleste*—*earthly* not *celestial*, and the cup containing it would be no more *cœleste* than any other vessel; and in *pledging* the people of God (giving them the chalice, as was the primitive custom until necessity, to which all customs must bow, interposed) in a *spiritual bowl*, he was therefore doing a duty with a vessel containing in it the true Sacred Blood of the Lamb that was slain. Every word in the quatrain conveys the sublime notions that the Catholic Church has ever taught, believed, and professed relative to the real presence of Christ in the Most Adorable Eucharist. In it we have mention of the priests' vestments, *heavenly* not *earthly* wine (therefore transubstantiated), the *spiritual* cup, not *temporal*, having in it a *spiritual* not a *temporal* gift. The language is altogether sublime and expressive.

STANZA XVIII.—<sup>a</sup> *Israel*, according to St. Jerome, is "a man, or mind, seeing God," he besides interprets the term—"Chief with God," when com-

17. The King's<sup>a</sup> messenger, inviting the faithful to the marriage feast,  
 Who is ornamented, being clad in the nuptial robe,  
 Who takes the *celestial* wine in heavenly vessels,  
 And pledging<sup>b</sup> the people of God in the spiritual cup.
18. The sacred treasure in the sacred volume he found,  
 And in *his* Saviour's body the Deity he, clearly, saw,  
 Which treasure he purchased with *his* holy and perfect merits;  
 Israel is called, his soul-seeing God.
19. *The* Lord's faithful witness in *the* Catholic law,  
 Whose words are preserved<sup>a</sup>, with *the* divine oracles,  
 Lest human flesh would rot and be eaten by worms,<sup>b</sup>  
 But *that they* be seasoned with savor for a sacrifice.
20. *A* true and distinguished cultivator of *the* Evangelical land,  
 Whose seeds are seen *to be* the Gospel (*or of the Gospel*)  
 of Christ; [wise,  
 Which, with *his* divine lips, he sows in the ears of the  
 Whose hearts and minds he ploughs with the Holy  
 Ghost.

menting on *Genesis*, chap. xxxii. In the "Speckled Book" there is this remark: "Israel, when a dissyllable, denotes *a man fighting with God*, but when a trisyllable, *a man seeing God*. It is written, that as the Twelve Apostles will sit in judgment, on the last day, over the Tribes of Israel, so will Patrick be judge over the Irish. Thus, according to Jerome's comments, they will be "Chiefs with Christ." How salutary must not then the invocation of St. Patrick be? How influential his intercession with his Divine Master.

STANZA XIX.—<sup>a</sup> From *condior*—to *preserve* or *season*. Fourth conjugation.

<sup>b</sup> Or, *Lest human flesh would corrupt and be food for worms*. Might not these words mean, that Patrick's own body would not see corruption as other bodies? that it would not decay nor become the food of worms? Or "*vermibus*," of *vicious human science*; that is, that men might not be left to perish by infidelity, or be led into error, and become the prey of false teachers—"vermibus" or "lupis," "wolves."

21. XPS. (Christus) illum sibi elegit in terris vicarium,  
 Quem<sup>b</sup> de gemino captivum liberat servitio,  
 Plerosque de servitute quos redemit hominum,  
 Innumeros de Zabuli obsolvit dominio.
22. Ymnos cum Apocalypsi, Psalmosque cantat Dei :  
 Quosque ad ædificandum Dei tractat populum,  
 Quem legem in Trinitate sacri credit nominis,  
 Tribusque Personis unam docetque substantiam.
23. Zonâ Domini præcinctus, diebus ac noctibus  
 Sine intermissione Deum orat Dominum :  
 Cujus ingentis laboris percepturus præmium,  
 Cum Apostolis regnabit sanctis super Israel.

STANZA XXI.—<sup>a</sup> *Elegit.*—Peter is the *Comes*, Patrick the *Vicarius*, and Christ, the “King,” St. Jerome, *de gradibus Romanorum*, says that the “*Vicarius* is a man who is over the city in the absence of the *Comes*, whilst the *Comes* goes with the ‘King:’ so he (Patrick) is *Vicarios Dei.*”—*Liber Hymnorum*. It is not necessary to tell the linguist that the Latin term, *Comes*, is a “companion,” “chief adviser.”

<sup>b</sup> By using *quem*, “whom,” the passage signifies, that Christ freed our Saint from his Irish captivity, and from what he underwent in his own country when he returned from Ireland; or from the double slavery of *man* and *Satan*. But we prefer making it *qui*, “who,” and thus make Patrick the *antecedent*, as he emancipated thousands in his own country, in the islands, and Ireland, from the bondage of the devil; and he likewise liberated thousands from physical slavery, as may be learned from his memorable letter against Coroticus, who captured and murdered, amongst others, the Christians. He threatened him, in God’s name, with eternal damnation unless he desisted from his iniquity. We must then read in this line “*captivos*” for “*captivum*;” or, *Who frees captives from double slavery.*

STANZA XXII.—<sup>a</sup> The word “*tractat*,” *announces* or *publishes*, implies *expatiates upon*, *explains to his flock.*

<sup>b</sup> He believed the Christian law to be, that GOD was the TRINITY—that

21. Christ, him for Himself, selected<sup>a</sup> on earth, as vicar,  
Whom, when, captive, He frees from two-fold slavery ;  
A great many he<sup>\*</sup> redeems from the slavery of men,  
Innumerable he has released from the dominion of  
Satan.
22. Hymns with *the* Apocalypse, and the Psalms of God he  
chants,  
And which he announces<sup>a</sup> to edify the people of God,  
Whom he believes *to be* the law<sup>b</sup> in the Trinity of the  
Sacred Name,  
And in THREE PERSONS, ONE SUBSTANCE, he teaches.<sup>c</sup>
23. With the girdle of the Lord, begirt, days and nights,  
Without intermission, God *the* Lord he prays,  
Whose reward *for* his great labour he will obtain ;  
With the holy Apostles he shall reign over Isreal.

\* Patrick.

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the TRINITY was GOD ; that is, that there were three Persons, *distinct*, but that there was only ONE SUBSTANCE. St. Patrick was most minute in explaining the Trinity and Unity. This doctrine—of course a stupendous mystery—he sought to make Laoghaire (Lhayree), the king, understand by pointing out to him, that the trefoil, or Shanrock, had *three* leaves and but one stem. Hence our native shamrock has ever since been held in veneration by Irishmen of all creeds and classes throughout the world.

<sup>c</sup> “Que” after “docet” is for metre, to complement the verse of fifteen syllables. For the same reason it may be, that he uses the present tense for the past ; though, in doing the latter, he has only imitated the writings of some of the poets of the Augustan age. In fact, the Greek and Latin poets rather make language subservient to them, than that they should be bound up by grammatical rules. Our modern bards are equally arbitrary. Homer abounds in particles—“metri aut festivitatis, seu musicæ, causa.” An ignorance of the laws of poetry and of poetic licence has caused parties, otherwise well versed in the translation of Irish, to destroy the fresco cornices of some pieces, to reduce them to the standard of their own notions of grammar.

[In Colgani exemplari additur:]

Audite :

Patricii laudes semper dicamus, ut noscum illo defendat  
Deus;

Ibarnienses omnes clamant ad te pueri :

Veni, sancte Patrici, salvos nos facere.

Patricius sanctus Episcopus oret pro nobis omnibus,

Ut deleantur protinùs peccata, quæ commissimus. Amen.

TRANSLATION.

[In Colgan's copy of the Poem are read the following lines, which we  
take to be an Antiphon.]

Hear ye :

Patrick's praises I will always sing, that God us with him  
defend,

All the Irish youths cry out to thee,

Come, holy Patrick, cause that we be saved ;

May the holy bishop, Patrick, pray for us all,

That forthwith may be effaced the sins we committed.—

Amen.

The Antiphon in the *Liber Hymnorum* is different from the above, as is  
that in the *Leabhar (Lhyowur) Breac*.

# INDEX.

## CONTRACTIONS IN INDEX.

e. p. = et passim, (many places.)  
 a. e. = and elsewhere.  
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FROM THE DAYS OF PARTHOLAN

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VOLUME II.

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Ta ceart agam duitre.

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## PREFACE.

It was to me, for a long time, a source of regret, that no "School History of Ireland," written by one, who knew the language, manners, and habits of the people, was in the hands of our youth. It is true, there were books, purporting to be abridgments for Schools, but the chief matter in them had reference to other countries. This I thought anomalous. If a pupil is to be taught English history he can read "Lingard's, by James Burke, Esq.," but, for a knowledge of his own country, he should have a work, containing, as much as possible, Irish events. I have said "as much as possible," for two reasons. Firstly—because the groundwork of Irish history was either destroyed by the Danes, Normans; and Protestants in the 16th century, or was carried away to the Continent by the Catholic clergy and nobility, who fled from persecution, and is now mouldering under the dust of foreign colleges. In the court of Denmark, I am satisfied, are the most important manuscripts of our ancestors. Secondly—because I am convinced that the brightest eras of our history, arts, and sciences, were before Christianity,—(the Tuatha de Danaans being the most learned people that ever were in Ireland)—and the works of those days having mixed up in them principles and practices of Paganism, were burned by the first missionaries, who, as not thoroughly understanding the native tongue, consumed what was good or harmless as well as what was immoral. Hence I may say that we have but little materials for a regular history, if I except church affairs. For an ecclesiastical work we have rich and abundant materials, such as no nation on earth can lay claim to. But as regards secular history, it might be safely panned, that we have not, at our disposal, documents from which to compose one. The deeds are yet to be achieved to form the foundation of such a thing. The records of the noble achievements of the early colonists were made away with by their successors; and from the arrival of the English up to this day there has been an effort on their part, to annihilate ancient documents, which would stimulate youth to noble deeds, to rival their forefathers, and to make them feel that they were, by divine right, born to freedom. Instead of these, spurious books, calculated and intended to *make* them suppose, that they were inferior to their taskmasters, were given them. When I was a child, "*slang*" books, written in England, apt to impress us with the notion that our ancestors were *robbers* and *freebooters*, because they dared to assert their natural rights, were circulated; legends were framed by lying scribes, and bribed novelists (and it is so still), to debase the tender minds of Catholic youth, forcing them to hug the chains of slavery, and to burn the brand more deeply into their souls. The descendants of the royal blood of Ireland were described as barbarous brutes, fit only to be shot down, and Catholics as unworthy of credit on their oath. To remedy this scandal to morals and religion, to make youth love the old faith, the old tongue, and the old

land of their progenitors,—to excite in them a rivalry of the men of by-gone days,—to make them look through the vista of past ages, by means of a clear telescope,—to induce children of all denominations to beget and cherish fraternal love,—to place before their minds the grand principle of mutual toleration in religious and political views,—to point out the dreadful evil of national division, the benefit of cordial union (as in the reign of Malachy I. when for once Irishmen united and drove out the wicked Danes),—to do all this was my motive. Whether my effort will be rewarded or not I cannot say, nor though I could, will I attempt to do so. I am fully aware of the great task I undertook—a task which, though the volumes be small, and perhaps not worthy of the name, demanded immense research and vast mental and physical labor. Another circumstance which rendered the task difficult was, that most readers are inclined to hasten to passing occurrences. However, it was an ease to my mind to turn aside, for a time, from the contemplation of political subjects, the consideration of which, though it might not deflect me from writing truthfully, would, at least, disturb the current of thought. The reader of these volumes will find that the perusal of them will shew him what a glorious people our ancestors were. I have labored diligently to place before the pupil the leading points. I have so arranged these facts, that they may serve as *mile-stones* to mark the journey of his mind through history. In these pages, I flatter myself, will be found no intolerant sentiment, no narrow-minded opinion, no embittered language against those who differ from me in faith. I have crushed into a very small compass a wonderful amount of national records. Some one, who had more time, talents, and means at his disposal, I thought, would have produced such a book as this. I saw publications to that effect; but the non-appearance of such a history urged me to the work. I cannot be certain whether my labors will be approved or disapproved by the public. Be that as it may, I will console myself with the reflection, that I have risked a capital of over four hundred pounds, to supply a want—that I essayed an effort which few, (circumstanced as I am, unable to write until after ten o'clock at night), would have imposed on themselves. I have this other pleasing thought, that, however worthless these pages are, I have contributed my small rivulet to the great river of knowledge which is returning to the source whence it came—to the Eternal fountain of divine intelligence. From the moment I took up my pen to my laying it down, truth has been my aim—the defence of my mother tongue, my native land, and the Catholic faith my sole motive. I gave very little as my own. I have not aimed at ornamentation, florid style, or pompous diction. I wrote to be understood by youth. The narrative is, therefore, simple. I will not, at the same time, be so fastidious as not to think that the work has some merits. I place it before my countrymen, and await their verdict.

MARTIN A. O'BRENNAN.

THE  
INTRODUCTION  
TO THE  
SCHOOL HISTORY OF IRELAND.

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THE EARLY ENLIGHTENMENT AND GREAT ANTIQUITY  
OF IRELAND.

“A SCHOOL HISTORY OF IRELAND” cannot be more appropriately introduced to the reader than by placing before him some undoubted proofs of the early possession of letters by our Pagan ancestors, and of Ireland’s enlightenment fully 900 years before Christ, 1300 years before the time of St. Patrick. To establish this fact is of the first importance to the honor and fame of our once free and happy land. The sceptic, who would urge savagery against the Irish nation, if she was not in possession of written literature at the early period of her colonization, would be drawing an illogical conclusion. For instance, the Israelites were a civilized people, and yet until Moses penned the Pentateuch, they had no book. Tradition was the only means of education in the primitive days of men, and it continued to be so down to a time which cannot be named. And here I have to say, from my own experience, that whatever I learned traditionally, or through auricular instruction, either from teacher, or parent, is as vividly before my mind as when I first heard it. I am obliged to adopt this course, because I have sometimes read assertions of parties, as well of those who have a little knowledge of languages, as of those who have not, (except of English,) to the effect, that it was St. Patrick introduced the Alphabet into Ireland. Such a wild statement makes an Irish scholar laugh, and pity the man who is capable of uttering such nonsense. The readers—some of whom understand this subject as well as I do—are aware that the Milesians claim descent from Gadelas, son of Niul, son of Phenius Fearsa. These are aware that Phenius, from whom Phœnicia was so called, founded the University of Shenaar, wherein were taught under his own rectorship, and the superintendence of his cousin, Gadelas, from Achaia in Greece, all the dialects which were then spoken. It was the latter, the Greek professor, who digested into scholastic shape the Celtic tongue, and hence the great affinity, in letters, marks, and melody, between the Greek and Irish. It was after this Gadelas that Niul’s young son, the prince Gadelas, got his name, such was



the veneration that king Fearsa's son had for his tutor. When the king of Scythia had found Niul an adept in all the known languages, he returned from near Babylon to his own kingdom—east of the Caspian Sea, and beyond the river Jaxertes, the present Independent Tartary—having brought with him scholars to establish schools in his own territories. He then resumed the reins of government, which he had entrusted to his son Nenual for more than twenty years, whilst he was president of the first University of which history has any record. Niul was invited to Egypt for the purpose of introducing letters, and consequent enlightenment, into that country. Pharaoh gave him his daughter in marriage, and a large country along the Red Sea : this land, in Scripture language, is called Caperchiroth. Other professors, as young swarms of bees from hives, issued forth to all parts westward, bearing with them the lamp of learning, and the seeds of civilization, illumining all places, scattering the knowledge of languages, and introducing erudition into every nation wherein they sojourned. They taught the Egyptians the use of light-houses, or pharoés, which answered the two-fold purpose of *sun-worshipping*, and guides for mariners, pointing out to them the safe entrance into their harbours.\* These were also used for the same purpose as our Martello towers, to guard the ports and to watch the approach of an enemy. And indeed the term “Fairi,” which in our language means “*watch*,” will lead any educated mind to that irresistible conclusion. In the Greek language “phaos,” *light*, and “h-orao,” to *see*, that is a house for *light* to *see*, have the same effect. So that in both languages we have the same key to the uses of the “pharos.” There can be no doubt but that the kings of Egypt were called from these buildings, and that Pharaoh-an-túir was thus designated from the fact that he founded a prodigious tower of that character. The Gadelians, in all their migrations, built towers along all the coast of the Mediterranean;—and we have an account of the great one built by Breogan, in Galicia, in the Bay of Biscay,† whence Ith took his departure for Ireland. Now, what

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\* They were likewise for astronomical observatories, and from the top of them the officer of the Pagan High Priest with an instrument, called *Stoc*, summoned the people to worship, as in the east, wherein from the top of the Minarets a man cries out, “Prayer is better than sleep.”

† It is not necessary to notice silly objections raised as to the improbability of the Spanish colony being able to navigate the sea to Ireland. This is clearly answered in our Antiquities, though on reflection it was a waste of time to have done so. For a child can easily understand from the fact of all the islands of Oceanica, having inhabitants, when they were discovered, that their aboriginal colonies must have gone from Asia to them.

could have interfered with our ancestors to prevent them from bearing enlightenment into this country; but all our native annalists, with scarcely an exception, say they did. Milesius himself, if we are to credit the concurrent testimony of our native writers, must have been an accomplished

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And if poor barbarous tribes could have traversed such an expanse of waters, there is nothing repugnant in the notion of the Milesians having sailed from Spain to Ireland, a voyage that, with a favorable tide and wind, could be performed in half a day. Appian says, "Quando in Britanniam, una cum aestu maris transvehuntur, quae quidem trajetio dimidiati diei est Ibernia." "When they sail to Britain in half a day, if the tide be favorable." The same is equally true respecting Ireland. Moreover, the very fact admitted by so many Greek and Roman writers, that the Phoenicians traded here gives us an argument, *a fortiori*, that the Spaniards at the very time could more easily navigate to us, as they were nearer. The poet Moore says, "So irresistible is the force of tradition, in favor of a Spanish colonization, that every new propounder of an hypothesis on the subject is forced to admit this event as part of his scheme." The poet then quotes these words of Buchanan:—"The Spaniards did pass over into Ireland. It is not probable that they, leaving Ireland at their back,—a country nearer to them, and of a milder temperature—should have landed first in Albyn (Scotland), but rather that first making their descent on Hibernia, they should have afterward sent colonies to Britain," Lib. II., cap. 17. "In like manner," continues Moore, "Mr. Whitty, in his 'Popular History of Ireland,' because of the similarity between his country's Round Towers and the Pillar-temples of Mazandera, deduces the origin of the Irish nation from the banks of the Caspian; in conducting his colony from Iran to the West, makes Spain the reating place. Innes, who contests the Milesian theory, bows to the universal voice of tradition, which, as he says, peremptorily declares in favor of a colonization from Spain." The poet then quotes Strabo, Plutarch, Appian, and Siculus in support of his view. Tacitus, he remarks, must have had solid reason for saying that Ireland was well known by her commerce with the Phoenicians. These quotations taken from Moore I would appreciate but little, did not the erudite Rosa remind the reader of them already. It would have been well for the fame of the immortal lyrist and melodist, and for the honor of his native land, had he never attempted a history of Ireland—Such an ill-digested mass of antiquarian lore has been seldom seen. There is much that is valuable contained in the work; but the want of order of arrangement, and the blending up of *fiction* with *fact*, renders the book not only useless but dangerous

and courtly prince. Let us look to facts.—Having sailed from Spain, in which he was born, to visit his kindred in Scythia, king Riffloir cherished him and gave him his daughter in marriage, and he became so popular, that it was apprehended by the king the people would dethrone himself, and enthrone Golamb or Milesius; he went to Egypt, and Pharaoh gave him his fair daughter Scota in marriage, and large possessions. What but

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to the investigation of truth. It is a bundle of contradictions—a heap of assertions without an attempt at any substantial proof against what he strives to ridicule. For he sought to throw ridicule on our early history, but Parsons, and other eminent writers, neutralize the poisonous tendency of his poetic history. A poet has never yet been known to be a historian. Poetry requires flights of fancy; history demands all the power of reflection, all the capacity of condensation, all the ability of solidifying ideas, a calm, prudent, discerning mind, whose vision must have regard to the present, past, and future. Moore was a poet, but not a historian,—hence it would have been to his fame had he never attempted a history. To give the reader one from the many instances of his contradictions of himself will suffice. “How much more anciently and intimately the latter island (Ireland) must have been known to the geographers of Tyre than the former (Britain). Her earlier intercourse with that people, her proportionate advance in civilization, is hardly more strong than the remarkable testimony of Tacitus.” In other places he states that Ireland was known to every Greek writer some hundreds of years before Herodotus. Now, reader, hear the ravings of the heated brain of the poet, when, at p. 68, after having elaborated proofs in sustainment of a Spanish colony, he thus contradicts what he held a few pages before. He calls the story of our native Annalists “a mere phantom of glory, for true historic fame.” He penned worse. At page 131 he contradicts all this again. “It has been thus clearly demonstrated, that our Irish Annals are no forgery of modern times, no invention by modern monks and versifiers, but a series of old authentic records, whose character is a sufficient guarantee of their truth.” It cannot be objected that in one case Moore meant the Bardic writings, and in the other the Annalists. Because the Annalists could not be true unless the Bards gave down truths—even though there might have been some fable by way of poetic ornamentation—the annalists, who learned from the Bardic writings, could not be recording truth. So strange a volume never before fell into my hands. It was only when my research had closed that the book came in my way, else I should have exposed many of its absurdities, so as to guard the readers against such romantic trash.

his polished manners endeared him to these monarchs?—What but his erudition could have enabled him to cruise along the shores of the Mediterranean after his several voyages through the Black and Caspian Sea, the Archipelago—and uninterrupted? He must have been a man thoroughly acquainted with the use of shipping, and the languages of the places at which he touched. He remained for a time in Crete, Lacedemon (Sicily)—and twelve months on a small island near Gibraltar; it is now connected by a bridge with the land, and on it is built the city of Cadiz, which was founded about 1500 years before Christ, by a Phœnician colony—according to Anthon's Lempriere's Classical Dictionary. Canaan was an ancient country of Asia, and, strictly considered, was only 35 miles in extent, lying along the coast of Syria. It was also called Phœnicia. There are silly attempts to explain the etymon of Phœnicia, the fact being that it was so called after Phenius\* (or Fenius) king of Scythia, who may be truly set down as the great inventor of letters, not the mythic Phenix, son of Agenor. What is said of the Phœnicians as regards the spread of civilization, and their vast commerce, precisely accords with the account which Epiphanius, bishop of Salamis, gives of the Scythians (v. n. p.†) This was assuredly the colony whose chief was Golamh, or Milesius, whose posterity invaded Ireland about 1300 years before Christianity, as Keating and other Irish annalists have it. He visited the country of the Goths, northwest of the Black Sea, which was overrun by the Visigoths. His object in having gone thither was to pay a visit to a colony of his countrymen who settled in it, and who were harrassed by the Goths. The Gothland visited by Golamh was probably this place. Hosts of Goths overran all parts along the Euxine, north and west toward the Danube and the other navigable rivers. Hence the popular error about the island "Gothia," or as some will have the matter, Getulia, in Africa. To this place he could have no motive of attraction; it was wild, and the habitable part was far removed from the coast; it would not be wise for an adventurer, to go into the interior of such a country; moreover, that he should have so done would have been inconsistent with the written account of Milesius's habit

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\* A Scythic colony having subdued Canaan called it Phœnicia after Phœnius. This is an explanation founded on historical facts.

† v. n. p., that is, "see note page." To the end of this volume v. n. p. will be used in the same sense, and q. v. "which see." "Ib" means same place, book or authority. As this history is intended for youth, it is necessary to write to be understood by them. Simplicity, bordering on pedantry, will, therefore be sometimes unavoidable.

and character. Let us examine classical authorities for the truth of this statement: Lempriere writes, "Getæ, a tribe of the Scythians, who, according to Strabo, inhabited the plains lying between the Ister or Danube, and the Tyras or Dniester; they were the same as the Goths." This, therefore, is plainly the Gothia alluded to by early Irish writers, and which made the learned Keating say, that our ancestor sailed by a narrow sea northward, the fact being that he entered the Caspian, remained for a time on one of its islands, until he equipped his light fleet—(which must have resembled that mentioned by Cæsar as used by the aboriginal north-western Gauls in their naval fights with him) proceeded thence to the Kur or Cyrus, along which he went until he met the majestic Phasis, on whose waters his fleet sailed into the Euxine; thence he steered north, to the people alluded to, who was Scythic—the invincible Dahæ, from the south-eastern shores of the Caspian, whose country was called Hyrcania. These Getæ, says Lempriere, were taught by Zenoxis the doctrine of the immortality of the soul, and this belief made them fearless warriors, despising death. It was by this people, called by Virgil in his seventh book of *Æneid* "indomitable," that the vast army of Darius was cut off in the present Bessarabia, near the Danube, 485 years before Christ.

This was the Gethia or Gothia visited by Milesius, who visited also Thrace and Samothrace, in which Ir was born. Some say that Samothrace, an island in the *Ægean* Sea, N.W., of the Hellespont, and in which Cybele, Ceres, and Proserpine were worshipped, and 22 miles north of Lemnos, was "Gothia;" this is probable, as some of our authors state that Gothia was not far distant to the north of Crete. A history of Ireland brought out by the Ursuline Nuns makes Sicily the land of the Goths, visited by Milesius. To suppose that such a man did not carry letters would be absurd. Moreover, the time of his voyaging was about the era of the Trojan war. He was in Mygdonia, the country of the opulent and grand Choræbus, the affianced husband of Cassandra, Priam's prophetess daughter. Any man, who has read Homer, must be aware of the polished manners of those days, and their perfection in the arts. This can be inferred from the great poet's description of Choræbus's chariots, horses, mansion, furniture, &c.—the polished finish of the armour of that remote period, the accomplished language he attributed to the chiefs, their arms, their gold cups—all these things tend to prove that enlightenment existed at that early epoch. Now, in the midst of such progress in the arts and sciences, which it is universally admitted, first came from Scythia, or Egypt, it was impossible that Milesius could not have collected a knowledge of the polite arts. Our native Annalists relate that, when Milesius was arranging to sail from Egypt for Spain, he put twelve of the most

talented of his people to learn the arts and sciences to the end of having them taught in Spain. The very circumstance that we do not read of any mutiny having arisen amongst his followers is an evidence of a highly cultivated mind on the part of the admiral. Learning alone, and that of a high order, could have endeared him to his followers. In Crete he left after him some of his people, who were infirm, or weary of the voyage. It is certain that Minos and the Cretan sages, of whom history is loud in praise, were their offspring. Minos and Ollamh Fodhla (Ollav Fyola) were unquestionably of the same stock.

We are informed that Ith, who came to reconnoitre before them, was looked on as a wise and learned man, so much so, that the native princes, sons of Carmody, referred their dispute to his judgment. What but a high opinion of his cultivated intellect could have induced them to bestow so high an honour on a stranger? The Trojan war occurred, according to some chronologists, about 1300 B.C. Scaliger says 1240, Eusebius 1261 B.C. This would place that remarkable fact at or about the time Ith arrived at our island. Though the works of Virgil and Homer abound in fiction, yet they substantially hand down to us the manners and habits of the times of which they write. Sir Isaac Newton maintains that Dido lived, not hundreds of years after Æneas, but was his contemporary; others say that Virgil and Ovid committed a great anachronism by making them of the same time. However, this variance does not militate against the fact that they existed. It ought to be no cause of wonder that there should be a variation in the dates of ancient facts, and a difference of opinion amongst authors about them, when we call to mind that the system of calculating was strokes or hieroglyphics, and, if the use of the expression be permitted, by Ogham characters,\* that even these were sometimes imperfectly engraven, or manuscibed, and that posterity had a great difficulty in deciphering them. Hence if the stroke, occult mark, or ogham, were in any manner defaced, its value could merely be guessed at, and therefore each antiquarian had his own interpretation. Hence, therefore, we have the cause of the variation of dates, nor is this any cause of wonder, considering the very early period of which we are writing. But pre-supposing that we had numbers as now, yet when it will be recollected that printing was not formerly used, an imperfect copyist might so write his arithmetical numbers as that one would be taken for another; thus, an imperfect 7 might be taken for 1, or *vice versa*—also an imperfect 3 for 5—or there might be an omission of a cypher. Such errors were almost inseparable

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\* Not the characters called from Ogmios their inventor.

from ancient records; and it is nonsense to expect mathematical accuracy in dates and circumstances. If the leading fact be settled, that is the great point. Even typography has many gross blunders. The conclusion to be arrived at by this reasoning is, that the ancestors of the Irish must have had early enlightenment. The royal splendour of Dido in every particular, as well gold and silver plate of every description, and for every purpose, used at her table—the style and elegance of her palace—the order of serving up the banquet not equalled by courts of our own days—the servants so arranged as that in the twinkle of an eye the dish was no sooner out of the cook's hands than it was on the table. The embroidered vestments—carpets—the purple couches—the gilded ceiling—the brilliant lamps; the theatres—the temples—the law courts—all these at so early a period, testify a degree of extraordinary cultivation. Again, the magnificence of Priam's palace—the parapets—the turrets on its roof—its massive doors—its vestments—its numerous departments, united by private entrances—the splendid bedposts, ornamented with imported gold—the gorgeous dresses of Paris, Helen, Andromache; these matters, together, evince an advanced state of refinement. The science displayed in the erection of the famous cities of Herculaneum and Pompeii, the dispatch with which the Carthagenians cut a harbour so as to come out of the city on the Romans during one of the Punic Wars, whilst the latter held the regular harbour with a formidable fleet. From a close consideration of all these facts one is inclined to think that so far from the arts and sciences having progressed, they have retrograded.

Troy lay to the S.E. of Samothrace, or Iærna—the island on which Ir was born; and a little south of the Thracian Chersonesus; some distance south-east of this was Phœnicia, a colony from Scythia, whence, as facts will prove, all enlightenment issued. Tyre, its capital, was the great emporium of commerce, the grand mart of manufactures, until the narrow-minded policy of Pygmalion, by his prohibitory laws and tariff duties, and by his own avaricious speculations in merchandise, gave a check to its prosperity. To it all nations, from Gades to Japan, had recourse, because of its pre-eminence in all sorts of mechanism and the fine arts.\* The identity of the Scythic or Irish tongue with that of Phœnicia—the manners, habits, tastes, and weapons of the Milesians and Phœnicians, leave no doubt on this point. Now, it is not at all likely that Golamh (Golav) who was of the same stock, and having travelled through such enlightened nations, was not a highly polished captain. It could be shewn that one of his sons, shortly after having landed here, exhibited his skill as a poet.† Some

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\* The original inhabitants were descended of Ham. † Avereen.

of his poetry is now to be seen after 3156 years. He sought, by the influence of his muse, to arrange the quarrel between his brothers Heber and Heremon. He flourished A.M. 2706, as can be seen in O'Clery's *Book of Invasions*, written A.D. 1639. We have already observed the unequalled skill of the Phœnicians in the fine arts. All historians set them down as having spread, amongst the surrounding nations, that knowledge in which themselves surpassed. This was Vallancey's opinion; it was that of the Earl of Ross; and of Parsons, of London. Fabulous writers, unacquainted with the Celtic language, were bewildered in conjectures about the origin of names, whereas, if they were aided by its benign rays, they had not been wandering in their darkened orbits. They, for want of such knowledge give us Phœnix, (it should be Fenius), as the son of Agenor, and Cadmus as his grandson. But our Irish early annalists and poets, rational thinkers and vigorous writers, tell us common sense facts. They relate, that Fenius was the grandson of Magog, who was the offspring of Japhet, son of Noah; that Gadelas was grandson of Niul, who was the successor of the royal linguist, Fenius. Now, as the letter "C" and "G" were often used one for the other, there is no doubt that Cadmus of visionary philologists, was no other than Gadelas; and that it was he, as our old historians record, that taught Greek in Achaia, but at a much earlier date than that in which it is asserted Cadmus introduced the alphabet into Greece. Gadelas, the linguist, son of Esthoir, of the posterity of Gomer, was erroneously taken for the son of Niul. It is true he was his near relative. We will now introduce to your notice the talented and erudite Parsons, ancestor of the present distinguished astronomer, Lord Ross, whose vast mind and penetrating genius has been so zealously and successfully devoted to the contemplation of the heavens. When the reader will have read some quotations from his brilliant work, a defence of *Ancient Ireland*,\*—its early enlightenment—the truthfulness of its history—its high antiquity—its former renown, and its possession of letters and of arts, when other countries were barbarous—the effulgence of its literary lamp when England sat in darkness—we think they will be apt to agree with the conclusion which we have formed with respect to the fame of our illustrious progenitors. He refers to the Trojan war, the weapons, and their finish. He places that fact about 1400† years before Christ, as does O'Flaherty. Lord Ross was known to be a great friend of England—never considered as partial to the Irish. However, when he found history clear as to the glory and renown of the

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\* See Preface to O'Brennan's *Antiquities*, also "Ancient Ireland."

† As we said already, there is a difference of opinion as to the date. Some place the fact at 1200 B.C.



Milesians, he had the honorable candor to defend Ireland against her slanderers. It is a rare occurrence to find a man having magnanimity sufficient to trample on hereditary prejudices, and becoming the defender—the zealous advocate of a proscribed people, and especially as his own ancestors were amongst the most relentless *persecutors*. We may now premise that, in quoting from Sir Lawrence Parsons, or Lord Ross, we differ in some instances from his deductions. For instance, he would make the Milesians be the offspring of the wicked Ham, if we gave credit to his theory. But this would be contrary to all genuine history. We recollect that “The Londonderry Standard” brought us to a severe account, because he thought—though erroneously—that we acquiesced in the opinion of Parsons. We were highly gratified with the indignant disclaimer on the part of so respectable a Conservative Journal. To give a mere condensation of the language of Ross would be only substituting an inornate composition for his graceful and elegant diction. We shall therefore extract some passages *in extenso*. As the antiquity of Ireland and its early possession of letters are intimately connected, the quotations shall refer to both topics. “The first who mentions it is Orpheus. In his *Argonautica*, speaking of Jason and the Argonauts,\* he says, ‘then they went by the island of Jernis.’ That by Jernia he meant Ireland, I prove by the authority of Camden, the great antiquarian of England; also by the authority of the learned Archbishop Usher; also by the authority of Bochart; also by the authority of Andreas Schottus; also by the authority of Stephanus. Thus is Ireland mentioned by this Greek writer expressly by name, long before the name of England is anywhere to be found in Grecian literature. What follows? That it would not have been the first noticed if it had not been the first known. Thus the poet Orpheus marks the situation of Ireland with great accuracy, and names it as if it were a place well known, and which would ascertain the limits of his course. But he does not name England, or Scotland, or France, or any other country near Ireland, and by which the Argo, in the course which he represented her to have taken, must have passed. And why? Because they were not known; for if they were, we must suppose that Orpheus would have mentioned them particularly by name, as he has all the nations in succession from Thessaly to the Sea of Saturn; especially as by doing so he would have marked his course more precisely, and given a greater appearance of truth to his relation.”

“Camden, however, who wished to make his country participate in this ancient memorial, has endeavoured to prove that the Greeks were not at

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\* 232 years before Christ.

this time entirely ignorant of England, though they had not a name for it. If it be objected that the ancient Greeks did not navigate seas so distant as the northern parts of the Atlantic and the Sea of Saturn, I answer, that I do not mean to assert that they did ; but that the Phœnicians did ; and from them the Greeks obtained their knowledge of those remote parts of the world—of this knowledge many authors of high authority think that Homer, in his *Odyssey*, as well as Orpheus, in his *Argonautics*, availed himself. Not that they suppose that either Ulysses or Jason actually sailed into the Atlantic, but that these poets, to give more variety to their poems, represent them to have done so. Strabo is of opinion, that a great part of the scenery of the *Odyssey* is placed in the Atlantic ; Plutarch says that the island of Calypso, mentioned by Homer, is an island west of Britain. He also says that Homer took his notion of the infernal regions from the country of the Cimmerians \* who lived near the North Pole. And he says that in one of the islands near ‘ Britain, the barbarians feign that Saturn was imprisoned by Jupiter, and hence the North Sea was called the Sea of Saturn.’ And Strabo says that Artemidorus asserts, † ‘ that there is an island near Britain, where Ceres and Proserpine are worshipped with the same rites as in Samothrace ; and Bochart ‘supposes that these ceremonies were introduced there by the Phœnicians.’ ‡ Others who wish to confine Ulysses to the Mediterranean islands, but think, however, that Homer represents him as having passed into the Atlantic, suppose some of the Mediterranean islands—by a poetic license—transferred to the Atlantic. But this supposition is so inconsistent with that attention to geographical accuracy, which Homer in all the other parts of his poems has observed, that it is quite inadmissible. Hesiod places the gardens of the Hesperides in the Atlantic, near the territory of Atlas. It is very probable, therefore, that the Atlantic, both to the north and south, had been navigated before the time of Hesiod and Homer ; Herodotus, the most ancient writer extant in Greek prose, says of Europe, ‘ no one knows, whether on the east, or on the north, the sea flows round it.’ What follows ? that it was known in his time, that the sea flowed round the south and the west, and consequently that the Atlantic had been navigated from the pillars of Hercules to Ireland.”

Bochart is so certain, that he says, “ it must have been from the

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\* Gimhir or Cimhir (Giuir), *winter*, is the Irish root of this word.

† Here is an evidence that the mythology of Greece and Rome were in use in Ireland.

‡ So called after Phenius, king of Scythia.

Phœnicians that Orpheus learned the name of Ireland, for these places at that time had not been visited by the Greeks."

"After that invasion it was warmly contested by Julius Cæsar at Rome, whether England was an island or not, so little did they know of it; nor was the fact ascertained until the time of Agricola, that is several hundred years after Orpheus expressly names the island of Ireland. Besides, Aristotle mentions a commerce carried on between the Carthaginians and the islands beyond the pillars of Hercules, which would not have been the case if the Carthaginians themselves had any intercourse with those islands. It must therefore have been from the Phœnicians, and not from the Carthaginians, that Aristotle and all the Greeks antecedent to his times, received their information concerning Ireland."

Consequently the Greeks themselves had no intercourse with the Gades,\* and therefore they could have had none with the Britannic isles, which are so much more distant, and to which they could not sail without passing the Gades. If, then, neither the Greeks nor the Carthaginians had any intercourse with the Britannic isles at the early period I have been treating of, I think any reasonable man will agree with Bochart, that it must have been from the Phœnicians that the Greeks learned the name of Ireland; and consequently that the Phœnicians were acquainted with Ireland before this poem by Orpheus was written, according to every opinion about it, not later than the time of Pisistratus; it follows, that the Phœnicians were acquainted with Ireland, with its situation; for the poem describes it exactly and with its name, about the time of Pisistratus, that is above 500 years before Christ.

How did the Phœnicians obtain this lead which they imported from Ireland into Greece? Must it not have been by one of these two ways:— Either that the Phœnicians wrought these mines themselves, or got them by barter from the aboriginal Irish.

"It is, therefore, much more probable that some Phœnicians went there, as some of the old annals of Ireland relate, casually at first, and established themselves there, and in process of time afterwards, as they increased in numbers and extended themselves into the country and explored its recesses, that they discovered these mines. Consequently it was not until several ages after the first settlement of the colony into Ireland that lead was imported thence into Greece; and as we know to a certainty that it was imported so early as in the time of Herodotus, and probably long before, it follows that the Phœnician colony was settled in Ireland many ages before Herodotus, that is, many ages before one who flourished 500

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\* Now Cadiz, a small island, S. W. of Spain, but joined to it by a bridge.

years before Christ, and probably, therefore, about the time in which Sir Isaac Newton says that the Phœnicians first visited these northern seas ; that is, as he says, in the time of the Phœnician Hercules ;\* that is, he says, immediately after the destruction of Troy : that is, above 3000 years ago. So great, from reasonable inference, appears to have been the antiquity of the Phœnician settlement in Ireland ; and this accords with the ancient annals of the country.”

Newton was born A.D. 1642. If, then, we suppose, what is reasonable, that his opinion of the Milesian colony was given in the fifty-eighth year of his age, (A.D. 1700), his period of 3000, squares exactly with the native writers. For clearly  $1700 - 1300 = 3000$ . Hence it is that most good writers admit the genuineness of the Irish annals. I am bound, however, to dissent from Newton as to his era of the Trojan war, which did not occur until 120 years later. Facts and circumstances alluded to elsewhere shew this. Besides, we are sustained in our view by many writers. Burns, in his chronology, says that Troy was built 1255, † B.C., and was burnt on the night of the 11th of June, 1148, B.C.

Ross then goes on thus—“ Now, the name Albion is of Irish etymology, ‘ Albin,’ signifying ‘ mountainous,’ from ‘ alb,’ ‘ a mountain’—the very character of this country—and this part was also colonized from Ireland—this colonization is asserted by all the venerable English writers, scarcely any one has ever denied it ; and the inhabitants there, at this day, speak a dialect of the Irish, or Erse, as they call it. Nay, Camden considers it so certain that he says—‘ *That if all histories were lost, and no writings made it known that we English were descended from the Germans, and genuine Scots from the Irish, and the Armorican Britains‡ from our Britains ; yet, the communion of languages alone would clearly evince it—nay, more clearly than the authorities of the most profound historians.*’ The inference that I make from this is, that Aristotle having called England *Albion*, (and here let me observe that when I say England, I mean the whole island, using the modern and familiar name to avoid confusion with the old names

\* It is probable that this Hercules was Golamh.

† Tegg says it was begun 1546 B.C., and ended 1184.

‡ Britaon Maol (Britan, the Bald), son of Fergus, son of Nemedius, was the ancestor of all the Britons inhabiting England, Brittany, and Wales. Geoffrey of Monmouth, Walsingham, Nennius, Bede, Bishop Cormac Mac Cullinan, Keating, Mac Curtin, O’Halloran, and other eminent Irish writers, attest the truth of this opinion. “The Book of Reiguns and Conquests” bears the like testimony. See Mac Curtin, p. 35,

of which I am speaking), Aristotle, I say, having called England *Albion*, and having got that name from the Phœnicians, for reasons already stated, the Phœnicians must have got it from the Irish, it being applicable to that part of the island only which was peopled by the Irish. For if the Phœnicians in their voyages to England had taken the name of the country from the inhabitants themselves, it would have been from some southern part which they had visited, and they would have given it a name to be found in the southern districts, which *Albion* was not, for that they, sailing from the south, should pass every southern and western part of England till they came so far north as *Albin*, and thence denominate the island, is not to be supposed. Whereas no supposition can be more probable than that the Irish should name England to the Phœnicians from that part of the island which they best knew, and which had been colonised from them, and with which they kept up a continual intercourse. One more word concerning this passage in Aristotle: he says 'that the Britannic isles are *ALBION* and *JERNA*.'

"Cæsar received the term '*Britannic*' from the Greeks, and the Greeks must have received it, as I have already proved, from the Phœnicians, and therefore it is most probable that the Phœnicians, as Bochart says, were the authors of it, and that it was in their language expressive of the situation\* or product of those islands. Again, as the Greeks use this term as a general and common name for both islands equally, it must have been so used by the Phœnicians from whom they received it. In fine, I say, if any one imagines from finding England called Britain distinctively in latter times, that it was so called anciently, and antecedent to Julius Cæsar, it is an error. And consequently, if any one, from finding Ireland anciently denominated a British isle, would, therefore, infer that, in ancient times, England was of more note, and that Ireland was thus only implicated in a name, which peculiarly belonged to England, it is an error likewise. And consequently it cannot be inferred from Ireland having been anciently called a Britannic isle by the Greeks, that therefore the Phœnicians were better acquainted, or, at all, acquainted with England, or that they, at all, implicated Ireland in a term, appropriate to England, as this term was so peculiarly appropriated until centuries after."

"I have now shewn, first, that the Greeks, and, therefore, the Phœnicians, were acquainted with Ireland before they knew anything of England; and if it was mentioned by them at all, it was only mentioned as a waste without even a name. Secondly, that what knowledge they afterwards got of it was from Ireland, and that they gave it a name only from that north-

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\* This is wrong as can be seen from the previous note.

ern part which was colonised from Ireland. And thirdly, that the word *Britannic* was only a name of *external* origin, imposed by the Phœnicians, and equally applicable to both islands, and therefore no inferences in favor of ancient note or eminence in England can be thence derived.\*

“If this will not satisfy, let it be recollected, when external authorities are called for to confirm the ancient history of this country, the neighbouring nations were barbarous and unlettered; or at least that they have no ancient records now to appeal to. Let it be also recollected that the Phœnicians were the only distant nations that anciently navigated these seas, and that they are long since extinct. That their ancient records have all perished, and that there is scarcely a memorial of them now remaining, except such brief fragments as are to be found in Josephus, Theophilus, or Sanconiatho, which are little more than the barren chronicles of some of those kings, without any account of their colonies or commerce. What then is to be done when we are called upon for ancient attestations of our history, but to collect, as I have endeavoured to do, the rare and scattered mention that has been made of these islands by the Greeks, and thence to deduce by reasonable inferences a judgment of the time at which the Phœnicians became acquainted with them, and of the knowledge which they had of them, and to compare these afterwards with the Irish accounts?”

“I do not mean to say that Ireland was not inhabited before the arrival of the Phœnicians, but that the Phœnicians made a settlement there, and immediately, or by degrees, obtained a complete dominion over the ancient inhabitants, and established in the island their laws, religion, and lan-

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\* This argumentation is of great force against those who would impute cannibalism to the first settlers of this island. Because one person of this isle in a foreign land was seen, as is alleged, to have eaten human flesh, a general conclusion was drawn. That mode of reasoning is contrary to Aristotle's rules of logic—One of the rules says, “No conclusion can be drawn from particular premises.” But it is idle to spend words or time in refuting such a calumny. For even though it was conceded that there were a few instances of human flesh being eaten, yet we know the adage, “One swallow does not make a summer.” Again, if such a thing existed when St. Patrick arrived here, either as slave or as Apostle, he would, no doubt, have transmitted the fact to posterity, as he did all the abominations of Pagan superstition. I care not who may be the fabricator of a groundless libel on our nation, I shall expose his ignorance. Argument and authority, based on common sense, and facts alone, will I recognise; every other assertion I will designate as *stuff*, fabricated either for pay, or through malice.

guage. To prove, then, that the Irish were a Phœnician colony : and here I shall begin with their language, which, as Camden says, is the great confirmation of this question, and the most certain argument of the original of nations ; for, that they who have the same language have the same origin, I think no one will deny. Now, it is universally admitted, that the Carthaginians originally came from Phœnicia, and spoke the Phœnician language ; and a specimen of that language has been preserved by Plautus in one of his plays which contains some speeches of Hanno, a Carthaginian, in the language of his country ; and these speeches appear, upon examination, to be evidently and undeniably the same language with the Irish.

“ The Carthaginians and the Irish were descended from one common parent country. Now we know to a certainty that the Carthaginians were descended from the Phœnicians, and I have shown already from Greek authorities, that the Phœnicians must have had very early intercourse with this island. Is there then a reasonable man upon earth who will not rather believe that the Irish were a colony from Phœnicia than from Carthage, and that they must have been a colony from either the one or the other, the identity of their language has proved ?

“ It being established *whence* the Irish colony emigrated, the next point to be determined is, when it emigrated. And this, I think, may be pretty nearly determined by the Pagan worship of the Irish at the time of the introduction of Christianity into the island ; I mean by such facts of their worship as are undisputed. That the Pagan Irish worshipped the sun and moon,\* and the ancient deities of the Phœnicians,† and of the eastern nations, and that these were their principal deities all writers are agreed ; also that they did not worship images. Now, of this we may be certain, that at the period when Christianity was introduced into Ireland, they worshipped all the Pagan deities that had been worshipped by their Phœnician ancestors at the time of their emigration. For though a people in that state of primitive civilisation, in which they were, might have added to the number of their deities, we cannot suppose that they diminished their number ; for this would be utterly inconsistent with their dark and superstitious state. Neither, for the same reason, can we suppose, if the Phœnicians had worshipped images before the emigration of the Irish colony, that the Irish would not have continued to do so. I shall not, however, attempt to determine the precise epoch when those Egyptian and Syrian

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\* See O Brennan's Antiquities," chapter on "Round Towers."

† All these deities, at first, were the heavenly bodies. It must be kept in view that in early days "Phœnicia" was the most western part of Iran or Persia. See "O'Brennan's Round Towers."

deities, unknown to the Pagan Irish, were adopted by the Phœnicians, or when precisely the Phœnician worship of them commenced; but merely state that all the writers are agreed that it was at a very early period, and when the Phœnician history is in great obscurity, and therefore without spending any more time about it, I shall apply to the Irish the observations of the learned authors of the "Ancient Universal History," in their account of the Numidians. They say, speaking of the sun and moon, as being the principal deities of the Numidians, "this is a convincing proof of their high antiquity, as clearly evincing that the emigration of the first colony which peopled this country, preceded the introduction of image worship into the Pagan world."

This is assuredly a reliable testimony in favor of the very early peopling of Ireland after the Flood. Nothing can be clearer than that the Pagans, who first came here, would have brought with them their idols if such they had. Their not having done so places beyond all manner of doubt the fact, that Ireland was colonised before the Milesian invasion; because, whether that era was 1300 years before Christ, or later, history tells that Greece, Troy, and other eastern nations had their deities, and consequently the children of Golamh\* would have introduced their idols, had their invasion happened after that period. It is true they worshipped divinities, such as the sun, moon, &c., but not graven images. If they did, we have no account of them until 1144 B.C., in the reign of Tighernas,† whose idol was the same as that of Zoroaster of Bactria, or CROM CRUADH, to whom altars were erected in a plain in Brefney, and had votaries until the days of St. Patrick.‡ But this occurred long after the Milesian invasion. Therefore, they, too, must have arrived here before image worship, unless we agree with Doctor Parsons of London—already alluded to—and Charles O'Connor—who hold that the first inhabitants of Ireland worshipped the true God. They state, that the offspring of Ham began to adore their ancestors as gods, when they abandoned the true God—but that the Clanna Phœnius adored the God of Heber. They add, that the true religion was afterwards perverted.

Now, in addition to the evidence of Ross, we have this matter-of-fact proof of the early migration of the Irish colony:—All, or most of their war instruments and weapons were of brass; there can be no attempt to deny this fact, as many of them are to be found in our country this very day; weapons of exactly the same shape and substance, found at Cannæ,

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\* mh="v." † "gh" in the middle and at the end of a word ending with e or i, is silent.

‡ See O'Brennan's Round Towers," in Antiquities.



supposed to be Carthaginian, are to be seen in the British Museum. This circumstance Parsons concludes, places the migration about the time of Cadmus, but certainly anterior to the Trojan war. If it had been after, he states, the colonists would have brought with them more arts—would have introduced deities and image worship, which all scholars admit to have been in great vigor about the period of the siege of Troy. It is not necessary to refer to the Penates, nor the images of the gods which the Trojan women worshipped and embraced on the night Troy was on fire. Nor is it requisite to direct attention to Æneas, bringing with him his gods to Latium. Idolatry was wide-spread throughout Greece and Asia Minor fully 1200 years before. Wherefore, it is clear, that Ireland must have been peopled long anterior to that period. For history tells, that Golamh resided in these places, and no doubt would have brought with him image worship if he arrived later than 1200 B.C.\*

#### THE OPINION OF THE BOLLANDISTS, RESPECTING THE EARLY POSSESSION OF LETTERS BY THE IRISH, REFUTED.

From such premises flow these conclusions:—That Ireland was at a very early period known to the Phœnicians—(what Doctor Parsons calls *Clanna Fenius*)—that it was colonised by them before the Trojan war—that they introduced here such arts as they knew—that letters, for which they were famous, were amongst those arts: they could not, Parsons adds, without the use of letters, have preserved, for so many ages, their language uncorrupt, and so identical with the original. Besides, we all know that invaders have ever brought their own language into every country conquered by them; the English did it here—the Normans and Saxons in England.

#### THE IRISH ALPHABET.†

“Now, there is something very well worth considering in this matter; it is said, that Cadmus brought sixteen letters only from Phœnicia, and that others were added by Palamedes, &c., to fill the alphabet, as the Greek language has it now; it is, therefore, extremely remarkable, that the Magogian, or Irish alphabet, consists only of seventeen letters to this day; which so fully answers every purpose of expression in that language, that they have not yet found any necessity to add new ones, which, at once, points out its originality and simplicity, in a manner hardly to be disputed; as it consists of fewer letters than any other alphabet in the world; nor is

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\* See “Remains of Japhet,” and “O’Connor’s Dissertations.”

† James Parsons, M.D., Member of the College of Physicians, and Fellow of the Royal and Antiquary Societies of London, 1767. “Remains of Japhet.”

it materially altered from its first state, so as to make any sensible difference; which will appear by the table, where the alphabets of various ages will be exhibited, according to their seniority in that language, and farther explained in the sequel."

"There are authors who think that Palamedes invented the Greek letters; others give the invention to Linus, the preceptor of Hercules; and others, to Cecrops; and, as Cecrops was said to be an Egyptian by birth, that he might have had the knowledge of letters from Moses, who was about that time in Egypt; but it is easy to see, that there is very little affinity between the Hebrew and Greek alphabets; and it would even be absurd to suppose, that there were no letters in Greece before the times of these persons, who came late into the world, compared to the ancients, or Aborigines, who were Pelasgians all over that country; but it will be seen that the Greek alphabet had another source; and has a greater similarity with that of the Magogians and Gomerians, than with the Hebrew; but the former have evidently preserved the simplicity of theirs, as we have shewed before; so they have the purity of their language, in their present recesses in Ireland and Scotland, in our own times, for the reasons often alleged before. . . . This opinion is pretty clearly evinced by Diodorus, in his third book, speaking of the Pelasgian and Phœnician letters, where he says: therefore the letters were called Phœnician, because they were transported from the Phœnicians; these first were called Pelasgian letters; and the curious coincidence of the fact of Fenius having carried learning from Scythia into Shinar, and propagating it there; whence it gradually spread among the Phœnicians, long before Cadmus's leaving them, to go into Greece; but both Egyptians and Phœnicians had colonies settled in the maritime places in Greece, before he arrived there, and the old language was much mutilated at his arrival; notwithstanding what is said by several modern authors, that the Phœnicians first invented and taught letters.

"To be well acquainted with what has been handed down by those filidh,\* or bards, in the Psalter of Cashel, and the Leabhar Gabhala, as well as others, now extant, would be the best qualification to read what Sir Isaac has given in his book, mentioned before, as well as other modern authors, the facts are very striking, and the similarity of circumstances amazing; and his connections, however mistaken and disagreed to by other chronologists, are made manifest, by these filidh, in a more clear light; which were clouded by the Greeks, and, in their veiled condition only, taken up by him, as well as other ingenious men. . . Buchanan, Ware, Ward, and others, say, 'a colony of Spaniards, or Scythians, by the name of Scots, settled in Ireland in the fourth age of the world.' Nennius and

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\* Aidh, uidh, oid, idh, aigh, uigh, oigh, igh=ee.

Henry of Huntingdon say the same thing, the former of which computes the fourth age of the world to be from David to Daniel, or the Persian empire. The bards say, 'that Kinea Scuit (the Scots) and the posterity of Eber Scuit (the Iberian Scots) were a colony of Spaniards, who settled in Ireland about a thousand years before Christ.' Strabo, and The Universal History, think, 'that the Phœnicians, who were the first propagators of learning in Europe, carried on an early intercourse and commerce with the Iberian Spaniards.' The bards say, 'That the ancient Iberian Scots learned the use of letters on the Continent, from a celebrated Phenius, from whom they took the name of Phœnicians.' Newton, in several places, says, 'Nil, Belus, Sihor, Osihor, Toth, Ogmius, &c., were famous Egyptian warriors, who acquired great fame by their glorious actions and enterprises.' The bards say, 'that Niul, Bileus, Sru, Asru, Tait, and Ogamman, were mighty and famous in Egypt and several other countries.' These are the proper Magogian names, which the Greeks changed as above. Newton says, 'the Egyptian conqueror of Spain got the emphatical name of the Hero, or Hercules.' The filids say, 'a great hero, famous in Egypt, got the name Golamh, and Milea Espáiné, that is, 'the conqueror,' or 'hero of Spain.' Newton every where says, 'Nil, Sihor, Osihor, &c., succeeded Phenius in teaching the use of arts and letters.' And this will be made more clear by and by, in tracing these great men, in the very places where they did really give those instructions, as delivered by the Irish, or Magogian records; which I do not pursue here, to avoid the interruption of this comparison of history. Newton, page 98, says, "in the days of Hercules, or the Egyptian conqueror of Spain, a long drought is reported to have burnt up the ground.' The *filidh*\* sing, that 'the conquest of Spain, together with a great drought, which happened at the same time, forced the Iberian Scots to fly into Ireland.' This arid state of the air, which affected the greatest part of Europe and Asia, at that time, gave occasion to the fable of Phaeton's having burnt up the earth, by his arrogant attempt to conduct the chariot of the sun. Newton has it 'that the Hercules or Hero of Spain, is reported to be the son of Belus.' The bards say, 'Milea Espáiné,' or Hero of Spain, was the son of Bileus; and it appears so upon the genealogical table of Milesius, of which more hereafter.†

"Can any historical facts be better authenticated, than by this reciprocal agreement between those bards and our great Newton, &c.? This coincidence of times and parentage, within the same period of time, is extremely remarkable: from this hero, whom the Egyptians called Hercules, the old

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\* Fileadh (Feelee), poetic historians.

† See First Chapter of the History.

Britons, and the Scuits, or Scots, Milea. Thus we see that all those exploits, said by Sir Isaac to have been performed by Nil, Sihor, Osihor, Ogmius, Toth, Belus, Dionysius, and Orus, the bards have ascribed to Niul, Sru, Asru, Ogaman, Tait, Don, &c. These are reported by the bards, to have been great travellers, spreading fame and conquests in many places, and were professed instructors of mankind, wherever they went, that they were famous in Egypt and great heroes.\*”

We will leave the extract to the intelligence of our reader. It is not written by an enthusiastic, but a calculating professional man, resident in London, whose writers have been even proverbial for their slanderous compositions of ancient Ireland. We have thrown into the van the language of the erudite Doctor Parsons, as his own name, the name of the city, and the time in which he wrote (1767) impart valuable cogency to his language.

Camden† writes, “The Anglo-Saxons flocked to Ireland as to the market

\* This is precisely what Epiphanius, bishop of Salamis, says of the Scythians, whose grand, costly ornamentation of gold, and furs and skins of the most perfect finish, is recorded by Herodotus, who was their traducer, and an unwilling witness to their splendid attire—Dresses of skins, shining rich furs, are the most costly and the most beautiful.

† Camden, according to his translator Philemon Holland, says, “This monastic profession (that of the Irish) was far different in those days from that of our time; they desired to be that indeed which they were named to be; they were far from colourable dealing or dissembling; erred they in anything, it was through simplicity, not through lewdness, much less of willful obstinacy. As for wealth and those worldly things, they so highly contemned them, that they not only did not seek after, but also refused the same, though they were offered unto them, descended by inheritance.” “For (says he) in very late times such as gave themselves to religion there, did mortify their flesh even to a miracle, by watching, praying, and fasting.” He also says, “The Scottish monks in Ireland and Britain, highly excelled for their holiness and learning, and sent out whole flocks of most devout men into all parts of Europe, who were the first founders of Luxen Abbey in Burgundy, of Boby Abbey in Italy, of Witoburg Abbey in Frankland, of Saint Gallus in Switzerland, of Malmsbury, Lindisfern, and many other monasteries in Britain.”

*Learning of Ireland from 432 A.D. to 820 A.D.*

“Henry Altisidorensis (Henry of Auxerre) writes thus to the Emperor Charles the Bald—“What shall I speak of *Ireland*, which despising the dangers of the sea, fitteth over it with whole flocks of Philosophers

of refined letters, and thence they seem to have received the system of forming letters, whereas they have clearly used the same character that is in use amongst the Irish." Wormins says that the Icelanders call one of their alphabets "*Ireletur*," or the "*Irish letter*." "Doctor Parsons alleges that "from a thorough investigation of the subject, it will be probable that all the neighbouring nations got their alphabets from Ireland; and that laws, fashions, war, and the sword, could never entirely destroy the ancient language of Ireland." Now in this place Parsons might have gone a little farther and said, that this fact puts beyond doubt, that the Irish alphabet is an original one. He says, there was no one like it but the Lybian or Carthaginian; and he, in another place, shews it could not be that. It therefore, follows, that we have in Ireland our alphabet from Gadelas, or Gael of Scythia, 700 years before the wolf suckled Romulus, before a wall was drawn round the Eternal City of the Seven Hills. I am therefore no enthusiast when I believe that in our language there is something divine—that it can never be uprooted from the old soil. Pliny states, that Cadmus introduced into Greece sixteen letters, whilst others say the number was eighteen. Herodotus tells us, that arts, sciences, and letters, issued out of Babylon. Now this, according to Moses, is most probable, and accords exactly with our own old writers as to what they relate with respect to Fenius Farsa, as mentioned before. Some learned men say that the Hebrew letters were anciently only seventeen, which is the number of the Irish—I cannot now be certain what was the precise form of the original Irish alphabet, as letters may change, though not the language.

Plutarch relates that when the tomb of Alcmena was destroyed by Agesilaus, the Greeks of that day could not read the inscription on it. Lord Ross mentions that Greece and Carthage, being in a manner subdued by the Romans, adopted for a time the Roman character, but afterwards took up their own, which was certainly Phœnician. It is stated that the Irish ancient numerals are identical with some of those of Phœnicia. This is only reasonable. For no matter what length of time or extent of seas and lands intervene, the language of all colonies will be identical with, or at least, have a great affinity to that of the parent, whence they migrated. The posterity of the Irish soldiers who remained at the Alps after the death of Dathi,\* in the fourth century, retain yet a dialect of our vernacular.

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unto our shores. Of whom so many as are more skilful and learned than the rest, do voluntarily banish themselves to attend dutifully on the wife of Solomon and be at his command." I suppose Charlemagne is the Solomon meant in the quotation.

\* Dhahee.

Mr. Beaufort says, "By these (the Irish alphabet) we are empowered to assert that the Irish Druids had the method of communicating their doctrine and learning to writing: That the letters made use of for this purpose, bear a great affinity to those of the ancient Phoenicians, Carthaginians, and Egyptians; in many cases they are exactly the same." The Druids of Ireland taught their pupils in groves, and imposed on the letters or characters they invented the names of trees, which possessed medicinal properties, thus teaching letters, and the science of medicine by one and the same act. We are told that St. Patrick gave us our letters!!! This is an egregious error, contrary to fact and history. It is most certain that we had our alphabet centuries before Rome was built; we had learning and letters fully at least 1300 years before St. Patrick was born in "Holy Tower," a Roman fort, not far from Calais, in France, where his father was with the Roman army. I will be able to prove my position from the evidence of facts. It is true that St. Patrick gave the Roman alphabet to his pupil Fiagh, whereby he might, the sooner, prepare him for holy orders. Not that the Roman character was easier than the Irish, but the Roman missionary wished to establish an uniformity in the mode of instruction for his pupils and converts, especially for those intended for the Church, that himself and they might join in prayer in the same language, composed in the same characters. This is an incident worth notice,—that in fifteen days Fiagh could read and understand the Latin psalms. This could not be so unless he was a thorough proficient in the knowledge of some characters before that. It can be clearly seen that it would be impossible for a man, wholly unacquainted with letters, to make such rapid progress in a language so learned and so difficult of attainment as the Latin is admitted to be. But St. Fiagh, Bishop of Sletty, was a graceful adept in the old Irish. Let us see what our own native writers tell us, and what no man ever has denied. We are told by them that when St. Patrick was crossing the country from the north to classic Mayo, to celebrate the Lent and the Easter at Cnoc Aichle (Eagle Hill) he called to visit Dubtagh,\* the Druid, and the great poet laureate of King O'Leary, and who was the first convert. During his visit he inquired if the distinguished convert could recommend any person for the mission. He was told that he had a comely youth, who was also a convert, but who was now gone to the north of Mayo with a present of poems to the chieftain of that country; that when he had returned he would introduce him. Now, how could Fiagh have poems to be given as a present, and of his own composition, if he was not a proficient in the use of letters, able to mould them into any shape. The hypothesis is quite absurd. Again, if Ireland had not an alphabet before the

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\* Pro "DUVAGH."

great apostle, it is very strange that the Roman characters were not continued in general use. I would be glad to learn who gave us the Celtic letters, at what age, in what monarch's time?—the when, the where, the manner how we obtained them, would be an interesting piece of information. Our historians give no records of these things. The annals are silent on the point. It, therefore, remains, that they came to us as has been sufficiently shewn. Parsons states that there is no alphabet like ours but the Lybian, and he shews, that that was *Phœnician*, not *Roman*. In the next place the Roman alphabet has twenty-six letters, we have only seventeen. How comes it that we lost nine of the number? The letters of the two alphabets have different names; that would not be if Rome gave us our letters. St. Fiagh wrote a life of St. Patrick in the Irish language, applying the Irish characters. Hence it is clear that that was the language with which he was better acquainted. This, in itself, proves that he had letters before the apostle gave them to him. St. Seachnall, Bishop of Dunshaughlin, another disciple of Patrick's, wrote a hymn in praise of his great master, having used the Irish characters, though the language was Roman or Latin, through which Seachnall obtained his education and mission in Rome. Having preached in Ireland for nine years, he died, and was buried in Dunshaughlin. These two latter incidents would be quite sufficient to establish a refutation of the calumny that we had no alphabet until St. Patrick gave it to us. Again, if the Apostle introduced the alphabet, it would contain the same number of letters, the same order of letters, the same character of letters, as ours does, but in none of these instances are the Roman and Irish characters similar. Until lately our alphabet ran thus: *Beith, luis, nion*, thence called "Beithlius nion," whereas the other is termed *alphabet*, as commencing with *alpha, beta*. The form and number are different, the Latin characters being seven more than ours, and more easily written, and for the latter reason also it is clear our ancestors would not have given it up for one more difficult of manuscibing, if it were their original mode of writing. The very fact that St. Ciaran went to Rome to study theology, clearly proves that he must have had a knowledge of letters before he thought of doing so. The existence of some bishops, clergy, and many Christians in Ireland when St. Patrick presupposes learning in this country. We should not have dwelt so long on this, but, however, as some parties, not linguists, nor historians, but they whose words—written or spoken,—because of their position, might mislead the unthinking, I deem it a solemn duty to give the real state of the case in as plain a point of view as possible. All parties can hear it, and arrive at their own conclusion. In the Preface to "Ancient Ireland," and "O'Brennan's Antiquities," (Preface) the real character of Ireland is exhibited, as before every other nation, in the number, brilliancy, and

variety of her scholars, even in her renown in arms and her fame in every accomplishment as regards the fine arts and polite literature of every description. It is objected to us that if our letters were from Phœnicia or the Scythians, our ancestors would have written from right to left as the Greeks, who borrowed their alphabet from the Phœnicians, did. I have to say that in the time of Herodotus, the Greeks wrote from left to right. This we learn from his surprise at the Egyptians writing the contrary way (book ii., chapter 36.) The Irish might have originally written after the same manner, but changed, as did the Greek. I understand that inscriptions have been discovered in this country, executed from right to left. The Greeks called this system *Boustrophedon*, as it resembled the course of the plough; we call it the *reaper's path*.

Bollandus was quite wrong in having inferred from Colgan having said that Patrick gave the Pagan Irish an "abjectoria," or alphabet, that they had no letters before that time. Now the learned Colgan expressly taught the contrary, whereas in the same chapter he alludes to the poems composed by Fiagh himself, and especially to that about St. Patrick. He also alludes to the composition of Saint Benignus, partly in Latin, and partly in Irish, namely, "The Book of Rights." From this circumstance Harris clearly proves that the Irish had their own characters before St. Patrick. Cæsar, Pliny, and others, tell us the Druids were learned; that they knew philosophy, theology, and other sciences; that the Druids of Gaul, who wished to be perfected in the knowledge of their mysteries, went to Britain to be instructed in them. Ward, in his book of "Irish Antiquities," (cap. 5) informs us that the Druidical order was established in Ireland in the days of Cæsar, and that they had the advantage of the same sciences and letters as amongst all the nations of ancient and modern times. Doctor Parsons, who makes the Milesian invasion so very early, "states they had their Druids with them in all their wanderings from Scythia;" and this can be seen in the Book of Invasions.

Celestius, the great supporter of Pelagius, the Heresiarch—and who is called by St. Jerome "the leader of the whole Pelagian army"—while a youth, and before he had adopted the heresy, was, as is supposed, for some time at the monastery of Tours. From this place, he, in the fourth century, addressed to his parents in Ireland three letters, "in the form of title books, and full of piety, so as to make them necessary to all who love God." Reference with regard to these letters is made to Tisdall, and others who make honorable mention of these two unfortunate Irish heresiarchs, against whose doctrine Rome had to drive the full force of her artillery—St. Jerome, St. Augustine at Carthage, St. German, St. Patrick himself before his



apostleship to Ireland, and a whole host of Saints had to war against these two men. Now the very fact of Celestius having sent letters to his parents, presupposes the use of letters; otherwise it would be preposterous to send letters to persons who could not read them.

Between the Hebrew and Irish characters this difference exists. The former are the names of various objects, whilst our letters are, all, the names of trees. This happened from the fact that the Druids inhabited woods, and imposed names with which they were acquainted, as of trees having a curative quality. In this point of view our alphabet has no equal. I may here observe that our progenitors, like the Egyptians, had their characters for sacred as well as profane purposes. This character, you are aware, was the Ogham to which I have already directed attention. This is referred to by Monsieur Gebelin, in his work, "Origine de l'écriture," as well as by Bailly. They state, that "the Irish Ogham resembles the characters at Persepolis." There are many of those characters still legible on stones in this country.\* On these the primitive Gadelians wrote to commemorate the death of a hero, or a mystery of religion. The ancient Greeks built their monuments to the dead, and their temples of rude stones. So Brigant tells; and before images such stones were worshipped by the Greeks, and the Pagan Irish did the same.† The latter generally wrote on tables of wood, which were made of beech. From this circumstance, Parsons and Camden argue that the English got their letters from us. They say that the term "bec or bucc" is *Saxon*, and means *a beech tree*. Why dwell so long on the letters? To place beyond cavil the antiquity of our alphabet and our enlightenment; at the same time not with a wish to cast a stigma on other nations, not so early blessed in that respect, as we were. This too manifests what a vigorous class of thinkers our ancestors were. Names were imposed, not arbitrarily, but from some causes; Keating and Gratianus, or Rev. Doctor Lynch, Archdeacon of Tuam, refer to several Irish Pagan works. Our early polish is freely confessed by every unbiassed scholar. Camden states, "that the antiquity of all other nations is in respect to that of the Irish mere novelty." Daniel, Gildas, and Rider (alias Knight) bear testimony to the fact, and they say, "that up to the time of the Saxons and Normans, the English writers have no reliable annals." This we can ourselves learn by a glance at their history. In the days of Egilfrid or Elfrid,

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\* See W. Williams' Essay—Kil. Arch. Soc., May, 1856.

† Our own opinion is that they did not, but that persons who saw them pray around them imputed such to them, as Protestants accuse Catholics of idolatry, because we pray before a crucifix.

king of Northumbria, there was scarcely any literature in the sister isle. That unfortunate prince learned, I may say, his alphabet in the great Abbey of Mayo, whose ivy-mantled walls are still standing, having defied the influences of man and time. He was forced into hospitable and learned Eire by his wicked subjects, whom Charlemagne denounced as *murderers of their lords*. Here all exiles, and the persecuted of other nations, found a home and a secure asylum, and had nothing to pay. In the reign of Alfred the Great, when England had hardly a knowledge of any language, our ancestors were so learned, that it is falsely stated some of them wrote lucid elaborate fictions. But as Lord Ross very properly observes, "if these documents were forged, and not *genuine*, there would be some traces of novelty about them. Who can prove the fiction? There must be an end put to the audacity of any one person presuming to pronounce on our venerable relics of antiquity. No age ever went by in which Ireland did not distinguish herself in the race of literature. It could be truly asserted that the writers of this country have been numerous as the stars, when twilight is fading into darkness in a frost. See O'Reilly's and Harris's account.

Josephus relates, "that such was the precaution of the Phœnicians, lest the memory of their transactions should perish, that their wisest men always secretly preserved them in public records. They kept a most accurate register of ancient occurrences. They did so because their religious institutions enjoined it as a duty. We are then to conclude that the Irish colony of Clanna Fenius, besides the letters and religion of their ancestors, brought with them, and religiously preserved, the records of their nation, their pedigrees, and principal transactions. This opinion is forcibly put by Doctor Parsons, and by Lord Ross, who says, "that though the history of the predecessors of the Milesians is not unworthy of notice, he would not dwell on it." Let me observe, that a few journalists who reviewed my work, seemed not satisfied that I took notice of the colonies alluded to. Yet I am glad to find that such distinguished writers, as the two Parsons, did not reject their history as entirely fabulous. That is exactly what Irish writers have done. What was consistent with reason they preserved, having passed over the rest as doubtful. Parsons says, "let it be recollected that the history until the colony leaves Phœnicia, is properly Phœnician, and not Irish, then it may not be unpalatable. The Irish and Mosiac account of the creation, of the world, and the history of the human race, are substantially the same

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\* Some writers maintain that "*Magog*" means "*the land of Gog.*" (*Magh Ghoig*). Others think that *Magog* is the same as "*Mac Gog*" that is, "*son of Gog;*" and at this day, so remote from the time of the Patriarchs, no one could decide positively what is the true version.

until the third generation from Noah. So far, therefore, the Irish account cannot be questioned. At this place they separate." Our genealogists derive our descent from Magog, son of Japhet, son of Noah; Magog's sons are not named by Moses—it was not necessary for him to do so—Keating who thoroughly explored our native records says, that Magog had three sons, Baath, Joblath, Fathada. (Baw, Jova, Faha)—then Parsons writes, "there is a chasm of one generation from Baath to Phenius who was contemporary with Moses." This should not be a cause of surprise, as in our own time we will meet many persons who cannot tell the names of their grandfathers, though they could give the names of their great grandfathers—and therefore if they were writing a history, they would omit a link, simply because they did not know the name. Thus a generation may be easily overlooked. Phenius was their king, and Scythia their country. Josephus relates, "that, after the Flood, Magog established a colony called Magogians, by themselves." On this Ross comments thus, "this, word for word, agrees with the Irish account. We then ask, how could the chronologers or minstrels of Ireland know that Magog was the ancestor of the Scythians. Did they understand, or did they read Josephus? The name of their parent country they say was Scythia, their progenitors Scythians, but they sometimes call them Pheni or Phœnicians." Parsons\* and Raleigh were bewildered as to the exact spot whence our ancestors originally migrated. I shewed from the language of our old books in our own archives, that the place was towards the north-east of the Caspian, whence Fenius went to Babylon for the purpose of learning Adam's language from Heber, with whom it remained after the confusion of tongues.† The present Independent or Western Tartary was the primitive Scythia. In course of time, as the colonies streamed from it, the term Scythia was applied to a vast extent of country; all the north and west, and a very little to the south-east, towards the Himalaya mountains. However, Raleigh was not far from the mark in having placed it north east of Palestine. Josephus makes a brother of Magog to be the founder of Tyre. Hence, therefore, the manifest cause of the identity of the Phœnician, Carthaginian, and Hibernian dialects. "Byrsa" is a Phœnician name for "hide;" "Barsagh" is the Irish for a "scolding woman," or "*shrew*," meaning that the lash of her tongue is as cutting as that of a cow-hide thong. In O'Brennan's Antiquities at "Round Towers," is set forth the exact extent of *Primitive Persia*, in which was Scythia.

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\* Not the London Antiquary, for he brings them from Scythia to Spain, thence to Ireland.

† See "O'Brennan's Antiquities," Index for Confusion of tongues.

## VERACITY OF IRISH HISTORY.

It may be interesting to know, that Ogygia was the name of one of the gates of Thebes, in Achaia, built by Cadmus or Gadelas. Now such is one of the ancient names of Ireland. Cadmus erected a temple to Oga, the goddess of wisdom. She was the same as Athenæ of the Greeks. This fact is worthy of notice, as tracing the identity of Cadmus and Gadelas. In other words, that Cadmus was Gadelas. "The coincidences mentioned by me," observes Parsons, "are conclusive as to the antiquity and veracity of Irish history. The Irish, it is maintained, did not read Herodotus. They, therefore, had no other way to learn the events of the eastern countries but through their own records." And, he adds, "that native records are the purest guide to trace the origin and transactions of any tribe." He continues, "if you allow the Irish to have had any record of those times, their having mentioned Moses ought not to invalidate their history. "Because," he has remarked, "though Dios and Menander mention Solomon, and Berosus speaks of Nebuchodonosor, and Manetho and Chæremon talk of Moses, yet no one doubts the authenticity of the fragments of their histories." He argues "that the Irish writers say the Phœnician colony supplied the Israelites with provisions, and then moved down the Red Sea with their ships." So relates Rabbi Simon, who lived 200 years before Christ. "And because these Canaan (Phœnician) ships gave Israel of their provisions, God would not destroy their ships, but with an east wind carried them far down the Red Sea." This is precisely the Irish version of the event. No person will attempt to say that our ancient writers received their information from the writings of the Rabbi. This harmony in narration must be accounted for thus:—The Rabbi got it from the Jews, and the Irish had it from their ancestors. Parsons explains away the apparent difference in other respects between the Jewish and Scripture account. He shews "that the Greeks knew nothing of Ireland unless what they heard from the Phœnicians, and that the Roman writers can afford no evidences, as both England and Ireland were wholly unknown to them until the time of Julius Cæsar, which, he says, was about 1000 years posterior to the landing of the colony. It is strange, that authors should attempt to traduce the character of a people of whom they knew nothing until after the time of Julius Cæsar" "Strabo (adds Parsons), Diodorus Siculus, Mela, and Solinus, asperse the Irish nation, and yet they never set their feet on its shores; they got their information from men, who likewise were never in Ireland; their aspersions therefore are not to be noticed; they don't even say that they received their account from persons who visited Ireland; they were consequently, he says, quite unacquainted with the internal polity and manners of the people. Wherefore, the ancient history of Ireland can

never be refuted by external authority, which is not to be relied on."\* Lord Ross then deals severely and summarily with the plagiarist Mac Pherson, whom he accuses of having claimed for Scotland the poems of *Ossian*, and having scandalously corrupted them. Doctor Parsons, after a close review of the coincidences of the Irish traditions of even the humbler people with the written annals, thus states—"The historical parts of their poems, divested of their poetical flowers, coincides exactly with the most authentic histories in the world, as well sacred as profane." The poet Fircheirtne, who composed a code of Irish laws, in the reign of the Monarch, Connor Mac Nessa, at the birth of Christ, wrote the *Uriceipt*, or grammar of the Irish language. Cinfaola, or the Learned, corrected it in the reign of King Donald, A.D. 624. His writings have been ever looked up to as a criterion of purity in Celtic literature; they are referred to in the annals of the Four Masters. His poem, relative to the advent of the Milesians, has internal evidence of its authenticity. It is to be found in the book of Ballymote, folio xi., column 2, compiled in the fourteenth century; and in the book of Glendalough. The remains of the forts and palaces, therein mentioned, are still to be seen in Kilkenny, Wicklow, and other places, and this fact refutes the notion, that the Danes built our duns or forts, though they raised some; as to these Ledwich errs.

It is objected that our Bards, making Moses and Niul contemporaries, threw discredit on Irish history. The objection is frivolous, as in a matter of such high antiquity no person can fix the exact period of Phenius's migration from the banks of the Caspian to Sennair (*Old land*), for the purpose of learning the primitive tongue, and of collecting the various dialects that arose at the "*Confusion of tongues*," and which were spoken by the dispersed tribes. The object of Niul's father being such, his migration must have been long after the Confusion. The Bards don't say Phenius went to see Heber, but only that he went to learn his language. Now Heber died A.M. 2187; and if I make a fair hypothesis—that it was 100 years after that event the Scythian king went to Babylon—the date of his arrival will be A.M. 2287, just 186 years before the time Holy Writ tells us Moses crossed the Red Sea, and was, according to our Bards, relieved by the Gadeliens with provisions, and for which God blessed their offspring through Moses. When the reader will have considered the extraordinary character of Niul† for goodness and learning, he will admit that 186 years were no great age for him at that early

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\* How applicable is this rebuke of Parsons to English scribes who, *pretending* that they make tours through Ireland, pen books, whilst perched on a *roost* in an *attic* in London, and give to the world their "*Week in the West*," "*Week on the Shannon*;" whereas they never left the *roost*.

† Niul was born about twelve months after Phenius's arrival in Sennair.

period when men led temperate lives, and were remarkable for longevity. But all wonder will disappear when I have placed before you a few facts. Easton's work on "Human Longevity," (Salisbury, 1799), says that the Countess of Desmond, a native of Ireland, lived to the age of 145, and, up to her death, was in all her usual vigor. She saw nine successive kings of England from Edward IV. to James I. Thomas Parr, Wimington, Yorkshire, died A. D. 1685, aged 152; and medical men say, if he had not gone to London he would have lived to the age of 200. Henry Jenkins, Yorkshire, died A. D. 1670, aged 169 years. St. Monagh, 1781, aged 185. The same author tells us that Maffeus and the royal historiographer, Fernandez Lopez, Portuguese authors (whom Easton calls models of veracity), state that one Nomas de Cugna, a native of Bengal, lived to the age of 370. Tegg's Chronology mentions one Lynch, a negro of Jamaica, who lived to 150. I have been myself speaking this year to a person named John Smith, in presence of many witnesses, as he told me that he saw in the churchyard of St. Patrick's Cathedral, New York, a tombstone of an Italian who died at the age of 175. The Freeman's Journal gives an instance of a man having died at the age of 150, in Kingstown, near Dublin, A. D. 1837. Hence it is plain that there is nothing unreasonable in the Bards having said that Moses and Niul met. On the contrary it is to their credit that their narration of facts can be made to agree with that of Holy Writ.

#### ANCIENT NATIONAL MILITIA.

As to our National Militia, I have not time to speak of them as the matter demands. There was never better disciplined, nor braver men than they. Their system of strategy was most perfect. The standing army was only three legions, of 3000 men to each, unless in case of necessity, when the number was nine legions, of 2,000 men each. There was a Cath-mhileadh (Caveelee), or Colonel, over each legion, and a man, known, loved, and trusted, by the men in his command; every hundred men had a captain of the same character; a lieutenant had fifty men; a serjeant, who was like the Roman Decurio, had the command of twenty-five men. But when the army was drawn out in battle array, there was an officer to every ten men in a rank, and that was the usual order. It is on this account that the erroneous impression exists, that one man was equal to ten men of any other nation; whereas its meaning is, that the officer, with his ten men, would encounter any ten enemies. It was death by the military law to recede an inch—but to advance fearlessly. The Irish militia laws were most honorable. By them no candidate could be taken into the ranks until he had first subscribed to these articles:—first, that in selecting a wife, he should do so for her virtues, her courtesy, and good wanners—not for her fortune; second, that he would never offer violence to a woman's honor; third, that

he would be charitable to the poor ; fourth, that he would not refuse to fight with any nine men of any other country. From this it appears how particular Finn Mac Chumhuill (Chooil) was in selecting men for his army, Never was an army superior to these Pagan soldiers in bravery, discipline and morality. They generally subsisted during six months of the year by fishing and hunting, and wherever night came on them, they fitted up temporary sheds of and with the boughs of trees ; their beds consisted of the same materials, strewed over with rushes and moss. In the winter months they were maintained at the King's expense, and billeted amongst the people. They took only one meal, and that in the evening. To prepare for it they dug large pits, and into them they put alternate layers of stones, dried wood, and meat tied up in rushes, and then applied fire to the bottom. as we now dry corn in our rural kilns. This being done, they went to wash off the day's perspiration in some water, near which they were always sure to rest for this purpose. And such was their modesty, Miss Brookes and Rev. Wm. Walker say, that they first washed the lower part of themselves, and then having tied their shirts round their waists, they washed the upper part. What morality in Pagans ! but it is admitted on all hands, that Pagan or Christian Ireland at all times was pre-eminent in this respect ; the few exceptions do but prove the rule of Irish morality. Some lying historians, who wish to make money by ministering to the morbid appetite of the lovers of romance and vulgar nonsense, have sought to bring discredit on our Irish militia and their generals, by telling myths, relative to them. Amongst this vile hireling class, is Hector Boetius of Scotland, who represents Finn Mac Cumhuill as a man of enormous stature, fifteen cubits high. But the ancient native records tell us, that he was a man of ordinary size, that he had under him men of larger size, and of a more robust body. Never was there a better authenticated fact, nor more certain, than that Finn was in existence, and of great renown in Ireland as a veritable man, and a polished courtier. His parentage, pedigree, the time of his birth and death, can be ascertained by reference to Keating, O'Flaberty, O'Hallaron, and others. The history of Magh Lena, which I understaud has been lately edited by Professor Curry, will convince any rational man as to the existence of the illustrious Commander-in-Chief of the Fianna Eriu. To this day, when the peasantry turn up hard black earth, they call it " Finn's earth," thus meaning, that it is some of the remains of the burnt clay which remained of the pits in which the Fianna cooked their meat. It must be borne in mind, that it was not native writers forged the fables, but men of other countries, for the purpose of traducing the Irish character, and to throw discredit on our history. Throughout the history will be inserted arguments in support of Ireland's pristine glory.

# HISTORY OF IRELAND.

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## CHAPTER I.

A HISTORIAN, who would make his narrative interesting, ought to make the reader acquainted with the aborigines of the country about which he means to write. In accordance with this principle a School History of Ireland cannot have a more suitable opening than the following.

### TRACING THE SCOTTIC RACE TO THEIR SOURCE—JAPHET, SON OF NOAH.

The thread of this chapter is taken from the “Book of Invasions,” which is called the “Record of Dromsneachta.” This was a book of authority, when St. Patrick came to Ireland. Magog, the son of Japhet, had three sons—Baath, Ibhaath, and Fathaechta.\* From Baath came Fenius Farsa, the ancestor of the Gael. Niul was the son of Fenius, and Gaodhal† was the son of Niul. The reason of their being called “*Cinna Scuit*,” Scythic, or Scottish race, is this:—The sovereignty of Scythia having been left to Nenual, the elder son of Fenius, whilst Niul the younger‡ having got for his inheritance only the profits of the arts and sciences, ordered his posterity to be called *Scuits* or *Scots*. Fenius went to Shenáir§ to learn the language of his ancestors. This was after the return to Scythia of the seventy-two of his scholars

\* Baw, Ivaw, Fawawghtha.

† Gayul.

‡ It is from this Niul the illustrious O’Neills of Ulster derive their name.  
§ Old land.



whom he sent out as deputations to collect the several dialects. With these he formed the University of Shenáir. The heads of this School were Fenius, Gael, the son of Eahor of the race of Gomer from Greece, and Khee, of the race of Shem. Kinfiola, the learned, tells us that it was at this time was born Ninus,\* son of Belus, who was son of Nimrod. At the end of twenty years Fenius returned with some of the learned men to Scythia, where he established Schools. He made Gael, son of Eahor, his relative, President of these schools; and, amongst other things, he got him to reduce the Irish tongue into school form, and to divide it into five dialects, viz. :—the Fenian, the poetic, historic, medical, and the vernacular dialects. It was after this Gael, and not after the grandson, our language was called Gaodhalig.† Fenius lived and ruled twenty-two years after his reassumption of the sceptre. Niul's fame, having reached Pharaoh, he was invited into Egypt for the purpose of founding schools therein. He got Scota, Pharaoh's daughter, in marriage; and, as a marriage portion, he received territories‡ along the Red Sea. On his death his widow and Gael ruled the territory; of Gael came Easru, and of the latter was descended Sru. These successively ruled Niul's territory on the banks of the Red Sea. Pharaoh *an túr*§ banished the Gael;|| and in this part of the narration Walsingham in his Hypodigma concurs: but he certainly errs when he says, that it was Sru who came to Spain, the fact being that it was Braha, the thirteenth from Niul, that settled in Spain. It was to Crete Sru migrated, and in which he died. His son, Heber Scot, went thence to Scythia,

\* Anno mundi 1945.

† Gayul.

‡ Improperly called "Caperchirath," as there was no city there at the time.

§ Pharaoh of the Tower—so called, as probably he was the first Egyptian king that got a large one erected for *worship* and as a *light-house*.

|| The Gael banished from Egypt A.D. 2265.

with a crew of four ships and thirty persons in each ship. In Crete he left some of his people. On Heber's arrival a war broke out between him and the offspring of Nenual for the crown. After Heber's death, Eagnon, son of Taith, killed Rifflore the king, of the race of Nenual. The two sons of the latter, Riffill and Nenual, drove out the Gael under the leadership of Eagnon and Heber, the sons of Taith. They sailed to an island in the Caspian. In this island died Agnon, whose sons were Ealladh, Lavfinn,\* and Lavglass.† The sons of Heber were Cahear and King. At the end of twelve months the Gael sailed from the island in three ships, there being sixty in each, and every third man having a wife; there were six captains. They sailed along the river Cyrus until they reached the Moschech mountains where the Phasis met the river Cyrus. On the majestic Phasis they navigated into the Pontic or Euxine Sea; along the eastern coast they sailed until they arrived at the country of Gothia or Gothland, lying east of the mouth of the Danube but west of the present Crimea. It was here Lavfinn had an eminent son, Glúfinn.‡ Here it is said they remained 150 years. It was in this country was born Bratha, the eighth in descent from Heber of the White Knee. The Book of Invasions states that Gothia was an island near Crete and Sicily, but that cannot be, as the same authority told us already, that the Gael, upon having left the island, sailed by a *narrow sea*, which was no other than the river Cyrus (there being no other possible passage for them, considering circumstances), until they came to the *Moschech mountains* (not the "*Riphean Hills*," as there were no such), whence they navigated to a country, called "Gothiana."§ There was no coun-

\* White hand.

† Green hand.

‡ White knee.

§ We incline to the opinion that "Samothrace," an island in the Ægean Sea, north-west of the Thracian Chersonese, is "Gothiana," as it is called by some writers "*Irania*," in which Ir, the noblest son of Milesius, was born.

try within reach of them by sea but that pointed out before. From Gothland they sailed along the west of the Euxine, out by the Bosphorus, or Straits of Constantinople, the Propontis or Sea of Marmora, the Hellespont or Dardanelles, along the coast of Phrygia, westward thence to Crete, Lacedæmon, Sicily, then cruising along the coast of Africa until they arrived at Gadeira or Cadiz. Here, beyond all doubt, they, for a time, settled about A.M. 2355, and formed what is called the Phœnician colony about 1565 years before Christ. Bratha sailed thence northward, and put into Gallicia, so called after the *Gael*. The four chiefs, who accompanied Bratha to Spain, were, Oigé, Uigé, Mantan, and Cahiear. Under these admirals were four ships, in each of which were fourteen married couples, besides six armed men. On landing they were opposed by the descendants of Tubal, son of Japhet, whom they subdued. The offspring of Oigé and Uigé died of a plague, whilst Braha's encreased. Of Braha came Brogan, from whom descended Bilé, father of Milé Easpainé,\* or Milesius.

Milesius, whose fame was become great in Spain, having conceived a desire of visiting his kindred in Scythia, who he heard were harrassed by neighbouring tribes, equips a fleet of thirty ships, and having manned them with the due number of heroes, takes to the Atlantic, sails southwards, goes in by the Pillars of Hercules (Straits of Gibraltar). He thereupon pursues the route that his ancestors took as they came to Spain. Upon his having arrived in Scythia he sent a despatch to Riflore, king of the country, to apprise him of his arrival. Milesius was invited to the court, where, after the usual greetings of welcome had been gone through, the king, having made him commander-in chief of his forces, gave him in marriage his daughter Sheng, who bore him two sons, viz. : Don and Air-each Feavrua. When Milesius had subdued the invaders and

\* Spanish warrior.

marauders, he became a great favorite with the people. The king, having observed this, grew apprehensive lest Milesius might become so powerful as to deprive him of the sovereignty. Under the influence of this dread, he plotted for his death, though he was his son-in-law. A knowledge of the plot having been intimated to Milesius, a dispute arose between the king and him. Thereupon Milesius in single combat wounded the king in the knee, and he died of the wound.\* Milesius, therefore, unwilling to remain longer in Scythia, assembled his faithful people, embarked them on board sixty ships, and sailed through the Caspian; thence having entered the river Cyrus west of it, navigated until he came to the river Phasis, which joins it, at a defile in the Moschech mountains; he rode on the waters of that majestic river until he reached the Pontic or Euxine Sea. He thence cruised along its eastern coast, passing south of the present Crimea, visits the invincible Dahæ a tribe of the Scythians, and having learned the state of his kindred in that country, which lay east of the Danube, he once more put to sea, going along the western coast of the Euxine. He then continues his voyage through the Bosphorus or Straits of Constantinople, enters the Propontis or Sea of Marmora, comes out by the Hellespont or Dardanelles, proceeds through the Ægean Sea along the coast of Troas, Ionia, and lands at Crete. Here he leaves such of his crew as were sick, aged, or weary of the journey; and having done so he sailed to the mouth of the Nile, whence he sends a message to Pharaoh Nictonebus, informing his Majesty of his having landed in his dominions. The latter, upon the receipt of the embassy, dispatches some of his courtiers to invite him to his palace. When he had arrived, the king having welcomed him, gave lands to himself and his people. At this time there

\* Book of Ballymote, p. 31 and 32.

broke out a mighty war between Pharaoh and the king of Ethiopia. Pharaoh, having heard of the heroism and valor of Milesius, made him commander-in-chief of his forces. Such was his prowess and great success in arms against the enemy, that his fame and renown spread far and wide. In consequence of his brilliant achievements, Pharaoh gave him as wife his daughter whom he called *Scota*, after the name of the country of his ancestors. By her he had two sons in Egypt, viz. : Heber of the White Knee, and Avergin who was afterwards a celebrated poet. We should have previously stated, that, as soon as Milesius had arrived in Egypt, he sent twelve young men\* of talent to learn the chief arts of that country, giving direction to each of them to become thorough master of some one art, so as that at the end of his seven years' residence therein he might return to Spain carrying with him the most valuable knowledge of Egypt. In this very fact we have an evidence of the great devotion of the Milesian race at all times and in all places to the cultivation of the Arts and Sciences. After a stay of seven years in Egypt he gets ready his three-score ships, and, having embarked in them his people, he takes leave of his father-in-law. He sails northward to visit the colony he left in Crete. Thence he goes through the *Ægean* Sea and arrives at *Samothrace*, a small island lying west of the *Thracian Chersonese*. His object in having visited this island was to learn the rites and ceremonies of their religious worship, it being the great mart for acquiring a knowledge of Pagan theology, as almost all the Gods of Asia and Greece were worshipped there. It was in this island was

\* The BOOK OF BALLYMOTHE supplies us with the names of the twelve, who learned the arts and sciences. These are they:—*Segda*, *Sabairce*, and *Sairge*, learned *Mechanics*; *Mantan*, *Caithear*, and *Fulman*, *Druidis*; *Goisdean*, *Anairghin* (*Avereen*) and *Don* studied *Law*; *Military Tactics* were learned by *Milidh*, *Oige*, and *Uige*.

born Ir, the noblest of his sons, and the ancestor of the most illustrious champions of Ireland, her greatest saints, statesmen, orators and poets. This island was, from the fact of his birth therein, called Ir-an (land of Ir) or Iraena. Having here attained his object, he puts to sea, voyaging southward through the Ægean and Cyclades, passing by Milos, until he comes to Lacedæmonia, whence he goes towards, and puts in at the island Ortygia, contiguous to the south-west part of Sicily. The most of this route has been suggested by the beautiful Irish poem of Bishop O'Connell, which we have given in the original with a translation in our First Volume. This poem is now rendered famous under the name of "Ireland's Dirge."

Having sailed from this island, he proceeds along the coast of Africa, comes out through the Pillars of Hercules, cruises by the western coast of Spain, and makes land at Galicia, or "The land of the Gael." His countrymen were overjoyed at his return, as they were overrun by the Goths and other strangers. Against these, having collected all the forces he could, he triumphed over them in fifty-four battles, and expelled them the country; so that himself and the descendants of Brogan, the Spanish ancestor of the Gael of Ireland, became sole masters of the country. The land having been wasted by war, famine and disease, the usual consequence set in. The chieftains, therefore, having met in council, to deliberate upon what steps should be taken to alleviate the people's suffering, resolved upon sending the most prudent, learned and accomplished amongst them to take observations of Ireland, as their prophet Caihear had predicted that such was their final destination. The personage so selected was Ith (Ee) son of Brogan, son of Braha and uncle of Milesius, though some say (but falsely) that he was his brother. He could not be that, whereas he was brother of Bilé who was father of Milesius. The council chamber was in Brogan's tower in Galicia. The

reader will please bear in mind that in the terrible days of English Elizabeth the glorious O'Donnell, the O'Moore, the renowned O'Sullivan Beare, and other persecuted Irish princes, made it a point, upon having landed in Spain, to make a pilgrimage to the remains of their ancestral Tower. In addition to the prophecy relative to Ireland, there existed an affinity between the two countries; for Eochy Mac Arc, the last king of the Firbolgs, married Taitè, daughter of Mamore, king of Spain.\* The Book of Invasions tells us that Ith, upon his having made land, asked the name of the country, was told that it was Inis-ealga (noble island), and that the three sons of Carmoda Milvul (or Carmada, "the honey-mouthed") son of Daga, ruled the country alternately each successive year. They were at this time in Ulster, and had a dispute with regard to the division of the treasures of their ancestors. Ith, with two-thirds of his crew, or one hundred men, proceeded to have an interview with the princes. They bade him welcome, and told him the cause of their dispute. He informed them that it was a storm drove him on their island, that he did not intend to reside in it but to return to his own country. His courtly manners and learning conciliated for him the good opinion of the princes, whose names were, Mac Coill, Mac Ceacht, and Mac Grèine.† Ith having advised the brothers to make an equal partition of the treasure, and thus reconciled them, he withdrew—after having first spoken in high terms of the richness of the land which they possessed. The princes,

\* From this queen the celebrated games, known as the Tailtean, were so called

† Mac Coill, that is, "*the son of wood*," as he liked the trade of a carpenter. Mac Ceacht, the "*son of the plough*," as he was fond of agriculture. Mac Grèina, as he studied astronomy, including the motion of the sun and other heavenly bodies. For, assuredly, the primitive Danaans worshipped the true God, though in after times they worshipped the celestial deities.

when they had reflected on the language of Ith, considering that he but came to reconnoitre the island, and that he might return with his countrymen to make a conquest of it, followed and slew him. His followers brought the dead body of their admiral to their shipping, and having put it on board returned to Spain, related to their friends the treacherous treatment of the Tuatha de Danaans. The sons of Ith and of Milesius resolved to sail for Ireland and avenge the death of the former. Thirty ships composed their fleet, and in each ship were thirty chiefs besides common soldiers and their wives. In this fleet were, according to "The Book of Invasions," forty sons of Milesius, eight only of whom were legitimate, and were sons of Sheng, daughter of the king of Scythia, and Scota, daughter of Pharaoh. By the former he had, as was before said, Donn and Aireach Feavroo; and by Scota he had six, viz.—Heber and Amhergin, born in Egypt; Ir, born in Ir-an or Samothrace; Calpa, born in Gothia; Aranann and Heremon, born in Gallicia.—See page 125 Keating, vol. I. for the names of the illegitimate sons of Milesius, and the places in Ireland called after the forty commanders. The place of their landing was, first, in Wexford harbour, and afterwards, at Inver Sgeine, or Kenmare in Kerry.—See Poem of Cionnfaela on "the Milesian voyage." Having, it is hoped, satisfactorily traced the true Milesians of Ireland to their source, and having followed them through their circumnavigations, to the utmost of our power, resting on the most reliable authorities, we now come to treat of their territory since their arrival.

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## CHAPTER II.

### ON THE DIFFERENT NAMES OF IRELAND.

Ireland, according to Orpheus of Crotona, cotemporary of Pisistratus, and of Cyrus the Great, in his poem of the



Argonauts, 543 years before Christ ; and Aristotle, in his book of the world, to Alexander, call it "*Ierna*."\* Juvenal and Pomponius Mela, call it "*Iuverna*."† Ptolemy, "*Iuernia*." Diodorus Siculus, "*Iris*." In the life of Gildas Badonicus it is called "*Iren*."‡ Claudianus and Strabo call it "*Ierne*." Rufus Festus Avienus in his book calls it "*Insula Sacra*."§ Plutarch, in his book *De facie in orbe lunae*, calls it "*Ogygia*."|| Cæsar, Pliny, and Tacitus call it "*Hibernia*," which is the same as the previous names ; "h" is no letter and is only an euphonic insertion—a thing very much used with Greek and Latin writers—removing h and b—we have "*Iernia*." The Irish derivation of which is "*ir*," *sacred*, "*in*," *island*. Greek, *Hierè*, *sacred*, *nésos*, *island*, "*sacred isle*." Pliny tells us, we should seek the proper name in the language of the country, and the one adopted by the inhabitants, and not the one given by the caprice of strangers.¶ Keating\*\* says it was called "*Inis Alga*,"†† or "*noble island*," "*Inisfail*,"‡‡ from "*Lia-fail*," or "*stone of destiny*," brought thither by the Tuatha de Danaans from Norway before and after the arrival of the Milesians ; it was called *Eire*, *Fodhla*, (*Feeola*), and *Banba*, after three sisters, who were married to

\* Of a similar antiquity, neither the Romans themselves could produce a testimony.—Usher, page 724.

† Peter Lombard, comment. cap. I.

‡ He went to *Iren* or *Ireland*, that he might find the opinions of other Doctors of Philosophy and divine learning—Life of Gildas, c. 6.

§ From this the ancients gave it the name of *Sacred Island* ; it has a deep soil in the waters, the *Hibernians* are its possessors ; an island of the *Albions* lies near and open.—Festus Avienus in *Camden*.

|| The Poets call that "*Ogygia*" which means "*most ancient*."—Rhodog. b. 15, c. 33.

¶ Hist. Nat. Lib. I.

\*\* Book of Emigrations.

†† Psalter of Cashel.

‡‡ Lecan and others.

three brothers, who reigned alternately, as we, in our first chapter, mentioned. Camden says, that "Erin," or Eire, is the real name of the island, but he is wrong in its derivation from the Irish word "Hiar."—See Ogygia.\* The Milesians called it "Scotia," and the inhabitants, Clanna-Scuitté, from Scota, alluded to before. It is certain that from the third to the eleventh century, Ireland was called by foreigners "*Scotia*," and its inhabitants Scoti, or Scots.† Ammian and Claudian, in the fourth century, call the Irish, Scots.‡ St. Prosper, speaking of the Pelagian heresy in Britain, calls Ireland "the Island of Scots."§ Gildas, in the sixth century, speaks of the Irish and Scots as the same people.|| Isidore, in the seventh century, says "that Scotia is the same as Ireland" ("Scotia eadem et Hibernia.")¶ The Abbot Jonas says, "that Columbanus was born in Ireland, which was inhabited by Scots, and that it surpassed all the neighbouring countries in the fervor of Christianity, and in faith."\*\* The holy men Aldhelm, Abbot of Malmesbury, and Adamnan, Abbot of Hy, use "Irish and Scots," "Ireland and Scotia" as synonymous terms.†† The venerable Bede, a respectable authority of the eighth century, confirms the truth of this statement, in his Ecclesiastical History, in the first chapter, where he speaks of

\* As much as the east is distant from the west, so much does Eire (Hiar, in the Irish, which means westerly) differ in its meaning—Ogy. p. 20, pt. I.

† Peter Lombard, comment. cap. I., page 5; cap. II. page 15.

‡ The following lines from Claudianus prove Ireland to be the country of the ancient Scots. "The icy Ierne bewailed the heaps of the Scots; when Scotia, and all Ierne were moved, and the sea moved from the hostile oar."—Usher.

§ St. Prosper in Usher, c. 16, page 797, and Usher's Church History, c. 16, p. 798.

|| He takes the Scots and Irish for the same people, so Cogitosus also observes in his prologue of the Life of St. Bridget.—Usher, c. 16, p. 29.

¶ Origen, liber 14, cap. 6.

\*\* Usher, c. 16, p. 7. 729.

†† Do.

the Scots as the inhabitants of Ireland; in the sequel of his History he distinguishes the Scots of Ireland from those of Albania; he says, "that Pope Honorius sent letters to the Scots of Ireland to correct the error about the celebration of Easter, and that they conformed to the canonical rite."\* In the end of the chapter, he says, "that the Picts gave the Scots the island of Hy, in gratitude for preaching the Gospel among them."† Columbanus, the abbot, built a monastery in Hy. (Bede continues) there came from Ireland a holy man, named Fursey, who preached the word of God for many years in Scotia, and then left his native land.‡

From all these proofs from Bede's history, it is evident he allows but one Scotia, which is Ireland.§ Alcuin, the disciple of Bede, in his life of St. Willibiord, uses indiscriminately Scotia and Ireland. Eginhard, secretary to Charlemagne, and Anguoleme the monk, who wrote the life of Charlemagne, affirm the same thing.|| Rabanus, Archbishop of Mayence, Ninius; a British author, Fabius Ethelwerdus, and the Anglo-Saxon annals;¶ Notker Le Begue, in his life of Charlemagne,\*\* and Usher, quoting an ancient author of the life of St. Killian,†† all unanimously affirm that Scotia is Ireland.

\* "The Scots, who inhabited the south of Ireland, listened to the admonition of the Holy See, and conformed to the canonical observance of Easter."—Bede, book 3, c. 3.

† Bede, book 3, c. 3 and 4.      ‡ Bede, book 3, c. 19.

§ "Though Bede distinguishes the Scots of Ireland from those of Britain, still Scotia to him is one and the same."—Usher, Hist. b. 4, p. 623.

|| "A Norman fleet attacked Ireland, the country of the Scots; a battle was fought and the Normans defeated."—Annals of Eginhard on the year 812.

¶ Ethelwerd chron., lib. 4, cap. 3.

\*\* "It happened that two Scots came from Hibernia to Gaul, most learned in sacred and profane writing."—Notker le Begue in Usher.

†† "Scotia, called also Hibernia, is renowned for the sanctity of its people, from among them Columbanus gave lustre to Italy, St. Gal to Germany, and Killianus to Teutonic France."—Usher, c. 16, p. 733.

From this long chain of evidence, and from the concurrent testimony of so many respectable authorities, in favour of Ireland being called, Scotia, and Scotia Ireland, I presume the impartial reader will not hesitate for a moment to give his unqualified assent to the truth of the assertion.

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### CHAPTER III.

#### DESCRIPTION OF THE COUNTRY.

Ireland, the most western island of Europe, is in the Atlantic ocean, lying west of England, between 51 and 55 N. Latitude, and 5th and 10th degree W. Longitude. It is about 306 miles long, from Fairhead in Antrim to Mizzenhead in Cork. Its breadth is about 210 miles from Carnsore point in Wexford to Urris in Mayo. Its circumference is 1400 miles; it contains 20,765,342 acres, of which 13,464,300 are arable, 5,340,700 are reclaimable mountain and bog, and 455,720 acres are under lakes. According to the census of 1841 the population was about 9,000,000, but according to 1851 it was 6,500,000; the decrease is the result of famine, disease, and emigration, owing to the insecurity of the occupiers of the soil. Its general distance from Great Britain is 45 miles. Ireland is 220 miles from France, 440 from Spain. The longest day in Ireland is about 17 hours. The climate is mild and agreeable. Isidore says it is more fertile than Britain. The venerable Bede confirms the opinion of these writers.\* Cam-

\* "Nature has bestowed on Ireland mildness of look and climate. It has a great many majestic lakes, abounding in fish, larger than there is in any other country we have seen; this land is specially favored."—*Camb. Dist. Cap. 1, Sept. Top.* "Hibernia is distinguished by some things unknown to the ordinary course of nature, as, though the treasury of this land seems to be of a peculiar nature, wherein she has yielded up her rare and more valuable secrets."—*Ib., Cap. 2.* "Of all lands she is the most temperate, neither the burning heat of Cancer forces you to the shade,

brensis says, that of all climates Ireland is the most temperate. Though he extols the fertility of the soil, he and Camden say that the inhabitants are without morals and undisciplined sa-

nor the piercing cold of Capricorn forcibly invites you to the fire."—*Ib.*, *Cap.* 25. "The temperature of its air is such that neither the obstructing cloud, nor the pestilential breeze, nor the emaciating atmosphere is there. The island needs not the doctor. No native who never left the land and its salubrious air, has ever suffered from either of the three species of fever; they suffer from one sharp species of it, and that but seldom."—*Ib.* "She has deer so remarkably fat that they are unable to run; and the smaller they are the statelier their head and horns. It abounds in hawks and falcons; you can see eagles and birds of prey in abundance."—*Ib.*

"It is an island most rich in plains of undulating corn, well irrigated with fountains and rivers, its woods and meadows are enchanting, in metals abounding, of gems productive."—*Bart. Angl.* c. 15, p. 80.

The previous as well as the annexed passages shew two things—the antiquity and the superiority of our nation.

Of Ireland early authors write:—"Scotia and Hibernia are the same; next to Britain it is the greatest island, less in extent, but more fertile in soil."—*Isodore*, c. 6, b. 14, *de insulis*. "Of all islands (Ireland) has the most productive glebe."—*Suirus on the Life of S. Rumold*. "Of very rich soil, of a yield of crops, a genial land, the fields abounding in every sort of produce, its mountains covered with cattle."—*Gerald Barry's Topography of Ireland*. In another place Cambrensis says—"Ireland abounded in gold and silver."

"An island rich in wealth, gems, riches, and gold,  
In air, sun, and soil, salubrions for mankind,  
Scotia teems with milk and honey throughout its lovely plains,  
Abounds in fine robes, armies, crops, men, and science."

*From a Life of St. Bridget in the Vatican.*

"Better known than Britain by reason of its ports and harbours, which were more suitable for trade and commerce."—*Tacitus*. "In this respect (ports and harbours) better provided than Britain."—*Lombard*. "In Hibernia, which is called 'Scotia Major,' there flourished holy men, who dispersed themselves over all parts of France, Gaul, &c."—*Conrade*. "Scotia, called also Hibernia, is happy in its soil, but still more in its eminent saints, of whom Columbanus resided in Italia, Gall in Germania (rather Switzerland), Kilian (Bishop) in Teutonic France."—*Breviarium Aberdonense*. "St. Kilian of Hibernia, or Scotia, most productive of most

vages, not to be governed by laws. If such be their character, we will leave the reader to infer from what will be said in the course of this History, as well as from the language of our Introduction. In Ireland there are four provinces—Leinster,

*distinguished men.*—*Chronicon Mundi*, fol. 132. “Hibernia, anciently called Scotia, of which is the nation of the Scots of Albania.”—*Author of St. Columba's Life, Capgrave*. “St. Killian, a saint of the island Hibernia.”—*Marianus*. “Hibernia is inhabited by Scottish tribes.”—*Orosius*. “Hibernia is the country of the Scots.”—*Bede*, L. 1, part 20. “Let them go to Scotia, that they may enter St. Patrick's Purgatory.”—*Cæsarius*, L. 12, cap. 38. “Scotia, lying to the west, is called Hibernia.”—*Petrus Canisius*. “The old Scotia is denominated Hibernia.”—*Gretserius*. “This island has something *especially good in its productions.*”—*Cambrensis Dis.* c. 2. “It has enchanting plains, richest soil, a most abundant yield of all fruits; it is a charming country; its fields teem with all productions; its mountains with herds.”—*Berti Ang.* Solinus, in his third book, speaks in high terms of “its fertile fields, rich pastures, and numerous flocks.”

The Editor of “Wright's Ireland,” has, in reference to Hume, these words:—“From the language of the countries he (Hume) holds it clear that ‘the Highlanders and the Irish are the same people,’ and that there is *positive* evidence that ‘the former, in the third or fourth century, sprang from the latter.’”—At A.D. 411, in a note.

Camden writes—“The genuine Scots were descended from the Irish.’ He adds, that “the communion of languages alone would clearly evince it, nay, more clearly than the authorities of the most profound historians.”

“In musical instruments, of all nations to my knowledge, she is incomparably educated. Ireland uses and delights in only two instruments, namely, the harp and the tambourine.”—*Ibid.* In the last part of this passage Barry is wrong, as can be seen on reference to Walker's “Bards” and Miss Brooke's “Collections,” wherein other instruments are mentioned. “Here (meaning Ireland) are also, in abundance, numerous minerals, such as native silver, alumen, vitriol, (flint), sulphur, antimony, nay, even some metals of surpassing character. There is here also a quantity of marbles of a three-fold genus, namely, white, black, and green (in this he is wrong, for there are more.) There is also alabaster in the northern part. And in shells as well as on the strands are found many marquerites, of which there are many of very great value, though not as brilliant as those which are brought from the east. Nay, the Lapis Lydius is here in abundance and not far from Dublin.”—*Cambrensis*, cap. 9.

Ulster, Munster, and Connaught; 32 Counties—12 in Leinster, 9 in Ulster, 6 in Munster, and 5 in Connaught.

The principal rivers of Ireland are, 1st, in Leinster—the Barrow, which rises in Slieve-Bloom in the Queen's County, and falls into the sea at Waterford. The Nore rises in the Queen's County, and joins the Barrow above Ross. The Boyne rises in Kildare, waters East Meath, and falls into the sea at Drogheda. The Liffey rises in the County of Wicklow, runs by Leixlip, where it tumbles from a rock, called the Salmon-leap, and falls into the sea at Dublin. The Slaney rises in Wicklow, and falls into the sea at Wexford. The Bonnagh rises in the King's County, and falls into the Shannon.

The rivers of Ulster are—the Bann, which rises in the County of Down, runs through Lough Neagh, and falls into the ocean; the best river in Europe for fish.\* The Mourne or Foyle is a river, formed by the confluence of the rivers Binn-dale, the Fin, and Derg, rising in Donegal, and of the Cameron and Foyle in Tyrone. This united sheet of water, after forming a part of the boundary between Donegal and Tyrone, passes by Londonderry and disembogues itself into Lough Foyle. The Erne has its source in Lough Gann, passing Lough Oughter in Cavan, through Lough Erne, and falls into Donegal Bay. The Laggan rises in the County Down and falls into Carrickfergus Bay.

The rivers of Connaught are—the Shannon, the largest in Ireland, rises in Slieve-an-iaran in Leitrim, waters Lanesborough, Athlone, and Banagher; divides Leinster from Connaught, flows through Limerick into Kilrush, and bears ships of the greatest burden into the ocean, the distance of 50 miles. Its entire course is 140 miles. The Moy in Mayo falls into the ocean at Killala. The Suck has its source in a well in the village of Cloonsuck, about two miles below the small village of

\* Ogygia, Part 3, Cap. 3.

Ballinlough, running between Roscommon and Galway, falls into the Shannon near Clonfert.

The rivers of Munster are—the Suir, which rises in Tipperary, and joins the Barrow at Waterförd, and flows with it to the sea. Avon Duff, or “Blackwater,” rises in Kerry, passes through Cork, and falls into Youghal Harbour. The Lee and Bandon rise in Cork, and disembogue themselves into the sea at Cork and Kinsale. The Lane rises in Kerry, falls into Dingle Bay.

The principal Lakes of Ireland are—Lough Neagh, 30 miles long, 15 broad; its waters change wood into iron and stone;\* it is bounded on the north and east by Antrim, on the west by Tyrone and Londonderry, and on the south by Armagh. Nennius an English author,† Tolius,‡ the Author of *Ogygia*,§ and M. de Buffon make mention of it.|| Some say holly is the wood it petrifies, others say oak, broom, and yew-tree. Lough Foyle, Lough Erne, Lough Swilly, Lough Cone (now Strangford), Lough Dearg. All in Ulster. The Lakes of Connaught are—Lough Corrib, Lough Mask, Lough Conn, Lough Ciaran and Lough Dearg on the Shannon, Lough Boffin, Lough Allen, and Loughrea. The Lakes of Munster are—Lough Ogram, Lough Oulan, and Lough Derg. Lough Lene, in Kerry, contains about 6000 square acres (according to Hansbrow) bounded on the south and east by the mountains Mangerton and Turk, west by Glena, and north-east by the town of Killarney. It contains several islands, like gardens. Nennius says, that four mines, tin, lead, iron,

\* Wares' *Antiq. Hiber.* cap. 7. † *Ogygia* (Wonders of Ireland.)

‡ “There is a lake in Ireland, every thing thrown into it, is changed into iron or stone.”—*Tollius Hist. on gems and stones.*

§ “There is in Ulster a lake, Lough Neagh, if wood be put into it after 7 years, that which is at bottom becomes iron, what's in the water a whetstone, and at the surface a tree.”—*Ogygia*, part 3, c. 50.

|| Barton (*Philosoph. Lectures*), page 85,



and copper, form four circles around it, and that pearls are found in it, which kings wear for ear-rings.\* The Giants Causeway, in the County of Antrim, is well worthy the attention of the curious; it is the form of a triangle, extending about 600 feet into the sea, consisting of many thousand pillars, pentagonal, hexagonal, and heptagonal, varying from 15 to 26 inches in diameter, touching one another with equal sides, which are so close, that the joints can scarcely be perceived, these pieces, which form them, are set one into the other, by concave and convex outsides; these pillars are, in some places, 36 feet high, but their depth under the earth is not known. Whether they are a work of art, or of nature, is a question among the learned. They seem to be the production of art.

The mountains of Ireland are, principally, the Curlew hills, in Wicklow; the Ard-na-Erin in Queen's County; the Mangerton in Kerry; Mourne in Downe; Mielre, Croagh-Patrick and Nephin in Mayo, besides many other not much inferior in size. There are many bogs, some 20 feet deep, which *supply turf for fuel*, which would be found highly valuable for yielding steam for railroad and Boat-engines, for a most brilliant gas and candles. These bogs, by a proper treatment, could be brought to a state of being suitable for agriculture.

#### PRODUCE AND WEALTH.

Ireland abounds in all sorts of grain, viz.: wheat, barley, rye, oats, peas, &c.; † its pastures are the best in Europe. Bede says, it is "an island rich in milk and honey." ‡ There

\* "There is a lake in Ireland, Lough Lene, in which are found many gems, which kings wear for ear-rings."—Nennius wonders in Ireland, *Ogygia*, chap. 5.

† Petrus Lombardus (de regno Hiber. Comment., cap. 8.)

‡ "Dives lactis et mellis insula."—L. 1, c. 1.

is also a plentiful supply of timber-trees, fruit-trees, peach, apple, pear, apricot, cherry, plum, &c. Ireland has ever had rich herds of oxen, sheep, goats, and swine, which mainly supply the English market; her horses are excellent, for the saddle, draft, and for "*the turf*.\* Her Connemara ponies are offspring of the Arabian horses imported here by "the Tribes of Galway." There are eagles and other birds of prey; also greyhounds, fox-hounds, and other hunting dogs; there are stags, boars, foxes, badgers, and otters; all kinds of game, such as hares, rabbits, pheasants, grouse, woodcock, partridge, black and grey heron, snipe, plover, quail, wild geese, and wild duck, &c. The rivers teem with all kinds of fish, such as salmon, trout, pike, eel, perch, and carp.† As to its sea fisheries, no nation in the world can surpass them, but a novicial government, and the nepotism of rulers, allow these immense treasures to remain undeveloped. Mines of gold‡ and silver,§ tin, lead, copper, alum, sulphur, vitriol, and iron, are found in the bowels of the earth, and coals in abundance. There was on the borders of the river Barrow|| a foundry for manufacturing bucklers and coats of mail, to be given by kings, to those who distinguished themselves in battle. There was also a mint for making gold chains, and rings for kings and other nobles. The mines of Ireland, if fully developed, would be a vast source of wealth, and would keep our laborers at home in full employment. Our Connemara marble quarries afford a good field for the investment of capital by an enterprising company. The bowels of the earth are heaving with rich burdens of copper and iron ore. Cambrensis himself bears testimony to

\* Racing Calendar (1845). † Pet. Lombardus (Comment. cap. 7.)

‡ "A mine of gold near Liffey."—Keating, pp. 64, 66, 74, A.M. 3085. Ante Ch. 915.

§ "A silver mine at Argiodross."—Ogygia, part 3, cap. 21.

|| Gratianus Lucius, cap. 8, pages 59, 62.

the wealth of the island, after the devastation of the Normans.\* There are many extensive deposits of freestone, alabaster. Its produce and export are oxen, sheep, swine, leather, tallow, butter, cheese, salt, honey, wax, furs, hemp, wool, linen, stuffs, fish, lead, tin, copper, and iron, to a small extent.† Its harbours are the best in the world for trade,‡ formerly frequented by the Phœnicians,§ Greeks, and Gauls, and yet it is the fate of poor Ireland to be kept in subjection to, and dependance on Britain. The imports are numerous, the exports trifling. Hence the condition of the people can never be steadily improved, until at least the latter be equal to the former. This is the great question for Irishmen.

Ireland has another peculiar blessing; its land is entirely free from venomous serpents.|| This property is peculiar also to the island of Crete, in which Milesius left a colony as he visited Egypt. When they are brought from other places (says Bede) they die upon approaching the land.¶ Camden says, neither serpents, nor other venomous things, are to be met with here. Campion writes the same. The inhabitants of Ireland are tall and well made.\*\* Their exercises are, hunting, horse-racing, foot-racing, wrestling. Their ancient military exercises were at Telton in Meath, instituted by Lugh-Lam-Fada,†† one of their ancient kings. These games continued 30 days, 15 before and 15 after the first of August, in honor of their king Lugh, hence called Lugh Nasa. The Irish, as a distinct nation, have no military exercises in these days; but numbers of the people are hired as soldiers by England—and on every battle field have ever proved themselves worthy

\* "Aurum quoque abundat insula."—Pet. Lom., c. 9.

† Ware's Antiq. Hiber., cap. 7.

‡ Petrus Lom. c. 2), and Tacitus, in his Life of Agricola, says, the harbours are better known than those of Britain.

§ Ware's Antiq., c. 1.

|| Do. c. 7.

¶ Bede, liber 1, c. 7.

\*\* Petrus Lom. cap. 12.

†† Keating on the reign of Lugh.

of the great fame of their chivalrous ancestors. As in literature and in piety the old inhabitants were the foremost of all nations, so in arms their posterity have been always distinguished.

#### CHARACTER OF THE PEOPLE AND THE ISLAND.

Camden says, the Irish are “warlike and witty;”\* and Stanihurst, that they are of all men, “the most warlike, and most patient in fatigue, rarely suffering themselves to be cast down in the heaviest affliction.”† “They are of a kind and generous disposition—seldom down trodden in adversity. They have a great respect for religion. The knowledge of the liberal arts are held, also, in the highest estimation. But as to the reports propagated by some, that they spend their lives up and down in forests, amongst the wild beasts, and feed on grass like the brute; these assertions are so far from being true, that nothing can, possibly, be truer than the contrary.” Such is the language of Stanihurst in 1580 in the reign of Elizabeth, a reign of terror, misery and barbarism as it regarded Ireland. The people were left without their priesthood, who were murdered or forced into exile. The Catholic inhabitants were uncontrolled by any law except what was derived from the force of their ancient manners. They were deprived of their lawful pastors, and they would not yield to Protestant ones. They preferred to suffer earthly privations in the hopes of everlasting happiness. Rev. Peter Lombard, D.D., an eminent Irish writer living in Louvain, and a cotemporary of Stanihurst and Camden, thus writes:—“They (the Irish) are delighted with music and poetry (arts apt to polish and refine manners); they are fond of the sciences and liberal arts; they hold the learned in the greatest estimation (a great sign of civilization.) They are more inclined to those studies, which

\* Camden Brit. p. 689.

† Stan. L. 1, p. 48.

demand versatility of genius, than to those which require no exertion of the mind." After the evidence of so many respectable and unprejudiced authors, attesting the noble character of the inhabitants, and the superiority of the country, no writer, without subjecting himself to the imputation of a sinister, or malicious nature, can presume to assert that "*Ireland was a nation of barbarians, and undisciplined savages—not to be governed by laws!!!*" Such is the language of the lying Cambrensis or Rev. Gerald Barry. As the Irish escaped the danger of being rendered barbarous and irreligious in the time of Elizabeth, it is clear that they could not have been so in the days of Barry, when England and Ireland were Catholic, and each country was alike anxious for the welfare of the Catholic Church, though the invader sacrificed many of its interests to subserve their own purposes.

"Scotia, called also Hibernia, is an island of the great ocean, famous for the richness of its soil, but more so for its saints."\* "St. Killian, a bishop of western France, was by birth a Scot of Hibernia, or Scotia, which has produced most distinguished men."† "The Anglo-Saxons, from all parts, flocked to Ireland, as to the mart of good learning."‡ "Hibernia is most tenacious of the Christian faith, which excels that of all neighbouring nations."§ "Ireland surpasses all the neighbouring nations in her faith.||" "In Ireland not alone has the faith always existed, but thence issued most eminent saints.¶" "In the south of Munster is an island on which is a church dedicated to St. Michael, of very old and authentic religion.\*\* The island alluded to by Cambrensis (Barry) is "Seelig Michel," or *Skelligs*, off the coast of Kerry. The four principal places for pilgrims in Ireland are "St. Patrick's Reek," in Connaught (Mayo), "His Purgatory in Ulster,"

\* Breviarum Aberdenonse. † Chronicon Mund., fol. 132.

‡ Camden. § Baronius. || Flodoarus. ¶ Bosius. \*\* Cambrensis.

(on Lough Derg in Donegal,) “The Rock of St. Michael” in Munster (alluded to above), and “St. Kevin’s bed” in Leinster (Glendalough, Wicklow.) “The Irish are most expert in war, of a beautiful, and straight figure, of most robust members, and fair complexion. It’s horses are naturally sagacious in their gait, and seem to walk as if to tune, and in royal style. Their draught horses are swifter than the ordinary saddle horses of England.”\* Of all nations with which I am acquainted, Hibernia is incomparably the most learned in music.† “Hibernia is the school of saints and learned men.”‡ “Hibernia abounds in most saints and largest population.”§ “Hibernia has almost as many saints as there are stars.”|| “Moved by the example of his ancestor, he, (St. Fulgentius) through a love of learning, went to Hibernia, famous for great philosophy.”¶ “There were there (Hibernia) at the same time, many of the English nobles, and of an inferior rank, who, having left their own country, either from a desire of divine study, or a more secluded life, had gone thither, and some, indeed, shortly after, faithfully devoted themselves to a monastic life. Others felt a pleasure in visiting the cells (of the monks), to receive lessons of masters. All these the Scots cheerfully receiving, supplied them with daily food, books, and instruction gratuitously.”\*\* “In Hibernia there is neither serpent, snake, nor any venomous spiders; so destructive, therefore, is the whole land of poisonous animals, that earth being brought thence, and scattered, kills serpents and toads. For, after serpents, being brought to it from England, as the ship was near the shore, having felt the smell of that clay, died; furthermore, nearly every thing brought from this land is an antidote against poison.” “Of whom (Irish monks) St. Columbanus, having arrived at our part of

\* Charsan. † Cambr. ‡ Guliman. § Marianus.

|| Surlus & Marianus. ¶ Author of the Life of St. Fulgentius. \*\* Bede.

Gaul (at the mouth of the Seine), built at Lexoviune a monastery whose inmates became very numerous.”\* Proofs of this kind to a great length could be adduced. “They (the Irish) are gentle, spirited, brave, ready, patient of toil and hunger, fond of glory, and most capable of all military discipline, practice, and the exercise of arms of every kind.† They are a nation of strong and robust bodies, of a penetrating and warlike genus, quick conception, a strong and soaring mind, prodigal of life, covetous of fame, very hospitable to strangers, constant in love, credulous, impatient of insult and wrong. Its hunting days are the best.” “Such is the clemency of its climate, that there is neither impeding cloud, pestential breeze, nor corrupting air. In it there is little need of physicians. No native, remaining in the country and the salubrious air, has ever suffered from any of three classes of fever; one sort of fever alone, and that very seldom, affects them.”‡ “It has deer so fat, that they are not good for flight; as they are small of body so they are remarkable for erect heads and antlers. There are kites, falcons, and sparrow-hawks. Eagles are here as numerous as hawks in other countries.” For Ireland’s mineral wealth and other resources, the reader is referred to Sir Robert Cane’s Work. In the time of the Peninsular wars the rearing, spinning, and after-manufacture of flax constituted a great staple, and since that article declined, with it declined one of the surest means of generating industrious habits, and spreading contentment amongst the peasantry. The nobility and gentry would materially serve themselves and their tenants by encouraging these branches; and this they can best do by offering prizes, and erecting rippling and scutching machines on their estates for the use of the poor farmers.

\* St. Bernard.

† Lombard.

‡ Cambrensis.

## CHAPTER IV.

## ON THE ANTIQUITY OF THE SCOTO-MILESIAINS.

Historians are so much engaged about the researches, and origin of ancient countries, which are so marvellously described by ancient writers, that it is, with difficulty, you can distinguish the small portion of truth they contain, from the fables they are vain enough to insert. Sacred History, therefore, must be the infallible guide in discovering the truth with regard to antiquity. The Chaldeans pretend to have made astronomical observations for 400,000 years. The Egyptians reckon 48,000 years and say, they have seen 1200 eclipses before the reign of Alexander the Great. The learned reject the chronologies of the Chaldeans and Egyptians as fabulous, and unknown to ancient astronomers. The Chinese acknowledge their books were all burned 2000 years ago by order of their Emperor Zeo; and therefore they cannot have more ancient monuments than since that time. Have not we, in the twelfth century, a certain English monk, in his forgery, called "the History of Brutus," great-grandson of Æneas, giving Britain this Brutus as the origin of its name, but this has been contradicted by Camden and Baker. The antiquity of the Gadelians, too, has perhaps something of the marvellous in it, but we cannot on that account say it is entirely devoid of truth. The reader is referred back to our Introduction on this point. The House of Austria, and Dukes of Ascot, trace their origin so far back as the deluge. The Milesians have done the same, by carefully transmitting to posterity, from a certain epoch, some features of their history; if they have done so, with every appearance of truth, or not, will be seen from the sequel, as well as from a previous chapter.

Varro marks out three eras:—the 1st, from the creation to the deluge, as obscure and uncertain; but assuredly it is so



only in part. The close student can easily distinguish what is genuine from what is fabulous. The 2nd, from the deluge to the first Olympiad (775 years B.C.) is mixed with fable. The 3rd, from the first Olympiad to the present time as historical.

Although Varro has been, to a certain extent, contradicted by Josephus, in regard to the correctness of many things in the histories of the Phœnicians, Egyptians, and Chaldeans, still this distinction of time, marked out by that learned man, ought generally to be adopted in the histories of nations. The bards have transmitted to posterity an account of the different colonies, who visited Hibernia before the birth of Christ, and, from their character we can judge, if they are worthy of credit. The ancient bards were "Fileas," or philosophers, who sat, by right of suffrage, in the assemblies of the State. Strabo, Lucan, and O'Flaherty\* say, they were poets and philosophers, masters of the arts and sciences according to Newton.† They wrote the annals, genealogies, wars, voyages, transmigrations, of the Milesians, who, according to them, are descended from Japhet and Magog, which made Camden‡ say, "that all other nations were new, when compared to theirs." It is certain also that, as persons lived in those days to a very great age, fathers instructed their children in the genealogies of their families—then the chief objects of their studies,—but, in order to be consistent in our history, and to distinguish, as much as possible, the truth from what may be mixed with falsehood, let us with Varro follow the three distinctions of time.

The Anti-Milesian history, therefore, we look upon as obscure and partially fabulous, but, as Lord Ross says, we must not reject it altogether. The origin of the Scoto-Milesians, and the voyages of their ancestors, the Gadelians, and the

\* Ogygia, liber 5, part 3, cap. 27. † Newton Chron. chap. 1, page 44.

‡ Camden, page 728.

circumstances attending their voyage from Spain, until their final establishment in Ireland, we look upon as the tradition of bards, and consequently with it may be incorporated some fable, as with the origin of every primitive people; but, nevertheless, we must take such to our aid in tracing aborigines. There is, however, no reason for contradicting their accounts, until the contrary is established, we will with Camden\* give them credit for their antiquity. In the mean time let us follow Varro the historian, and treat the Milesian history in the following chapter. As to that part of the Milesian history, which we call historical, according to Varro, we date from the reign of Ollam-Todla, about 800 years before Christ (more 900 according to others). Since then their annals are worthy, at least, of as much credit as any other ancient history of which you read, if you pay attention to their language, which, being primitive, is derived from no other in Europe. Ross and Camden say that our annals are before those of any other nation. Those who maintain that the Milesians are from Gaul, say, that the Irish language is derived from the Gallic; but if you consult Irish monuments, you will find that they are a colony of Scythians,† and that their language is “*Gælic*,” from Gaodhal,‡ their chief, and that it was their peculiar language even when they left Egypt; and when they *changed their country they never changed their language*. Camden seems to argue from the analogy of many Irish words with the Bretonic or Gallic. Nothing was more apt to cause this mixture of languages, than the commerce and trade of one nation with the other, which was evidently the case. Besides, the Britains, Gauls, and Spaniards were often obliged to seek an asylum in Ireland, from the tyranny of the Romans.§ Ni-

\* “That which I cannot refute, or maintain, merits the character of antiquity.”—Britan, page 728.

† Ogygia, part 2, page 63. ‡ Gayul. § Camden, Britanica, page 728.

cholas Sanson,\* speaking of the mother languages of Europe, says, "they are six, viz.: Irish, Finlandish, Bretonic, or Welsh, Biscayan, Hungarian, and Albanian;" he also says, "the Irish is spoken, not alone in Ireland, but in the north of Scotland." The Bretonic is the language of Lower Britany in France; it is also called "*Welsh*," as being the native language of the inhabitants of Wales. Here is a fact to shew that Brittany in France is the parent of Great Britain. Bollandus was the first who denied the Milesians the use of letters, and says that St. Patrick was the first that introduced the use of characters among them; his error must have arisen from his false deduction taken from Colgan and Ward, who say, that St. Patrick gave the "Alphabet" to those he converted. True, he gave them the "Roman Alphabet." Colgan himself says, that Fiech, a disciple of Dubhtach, composed a hymn in honor of St. Patrick in the Scotie language. Ward† says, that Benignus, a disciple of St. Patrick, wrote a book in Latin and Irish. Now if, according to Bollandus, the use of letters were unknown to the Scoto-Milesians, how could Fiech and Benignus write so well in Irish.

Pliny and Cæsar say, that the druids of Britain, as well those of Hibernia (according to Ware‡), were skilled in theology, philosophy, and the sciences; that they never committed their mysteries to writing, but in every other affair they used the Greek characters.§ To contradict these two last assertions, it is only necessary to examine the characters used by the Milesians, and their mysterious manner of writing (called the Ogham.) First, in the order of the Greek and Milesian alphabet there is no analogy. The Greek commences

\* Intro. Geo. part 2, book 3, ch. 5 (of Languages.)

† Ward, Vita Rumoldi, page 317.

‡ Antiq. Hib., cap. 5.

§ Cæsar, Gallic Wars.

with A, B, the Milesian with B, L, N.\* In the next place, all the Irish letters are named from trees, a strong presumption that they wrote on boards, called "Taibhle-Fidleah," or philosophical tablets.† As for their mysterious manner of writing, called the "Ogham," it has a greater reference to the ceremonies, and hieroglyphics of the ancient Egyptian priests, than to those of the Greeks, which is a very strong proof that the ancient druids came from Egypt to Spain, and thence to Ireland, as may be seen in the Introduction to this history. How can Bollandus contradict the works of many authors written in the Scotian language long before Christianity; Gratianus Lucius, in his "Cambrensis Eversus," quotes some of them from Amergin, who was poet and judge. Keating‡ says Ethrial Mac Irial Faidh wrote the history of the Voyages of the Milesians, and histories of *families, medicine, philosophy, and laws*. This subject is amply discussed in our Introduction, in "O'Brennan's Antiquities," and "Essay on Ireland."

O'Flaherty says, three celebrated poets, Mac Deagh, Mac Aidhna, and Mac Amnos lived under Conchobar, king of Ulster. Jocelyn mentions a celebrated poet, Dubthach, converted by St. Patrick.§ Besides we can with truth say that in the time of St. Patrick 180 volumes, concerning the doctrine and discipline of the Druids, were condemned.|| The analogy that Cæsar discovers between both languages may be probably owing to both being taken from the Phœnicians, who were masters of all Europe in the time of David, and Solomon,¶ and of Ireland\*\* too.

Now that we have proven that they had the use of letters, no person will dare affirm, *that they* had not a taste for history.

\* "N, was the third letter in ancient times."—Ogygia, part 3, cap. 30.

† Kennedy's Preface, page 28.

‡ Anno Mundi, 3025.

§ Harris, vol. 2, cap. 30.

|| Ogygia, part 3, cap. 30, page 219.

¶ Chron., page 12.

\*\* Antique Hiber., cap. 1.

Ollam Fodla, about 300 years after the establishment of the colony in Ireland, founded the assembly at Tara, created the office of Antiquaries in the different provinces, ordained that their records should be examined in the triennial assembly, and enacted that these examined registers should be inserted in the parliamentary record called the "Psalter of Tara." There are more registries, too, since the time of Paganism. The "Psalter of Cashel," which contains the "Black Book," and "Book of Conquests;" also the "History of Kings," by Cairbre Liffeachair, king in the third century, kept till the last century in the Abbey of Icolm-kill, seen there by Sir George M'Kenzie.\* The Registries we have since the time of Christianity are, "Leabhar-na g-Ceart," by St. Benignus; "Psalter na rann;" "Psalter of Cashel, Armagh, Cluain Macnoirk, Cluain Aigneach, the Book of Glendaloch, the "Martyrology" of Marianus Scotus, the Annals of Ulster, in Latin and Irish, finished in the 16th century by Cassidy, Archdeacon of Clogher.† The Annals of Tigernach, in Irish, in the 11th century, the Annals of Innisfail in the 13th century, besides others in the writings of O'Donegan, Mac Egan, O'Doran, Mholing, and, above all, "The Annals of the Four Masters" (lately published by Hodges and Smith), and some that are missing. These historians have transmitted, age after age, a full account of the history of the Milesians, so that if some were lost, burned, taken out of the country, or consumed by time, a good part of the substance is preserved in modern works. Authors of undoubted veracity make frequent references to the Milesian monuments, Gratianus Lucius (Archdeacon Lynch of Tuam), Colgan, Keating, Walsh, O'Flaherty; Ware quotes "Psalter na rann," and praises the "Psalter of Cashel," and its author, Cormac Mac Cullinan, who was (he says) learned, and well versed in the antiquities of his country.‡ These monuments

\* Defence of the Royal line of Scotland, AD. 1685.

† Ware de Scriptoribus Hib.

‡ Antiquities, cap. 2.

are still preserved in the country, and from these sources, authors, who wrote on Ireland for the last two centuries, are supplied with information. The certainty of a history cannot be more than a moral one, founded on the tradition of a people, their ancient monuments, and the testimony of men, worthy of belief; these are the characters of the Scoto-Milesian history, as we have already shewn, and, therefore, they are entitled to credit for their history. Gildas Britannicus, an English historian of the sixth century, could not shew, that the ancient Brittons left any monuments to prove their origin, and therefore (said the critics) the Scoto-Milesians had no monuments; what a logical inference! If you attend to the situation of both countries you will see the folly of the comparison. Ireland was a free, independent country, separated from the rest of the world by its insular situation, and often waged war, and carried away prisoners, from Briton, which was always enslaved and trampled on by other countries.

What knowledge can Englishmen have of the language of the country, who, after a sojourn of a few months, return with ample materials (as they say) for the history of the country. See, for instance, Camden's imperfect Sketch of Ireland, in his "Brittannia;" Spellman, Stillingfleet, Nicholson, &c. follow in the same train. Ware, more judicious than these historians, dates his Antiquities from king Laogaire; and the apostleship of St. Patrick, assigning as a reason, for his not taking an earlier epoch, that, what was said of the predecessors of that monarch were mixed up with fable and anachronisms; as if, indeed, any history that contained fable, should be rejected altogether. What will be said then to Herodotus, the Father of history, and Father of falsehood! what to Livy, Quintus Curtius, Camden, Buchanan, Voltaire, &c. Ware, all will admit, was not a competent judge; he had no opportunity of consulting, and was not qualified to consult, the

Psalter of Tara, and other monuments necessary for his undertaking; he consequently acted unwisely in prematurely judging of matters far beyond the power of his research. He was not an Irish scholar, yet he was a very learned and respectable writer. These few incontrovertible facts, from very many others equally strong, which could be advanced, will, we trust, be considered sufficiently satisfactory, to stamp the Scoto-Milesian history with the character of antiquity. Meanwhile it will not be deemed irrelevant to lay before the reader the early history of the first colonists that came to Ireland though some fable may be found in it, as will, indeed, in the early accounts of every country.

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## CHAPTER V.

### HISTORY OF THE GADELIANS.

No history can lead us to suppose that men discovered the secret of passing from one country to another before the deluge. *The ark of Noah is the first vessel of which we have any knowledge.* Therefore the story of Cæsar, daughter of Bith, or (as others say) niece of Noath, who saved herself from the deluge, by coming to Ireland in a vessel built in the form of an ark (Ware, c. 2) must be looked upon as a fiction. According to some ancient monuments found in Cluain-macnois and cited by O'Flaherty (Og. p. 10). The arrival of Partholan and his followers is dated 1969, A.M., 312 years after the deluge\* (Campion and Mac Curtin say 300 years). The colonies, who followed these were the Nemedians, Formorians, Firbolgs, and Tuatha de Danais. Partholan divided the island between his four sons Er, Orpha, Fearón, Ferghna. After 300 years in the country his posterity perished by a plague at Binneaduir, now Howth, near Dublin.

\* Ware, c. 2.

Thirty years after NEMEDIUS, his wife Macha,<sup>a</sup> and four sons (2299,<sup>b</sup> A.M.) Feargus, Annin, Starn, and Iambaneal, embarked in thirty-four transport vessels, carrying each thirty persons. Nemedius fought some successful battles with the Formorians, his successors: the first, at Slieve Bloom; the second, at Rossfraochin, in Connaught, where Gar and Geanan were slain; the third, at Murbuilg in Dalraida, where Starn his son was killed; in the fourth, his whole army was cut to pieces, and his son Arthur and grandson Iobean were slain.<sup>c</sup> Nemedius died after of Grief at Oilean Aid Neevy in Cork. Iobath, grandson of Nemedius, led a part of the colony into Germany, from whom are descended the Tuatha de Danaans. Briotan Maol, son of Feargus, grandson of Nemedius, led his tribe into Britain, from him called Britons (according to the Psalter of Cashel). This opinion is supported by Henry of Huntington<sup>d</sup>—See O'Brennan's Ancient Ireland, page . The Formorians, for some time after, were sole possessors of the island.

A.M.  
2299.

The FIRBOLGS, to the number of 5000 men, with Slaingey, Rughruighe, Gan, Gannan, and Sengan, brothers, children of Dela, and race of the Nemedians, at their head defeated the Fomorians, and took possession of the island. They divided the island into five provinces, hence called the pentarchy, which continued "till the 12th century. Slaingey, king of Leinster, was chief, and monarch of all Ireland. Their dominion in the island, lasted about 80 years under nine kings, Slaingey, Rory, Gann, Geanan, Sengan, Fiocha, Rio-

A.M.  
2503.

<sup>a</sup> Macha was buried at a place called from her name Ardmacha.—A. M'Geoghegan, p. 46.

<sup>b</sup> As to these dates there is a difference of opinion, which, however, does not weaken the narration of facts.

<sup>c</sup> Ogygia, part 3, c. 7.

<sup>d</sup> "Britones venerunt in Britanniam, in tertia mundi ætate."



nall, Fiobgin, and Eogha, who married Tailta, who gave the name Tailton in Meath<sup>a</sup> to the place of her burial.

The TUATHA DE DANAANS, from Germany, under the conduct of Nuagha-Airgiodlamh,<sup>b</sup> attached, and defeated in battle the Firbolgs, under their king Eogha, at Moyturey, near Lough Mask, in Partry, in the County of Mayo.<sup>c</sup> The Tuatha de Danaans, in passing through Norway and Denmark, took with them the "LIA-FAIL," or stone of destiny, whose property, they pretend, was to issue a noise at the coronation of their kings, and that, wherever the stone was preserved, a prince of the race of the Scots should reign there.

In order to render the inauguration of Feargus the Great king of Dalriada in Albania, more solemn, Murtough, the monarch of Ireland in the 13th century, sent over this stone to Feargus, which was preserved in the Abbey of Scone, till forcibly carried away by Edward I. king of England, and placed in the coronation chair in Westminster Abbey, where (they say) it is still preserved.

The Tuatha de Danaans, descendants of Danan of the race of Nemedius (according to the "Psalter of Cashel,") governed Ireland 197 years under seven kings, viz., Nuagha Airgiodlamh, Breas, Lugha-Lam-Fadha, Daghá, Delvioth, Fiagha, and the Eathur, Teahur, and Keahur, who alternately reigned a year each, for thirty years, and took surnames, from idols; they worshipped Mac-cuill,<sup>d</sup> Mac-Keacht,<sup>e</sup> and Mac-Greine.<sup>f</sup> Mac-cuill married Banba, Mac-Keacht, Fodla, and Mac-Greine, Eire; the island was called after the different names of the queens, but Eire<sup>g</sup> was its name when conquered by the Mile-

<sup>a</sup> Ogygia, part 3, cap. 9.

<sup>b</sup> "Silver-handed; he lost one hand in battle and substituted a silver one."—Abbe M'Geoghegan, page 47.

<sup>c</sup> Ogygia, part 3, cap. 10.

<sup>d</sup> Cuill Wood.

<sup>e</sup> Keacht, a plough.

<sup>f</sup> Greine, the sun.

<sup>g</sup> Ogygia, part 3, cap. 15.

sians. The first of the human race in Europe, and a part of Asia, were the seven sons of Japhet, son of Noah.\* Gomer peopled Gaul and Germany, Magog Scythia, Madai and Javan Greece, Thubal Spain, Mosoch Italy, and Thyras Thrace. Keating, quoting from the "Book of Conquests," and the "White Book," or "Leavar-drom-Snachta" (written in the time of Paganism), says, that Magog, son of Japhet, had three sons—Baath, Jobath, and Fathoctha; from the first was descended Fenius Farsa, king of Scythia, the ancestor of the Gadeliens and Milesians; the second, chief of the Bactrians and Parthians; the third, ancestor to Partholan, and therefore of Nemedius, Firbolgs, and Tuatha de Danaans. Fenius Farsa, king of Scythia, had two sons—Nenual heir to the crown, and Niul learned in the languages, who went to Egypt, married Scota, the daughter of Pharaoh Cineris, had by her a son called Gaodhal, who was bit by a serpent, and cured by Moses, by the touch of his wand; the place of the wound was always green, hence Gaodhal Glas or Gadelas. Moses foretold, that, whatever land would be inhabited by his posterity, Clanna Gaodhal would be free from serpents, which is the case in Ireland and Crete. The descendants of Niul, on account of their numbers, were suspected by the Egyptians, and consequently obliged to leave the country; they embarked under the conduct of Sur, third in descent from Gaodhal, and landed in Crete where Sur died, succeeded by his son Heber-Scot. The Gadeliens, under the command of Heber-Scot, left Crete, and, after passing the Euxine and Ægean seas, arrived in Scythia, where they sojourned for some time. The reader is referred to the first chapter for the wanderings of our ancestors until their final arrival in Ireland. Ith, son of Bilé, having gone thither in quest of a more genial clime than Spain, was killed by the inhabitants.

\* Genesis, chapter 10.

A.M.  
2636.

The GADELIANS (rather the Milesians and Ithians) resolved to shed the last drop of their blood in revenge for the death of Ith, set sail in a fleet of sixty ships, with forty chiefs, (the principal were the sons of Milesius, Donn, Aireach, Heber-Fionn, Amergin, Ir, Colpa, Aranaan, Heremon, and their mother Scota). After coasting along Spain, Gaul, and Britain, they at last arrived on the southern coast of Ireland, and while preparing to disembark they were scattered by a storm, and all were lost except Heremon who landed at Inver-Calpa,<sup>a</sup> and Heber-Fionn and Amergin who arrived in Invear-Skeine, Kenmare Bay in Kerry.<sup>b</sup> This account of the Gadelians is found in the Psalter of Cashel,<sup>c</sup> also Book of Invasions. Heber Fionn, shortly after his arrival, was attacked by Eire, wife of M'Gréine, who was obliged to fly after losing 1000 men. The Milesians lost 300 men on the occasion, and Scota, widow of Milesius, and Fais, a lady of quality, who were both buried in two valleys, called after them Glean-Scoithin and Glean-Fais. After this victory Heber went in search of some more of his colony; he found Heremon at Invear-Calpa, who, together with him, resolved to go in quest of the enemy, who was not far off;<sup>d</sup> they met them in the plains of Tailton ready to meet them;<sup>e</sup> after a bloody and a long time doubtful victory between the three princes of the Tuatha de Danaans and the brothers Heber and Heremon, that day decided the empire in favor of the latter. Heber and Heremon divided the country between them; Heber had Deisiol-Eirionn or Munster, he built a palace there; Heremon had Leinster, and built Rath-Beothaig at Argidross on the banks of the river Nore, and to

<sup>a</sup> Calpa was wrecked at the mouth of the river Boyne—hence called Inver Calpa.

<sup>b</sup> Ogygia, part 3, cap. 10.

<sup>c</sup> Do. part 20, pages 82, 83.

<sup>d</sup> Gratianus Lucius, cap. 8, page 58.

<sup>e</sup> Walsh, Prosp. of Ireland, part 1, sect. 1.

please his wife Thea, he also built Teamor.<sup>a</sup> They gave Ulster to Heber-Doom, whose descendants, the Clann-Rorys, built the palace Eamhain-Macha, at Armagh, which lasted for 700 years, until destroyed by the three brothers called Collas. To Lugadh, son of Ith, they gave Corcaluidh; and to the Firbolgs, who assisted them in the conquest, they gave the province of Connaught, which their descendants retained until the third age of Christianity. Amergin, their brother, who was a druid, got no portion of the allotments. At the solicitations of his wife, not content with her possessions, Heber declared war against his brother,<sup>b</sup> which proved fatal to himself and his officers who fell on the occasion.<sup>c</sup> Heremon became sole possessor of the island, which he governed for thirteen years.<sup>d</sup>

The above is a slight sketch of the history of the Milesians, according to the ancient and modern historians. However, there is some difficulty in the way regarding the chronology of Moses and Gaodhal being cotemporaries, the one in the fourteenth generation from Shem, and the other in the sixth from Japhet, both sons of Noah. The difficulty will soon disappear if you but carefully consider the following circumstances: 1st. in the history of ancient times, there are many things difficult and obscure that can hardly be resolved, and, therefore, the error may rest with the copyists of the manuscripts. Next, there are many events recorded about the precise time in which they happened. Chronologists disagree, and are not less certain on that account; for instance, the Hebrews, Greeks, and Latins differ about the number of years from the Creation to the Deluge, and from the Deluge to the Coming of Christ; but all agree that these events occurred; therefore, we should

<sup>a</sup> Tea-mor, or residence of Thea.      <sup>b</sup> Ware, *Antiq.* cap. 2.

<sup>c</sup> Gratianus Lucius, cap. 8, page 58.

<sup>d</sup> Gerald. *Camb. Top. of Ireland*, c. 7, and Ware's *Antiq. and Ogygia* page 3, cap. 7.

not question the truth of the history of the Gadeliens, though some errors may be found regarding their chronology. Some more say, that the Gadeliens could not come to Ireland, as navigation was not known then, we shall see if there is any truth in the assertion; navigation was known to the Phœnicians,<sup>a</sup> and history tells us, that Nechao, king of Egypt, sailed from the Red Sea into the ocean, crossed the Torrid Zone, touched the Cape of Good Hope, entered the straits of Gibraltar, and came back again to Egypt by the Mediterranean Sea. Now, if navigation was known then, and that Nechao did this, what could hinder the Gadeliens from sailing to Ireland. All authors agree, that they took their origin from the Scythians; the name "Clauna-Scuit" denotes it.<sup>b</sup> Ware, Newton,<sup>c</sup> O'Flaherty,<sup>d</sup> Nennius, Walsingham, Harris,<sup>e</sup> and Camden<sup>f</sup> admit it. But they differ as to the time of their coming; Keating and Cambrensis say about 1300 years before Christ;<sup>g</sup> O'Flaherty<sup>h</sup> places it in the reign of Solomon 1000 years before Christ, which, as being more like the truth, we take as a standard.

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## CHAPTER VI.

### ON THE RELIGION OF THE MILESIAINS.

Some historians inform us, that the ancestors of the Milesians had a knowledge of the true God;<sup>i</sup> but it is more probable that they, in common with other nations, had an inclination to idolatry—a proof of which we have in their king Tigher-

<sup>a</sup> Herodotus, liber 1.

<sup>b</sup> Ware's *Antiq. Hib.* page 3.

<sup>c</sup> *Chron. Dublin*, page 10.

<sup>d</sup> *Ogygia*, part 2, pages 66—82.

<sup>e</sup> *Irish Writers*, v. 2, cap. 5.

<sup>f</sup> *Do.*

<sup>g</sup> Walsh, *Prosp. Ireland*, page. 393.

<sup>h</sup> "Irish writers agree that the Scots passed into Ireland in the reign of Solomon."—*Ogygia*, part 2, page 83. Gratianus Lucius, cap. 8, page 59.

<sup>i</sup> *Ogygia*, part 3, cap. 21, 22.

mas,<sup>a</sup> who was struck dead by an invisible hand, while he adored the idol Crom-Cruadh, on "All Saints' Day," in the plains of Magh-Sleachta in the county of Leitrim. No nation was more superstitious than the Milesians afterwards, as they were influenced in all matters relating to religion by the druids their priests; they were called "Draou;"<sup>b</sup> they were philosophers, legislators, and judges; *they were skilled in the arts and sciences*; they had the instruction of youth, and under their guidance the Milesians adored Jupiter, Mars, Mercury, Apollo, the sun, moon, wind, and other mountain, river and forest gods.<sup>c</sup> Ware, quoting the Annals of Ulster, says, that Laogare II. king of Ireland in the time of St. Patrick, swore by the sun and wind; and Jocelyn, in his life of St. Patrick, says, that he adored an idol called Kean-broithi, or "Father of all Gods." The Register of Clogher makes mention of a stone covered with gold that gave oracles,<sup>d</sup> hence the town is called Clogher, or "Golden-stone;" all these illusions ceased to exist at the birth of Christ; the druids, among the Greeks were called Sophoi, among the Persians Magi, among the Indians Gymnosophists, and among the Assyrians Chaldeans. The Germans derive the word from "dru," faithful, the Saxons from "dry," as Magi. The Milesians from "dair," oak, the Greeks from "drus," oak, a tree sacred to Jupiter; it is therefore probable that the derivation of the Greeks and Milesians is the true one, as they both mean the same thing, and held in veneration by all. Pliny says, the druids consider the oak and misletoe an antidote against every distemper. God himself appeared to men in woods of oak, and the oak was held in great veneration by the ancients. In the reign of Tuathal-Teachtmar, at the General Assembly of Uisneach in Westmeath, animals were sacrificed to the god Beul to invoke

A.D.  
130.<sup>a</sup> Ware's Antiq. Hib. cap. 5.<sup>b</sup> Do. cap. 5.<sup>c</sup> Do.<sup>d</sup> Do.

his protection for the fruits of the earth, and it was then ordained, that two fires should be kindled in every territory in the kingdom, on the first day of May, "Sha-Beul-tinne,"<sup>a</sup> and that all sort of beasts should pass between these fires to preserve them from distemper the rest of the year. Another meeting was held every year at Hachta in the barony of Clandish, in the King's County, where a sacred fire was kindled in order to consume on the 1st of November the sacrifice offered to the household gods, and it was forbidden to light a fire in any other place on that night unless taken from the sacred fire.

Another deity adored by the Milesians was the golden calf; when Cormac-Ulfada the king was reproved by the druid Maoilogann, for departing from his worship, he said he adored the one and true God, which declaration cost him his life, for he died that night of an unnatural death. Some writers, conversant with the antiquities of Ireland,<sup>b</sup> assert that the Round Towers are vestiges of the ancient fire-worship; it is very probable, as they bear a great likeness to the temples<sup>c</sup> in the east, dedicated to the God of fire.

The Milesians took their origin and customs from the Scythians and Egyptians, then the most polished nations in the world. A spirit of pre-eminence caused many a struggle between them, in which the Scythians were always successful.<sup>d</sup> According to Justin the historian, they routed Darius king of the Persians, destroyed Cyrus and his army, and heard of the Roman arms but never felt them.<sup>e</sup> Homer, Plato, Pythagoras, Solon, Lycurgus, and great men of Greece, perfected themselves in the arts and sciences in Egypt. God himself bears testimony to their great knowledge of the sciences, in praising Moses for being instructed among them. The Egyptians

<sup>a</sup> "Day of Beul's fire."—Ogygia, part 2, page 62.

<sup>b</sup> Vallancey, Lanigan, &c.

<sup>c</sup> Vallancey's Voyages, vol. 1, page 85.

<sup>d</sup> Polydorus, book 1.

<sup>e</sup> Chron. page 12.

traded with the Phœnicians, and the Phœnicians afterwards carried on a trade with the Milesians of Spain, who afterwards became masters of Ireland. It is probable, then, that the Fenius Farsa,<sup>a</sup> from whom they say they are descended, is the same as Phœnix, or Phœnius, the first inventor of letters among the Phœnicians.<sup>b</sup> After all these advantages, they are represented as ignorant, and barbarous, by Strabo, who said they eat human flesh; he contradicts the assertion by saying, that he had no authority for saying so.<sup>c</sup> It is true, there is one instance of barbarity, in a nurse feeding a young princess with human flesh in order to give her additional charms.<sup>d</sup> This one solitary instance ought not to stamp an entire nation with that barbarous custom. St. Jerome says, that he saw in Gaul, the Scots, a people of Britain, eat human flesh.<sup>e</sup> Dempster, a Scotch writer, dexterously endeavours to remove from his countrymen the above imputation, by saying that "Scotos" means "Gothos," and that the words "Gentem Britanicam" (according to Erasmus) were never found in Jerome's works; he is evidently confuted by Usher<sup>f</sup> on the very same authority. The barbarous custom of sacrificing children very generally prevailed amongst the Phœnicians, Carthaginians, Gauls, Romans, and Tyrians; they were thrown into a burning furnace, or shut up in a statue of Saturn,<sup>h</sup> which was set on fire, and mothers were found on these occasions to appease the cries of their children,<sup>i</sup> lest a crying victim should not be acceptable to the gods. Hamilcar,<sup>j</sup> the Carthaginian general, in order to make the gods propitious to him, in a

<sup>a</sup> Samuel Bochart, on Ware's Antiq. Hib. cap. 1.

<sup>b</sup> Ogygia, part 3, cap 30, page 219.      <sup>c</sup> Camden, Brit. page 788.

<sup>d</sup> Keating.

<sup>e</sup> Jerome, b. 2, against Jovianus.

<sup>f</sup> Usher's Ch. Hist. cap. 15, page 589.

<sup>g</sup> Philo.

<sup>h</sup> Plutarch de Superstitione, page 171.

<sup>i</sup> Tertullian, Apollog. Quint. Cart. lib. 4, cap. 3.

<sup>j</sup> Herodotus, lib. 7.



battle fought with Gelon, tyrant of Syracuse, sacrificed a number of human beings, by throwing them into a furnace, into which he threw himself on the eve of the battle, not to survive the shame of defeat. The Carthaginians,<sup>a</sup> when besieged by Agathocles, to appease Saturn, sacrificed 200 children of the first families, besides 300 citizens, who voluntarily offered themselves as victims to the fury of that God. From all this we infer that Ireland is not the only nation stamped with the character of barbarity.

The Milesians took particular precaution, that each successor to the throne should be descended from one of the four following tribes—Heber, Heremon, Ir and Ith. Each tribe had its own portion of the island; its own vassals and farmers to cultivate the land; its shepherds to conduct the flocks; these tribes usually added to their own names those of their fathers, and not names taken from castles and villages, like the nobles now-a-days. “Mac” with them was the same as “Fitz” with the Saxons (which signifies son); they often took the name of some distinguished chief of their party, as “Clanna-Rory,” children of Rory.

Their forges at Airgiodross,<sup>b</sup> for manufacturing swords, lances, axes, and other instruments;<sup>c</sup> their churches and houses built of oakwood, artificially wrought,<sup>d</sup> their chariots built for war and travelling; their curraghs<sup>e</sup> and the vessels in which they crossed the Scythian valley;<sup>f</sup> their manufacture of cloth and stuff necessary for their external comfort: all these are incontrovertible proofs of their knowledge and skill of trade in every department.<sup>g</sup>

<sup>a</sup> Diodorus, lib. 20.

<sup>b</sup> Gratianus Lucius, cap. 8, page 59.

<sup>c</sup> Ogygia, part 3, cap. 21–28.

<sup>d</sup> Bede.

<sup>e</sup> Ogygia, part. 3, cap. 34.

<sup>f</sup> “The Scot moved all Ireland, and the sea foamed with the hostile oar.”

—Clandianus, Solinus, Cambrensis, &c.

<sup>g</sup> Gratianus Lucius, cap. 12, page 112.

The dress of the Irish were trowsers, or "Braies," in common with other nations, viz. Scythians<sup>a</sup>, Sarmatic,<sup>b</sup> Batavians,<sup>c</sup> and Hebrews.<sup>d</sup> The tunic, leggings, drawers, and boots were all of one piece;<sup>e</sup> they wore a cloak of purple called "Fall-ing," and a cap called "Barredh," so called from "Barr," a top, and "Eada," cloth; on their feet they wore sandals, and allowed the beard to grow on the upper lip.<sup>f</sup> This was the dress of the men. The women dressed modestly; they wore over their other dress a cloth mantle embroidered, or trimmed with fringe.<sup>g</sup> Their head-dress was a "Fileadh," or white piece of linen, which covered the head in a spiral form, and then tied behind; the unmarried women wore their hair platted and interwoven with ribands. The number of colours in the dress distinguished the different classes that wore them.<sup>h</sup> The mechanic and working classes wore *one*, the soldiers *two*, officers *three*, hospitallers *four*,<sup>i</sup> nobles *five*, historians *six*,<sup>j</sup> and kings and princes *seven*.

Their houses and furniture were made of wood,<sup>k</sup> like those of every primitive people; and such was the case in England up to the year 1666, when an Act of Parliament was passed, compelling them to build of bricks, or stones, in order to avoid the danger of fire. They always afforded a protection to the unfortunate.<sup>l</sup> Dagobert II. son of Egebert, king of Austrasia, was in exile there for twenty-five years.<sup>m</sup> Iswald, king of the Northumbrians, for sixteen years.<sup>n</sup> Alfred, too, retired to Ireland where he made great progress in learning.<sup>o</sup> Bede says, that a number of Englishmen, to perfect them-

<sup>a</sup> Ovid, b. 3.<sup>b</sup> Mela, b. 2.<sup>c</sup> Lucan in Grat. huc, c. 13, p. 123.<sup>d</sup> Don. c. 3, ver. 21.<sup>e</sup> Grat. hic, c. 13, p. 122, &c.<sup>f</sup> Grat. c. 13, p. 125.<sup>g</sup> Grat. Luc. cap. 12, p. 112.<sup>h</sup> Keating.<sup>i</sup> Grat. Luc. c. 8, p. 59, c. 10, p. 105.<sup>j</sup> Ogygia, part 3, c. 23.<sup>k</sup> Ware's Antiq. Hib. c. 22.<sup>l</sup> Lombard, cap. 12, page 112.<sup>m</sup> Eccl. History (de Fleury).<sup>n</sup> Hayn, do. do.<sup>o</sup> Bede.

selves in learning under the holy bishops Finan and Colman, went to Ireland, where they received gratis every thing necessary for support and study.<sup>a</sup> The Irish were remarkable for their hospitality;<sup>b</sup> they had their Hospitaller, or "Biataks," (from "Biafooa"<sup>c</sup>) who were nobles, and lords of seven boroughs, feeding seven herds of 120 oxen each. They had the produce of seven ploughs, to afford food in abundance to the guests that would visit them.

A taste for music, too, is a particular feature in their character; the harp was their principal instrument, which, by their performance produced the most harmonious melody.<sup>d</sup> There was no house without one, both for their own use and that of strangers. The king<sup>e</sup> had always in his society a gentleman companion, a druid, a judge, a doctor, a poet, historian, musician, and three stewards; the gentleman for his companion, the druid for his religion, the judge for the decision of the laws, the doctor for his health, the poet to celebrate his praises, the historian to keep his history and genealogy, the musician to amuse him, and the stewards to manage his household. This custom continued till the 11th century.

Marriages<sup>f</sup> were stipulated by fathers and mothers for their children at the general assembly of Tailton in Meath: during this time the young men and women lodged in different quarters. Nursing a child of rank was considered honorary and profitable among the Irish. The descendants of Fiache Suidhe, brother of Conn Ceadcahagh, got an extensive tract of country to the north of the river Suir, called "Deasia Tuaisgart," or northern Deasia, from Aongus, son of Maodfraoch, king of Munster, for nursing his wife Eithney-athach, daughter of the king of Leinster (this was foretold by the

<sup>a</sup> Ch. His. lib. 3, cap. 1.

<sup>b</sup> Stanihurst's Irish Hist. b. 1, p. 33.

<sup>c</sup> Grat. Luc. cap. 14, page 130.

<sup>d</sup> Geraldus Camb. His. cap. 19.

<sup>e</sup> Ogygia, part 3, c. 63.

<sup>f</sup> Do. part 3, page 46.

druids. At the death of any person of distinction, there were feasts prepared for all who attended, and the wives of their vassals cried in turn while the corpse remained exposed, and on the day of interment the air resounded with the cries of these women as they recited the funeral elegy. This was a custom too among the Jews<sup>a</sup> and Romans, as we see by the laws of the twelve tables.<sup>b</sup> The Greeks burned their dead, the Hebrews buried some and burned others, the Egyptians burned their dead, the Germans and Britons burned their dead, and it is probable the ancient Irish did so too.<sup>c</sup>

That the burning of the dead was the custom in Ireland too, evidently appears from the number of caves and vaults that have been discovered for the last few centuries. A sepulchre of black marble was found near Dublin in 1646 containing some ashes and bones, and another at Kew-Grange, in the county of Meath, containing two skeletons; all these customs were abolished some time before the birth of Christ, and graves established as more conformable, and more suited to the respect due to the dead.<sup>d</sup>

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## CHAPTER VII.

### ON THE GOVERNMENT OF THE MILESIA NS.

The first who established monarchical government in the island was Heber, which lasted until the 12th century, that is, about 2000 years. The credit of erecting the provinces of Ireland into kingdoms is due to Eocha IX. This arrangement is called the pentarchy; he left each tribe in possession of his province, on condition of paying a certain tribute.<sup>e</sup> The Irians, descendants of Ir, held Ulster.<sup>f</sup> The Heberians, de-

<sup>a</sup> Kings iii. 31.

<sup>c</sup> Pomponius Mela Geograp. lib. 3.

<sup>e</sup> Ogygia, part 3, cap. 43.

<sup>b</sup> Ware's Antiq. Hib. cap. 32.

<sup>d</sup> Gratianus Lucius, pages 8—15.

<sup>f</sup> Gratianus Lucius, cap. 8.

scendants of Heber, and the Dergtiues, of the race of Lu-gadh, held the two Munsters. The Heremonians, descendants of Laogare-Lore, had Leinster; and the Firdomnians,<sup>a</sup> or Firbolgs, had Connaught; but the dependance of these kings on the monarch excluded the idea of pentarchy, which implies equality and independance of one another.

Cambrensis says, that the Irish kings took possession of the island without any right of succession. Harris, on Ware, contradicts the assertion, by saying, that Ware gave but an imperfect idea of the government of the country, as he too closely copied the calumnies of Cambrensis.<sup>b</sup> The succession to the throne was not absolutely hereditary, for the younger son often reigned, and if the children were minors, the brother or uncle capable of governing, was called to the throne; however, no person was appointed, except one of the descendants of Heber, Heremon, or Ir. During the lifetime of the monarch, a successor was elected called "Janiste"<sup>c</sup> (from the ring-finger); this heir apparent should prove his origin from the public registres, and be a knight of the golden chain, called "Niadh niask." There were no dukes, earls, barons, or marquises in those days, nor among the Romans or Greeks, to flatter the ambition of favorites. However, there were other candidates who, in their opinion, decided by force of arms their just and regal right to the crown.<sup>d</sup>

We must necessarily acknowledge that the monarchical mark of distinction, the crown, was worn by the Irish kings. Donagh O'Brien, king of Leinster, took with him the crown of his ancestors to Rome.<sup>e</sup> Ward<sup>f</sup> says, that kings wore them in battle. The crown was fatal to Brien Boru, at the battle

<sup>a</sup> Gratianus Lucius, cap. 8.

<sup>b</sup> Harris, vol. 2, cap. 10.

<sup>c</sup> Ogygia, part 1, pages 57—58.

<sup>d</sup> Manemon, king, instituted this order (A.M. 3271).

<sup>e</sup> Ogygia, part 1, page 58.

<sup>f</sup> Ditto, page 47.

of Cloutarf. There was a crown found in 1692 in the "Devil's bit," in Tipperary, according to Seldon,<sup>a</sup> without any mark of Christianity, which is a proof it was made in the time of Paganism. The early government of the Milesians was not founded on certain fixed laws, until the reign of Ollamh-Fodla; these were inconveniencies under which the Athenians and Romans also labored; the former had no laws until the time of Draco and Solon, their first lawgivers, nor had the latter for 300 years till they got the laws of the "twelve tribes" from the Athenians. Ollamh-Fodhla, after collecting the monuments of his ancestors, was the first who called a parliament at Tara, in Meath, called "Feis-Feamsach," or, assembly of learned men. It was held in October and November, the most perfect order was observed, each person taking his place according to rank and dignity. At the first assembly a fundamental law was established, that the king, nobility, and principal men of the kingdom, under certain penalties, should meet at Tara, every three years, to establish laws, as the exigencies of the state required. The princes and lords were to continue in the divisions made to them by Heber and Heremon, and each lord was to maintain, at his own expense a judge and historian; the judge or "Brehon" to administer justice in his lord's possessions, and the historian to keep an account of his genealogies and noble actions. These accounts to be examined at the general meeting at Tara, by a committee of nine—three princes, three druids, and three historians, and if found correct, to be registered in the Psalter of Tara, and if not, the delinquent to be punished as the crime deserved. This custom continued till the 12th century, with this exception, that when Paganism was abolished, bishops took the place of the druids; hence we find St. Patrick, after approving of the Psalter of Tara, and other histories, condemning to be

<sup>a</sup> Tit. Hon. part 1, c. 8.

burned 180 volumes as containing superstitions of paganism and idolatry.<sup>a</sup> Several copies of the Psalter of Tara were carefully deposited in some cathedral churches, such as Armagh, Cashel, and Cluain-mac-noisk, lest any accident might happen the original. So strict were the laws enacted in this assembly, that rape, robbery, murder, and other heinous crimes were punished with death, without the monarch having the prerogative of pardoning the guilty. Schools of philosophy, astronomy, poetry, medicine, history, &c. were founded at Teamor, by Ollamh-Fodhla, and protected by his successors. According to the custom of his ancestors, Tuathal<sup>b</sup> Zeaching convened the general assembly at Tara, and decreed that it should be continued every third year. He held two other assemblies at Eamhain, in Ulster, and Cruachain in Connaught.<sup>c</sup> There was a regulation for mechanics instituted (60 of each trade,) to inspect and govern the rest.

There was a celebrated work on laws called "Brathaneimhadh,"<sup>d</sup> compiled in the eighth century by three brothers—Faranan, Boethgal, and Moeltul, the first a bishop, the second a judge, and the third a poet. The principal contributors to this work were—Forchern and Neid-Mac-Aidnah, authors of "Indicia Celestia," Fearadach<sup>e</sup> and Monan, his judge, Modain, McTobbain, Cormac and Cairbre, his son, and Fiothal one of the legislators of Tara; for a number of others see Ogygia, part 3, c. 30, pp. 217, 218.

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## CHAPTER VIII.

### WARLIKE PRACTICES OF THE MILESIA NS.

It ought not to appear at all astonishing, that a spirit of discord was the ruling passion among the martial and warlike

<sup>a</sup> Ogygia, part 3, c. 30, p. 219.

<sup>b</sup> Grat. Luc. c. 8, p. 68.

<sup>c</sup> Ogygia, part 3, c. 56.

<sup>d</sup> Grat. Luc. c. 20, p. 157 & 179.

<sup>e</sup> Ogygia, part 3, cap. 69.

ancients, whose custom it was to give the crown of the vanquished, as a prize, to the victor, and, by that means, destroy the monarchy, and lose their liberty. It is, therefore, the height of injustice, to impute to the people of Ireland alone tragical events, of which so many other nations afford such shocking examples, compared with which, our internecine strife sinks into insignificance. Rome, the eternal, and one of the most polished cities in the world, was torn by the factions of the Triumvirs, by those of Cæsar, Pompey, Octavius, and Antony. Henry VII. and Frederick III. perished by conspiracy in Germany. Alphonso III. and Alphonso IV. in Spain, deprived their own brothers of their eyesight. Count Julian, a Spaniard, betrayed all Spain to the Moors, under Roderick, which caused the murder of 700,000 Spaniards in fourteen months. During the heptarchy in England, twenty-eight Saxon kings were murdered; in Northumberland alone, four kings were assassinated; Edward II. was deposed and assassinated by order of his wife and son,; Richard II. and Henry VI. were assassinated, and many thousand men killed in consequence of the wars between the houses of York and Lancaster. If these dreadful occurrences took place in England and other countries, why has Ireland alone been charged with barbarity?

The most celebrated princes, that reigned from the time of Heremon, the first absolute monarch, till the reign of Eogan Mór, about 700 years or more, were—1st, TIGHERMAS, who introduced idolatry, discovered gold and silver mines, and marked the difference of rank by the number of colors in their clothes.

EUCHA II. forced the Picts of Albania to pay the tribute promised by their ancestors.

AONGUS-OLL-MUCCAGH, after defeating the Picts and Orcadians in thirty battles, forced them to pay the tribute, and, on his return to Ireland, was killed at Sliave-Cua, in Munster.



Enna-Airgeah gave to the nobles and officers of the kingdom bucklers of silver forged at Airgiodross.

MUINHEAMHOIN instituted the order of the "Golden chain," called "Niadh-Niask;" none could be members of it, but those of the Royal Family, who were qualified, by breaking a certain number of lances on a buckler, fastened to a post in the middle of a plain.<sup>a</sup>

A.M.  
3082.\*

OLLAMH-FODHLA (3082<sup>b</sup> A.M.) convened the general assembly of the states at Tara, and founded a college called "Mur-Ollavan," or "*House of the Learned*" (see page 44.)

ROTHEACHT invented chariots, to hide his deformed legs.

SEADHNA was the first who paid the troops.

EAHNA II. was the first who coined money.

CONANG-BEGAGLACH was famed for his bravery, justice, and moderation of his government.

DUACH-LAIGHRACH was famed for his promptitude in administering justice, and punishing the guilty.

As the Milesians were addicted to war, they must be necessarily furnished with troops and arms, for these important occasions. SEADNA<sup>c</sup> II. gets credit for the formation of a corps of Militia (called, as some say, "Fionna-Eirionn," from Fionn-Mac-Cumhal, their chief) to defend the country, and keep peace and tranquillity at home. The Militia, in time of peace,<sup>d</sup> was composed of three legions, each legion of 3000 men, with a colonel, equal in rank with ours; a general commanded the three legions; there were, besides, captains, lieutenants, and other subaltern officers; they were in garrison during winter,

<sup>a</sup> Gratianus Lucius, cap. 13, page 124.

<sup>b</sup> O'Flaherty makes it 3324. The Four Masters, 3883, but they make the Birth of Christ 5202. By this latter computation Ollamh Ollave reigned 1319 years before Christ.

<sup>c</sup> Ogygia, part 3, cap. 33.

<sup>d</sup> Walsh, Prosp. of Ireland, sect 2, p. 51.

\* Keating, O'Halloran, Mac Curtin.

visited the coasts in summer, and kept the public peace; they should be of an honest family, correct in their morals, and their parents responsible for their conduct; they were to be of a certain height, strong, robust, and ready to die sooner than fly from an enemy; they were to qualify themselves, by skilfully warding off, with their buckler and scimitar, the javelins of nine men, judiciously aimed at them, at the distance of ten paces; if the person was wounded, he was disqualified for ever from entering the corps.

The Irish soldiers wore coats of mail which covered their bodies;<sup>a</sup> their arms were—pike, sabre, axe,<sup>b</sup> javelin, lance, cutlass, and slings; their cavalry used no saddles, their arms were—lances and arrows; they used chariots,<sup>c</sup> not only for travelling, but also for war; the handles of their swords were made of the teeth of marine animals as white as ivory;<sup>d</sup> they had the flute and pipe in their armies,<sup>e</sup> afterwards the tambourine, cymbal and harp. According to the Psalter of Cashel, O'Flaherty, and Bede, the Picts were the first enemies the Scoto-Milesians had to encounter after their arrival in Ireland; the Scots compelled them to go to the north of Britain, and settle there. As they had no women they asked some of the Irish, who consented to give some, on condition, that if there was a dispute about the crown, it should be decided in favor of the descendants of the female line,—a custom which existed amongst the Albanian Scots whilst they had a crown, and, it was in virtue of that custom that James I. mounted the throne of England, his mother Mary, “Queen of Scots,” being lineally of Irish origin.

<sup>a</sup> Ware's Antiq. Hib. cap. 12

<sup>b</sup> Camden, Pritchard, page 718, and Stanhurst, lib. 1, pages 40, 41.

<sup>c</sup> Ware's Antiq. Hib. c. 12. <sup>d</sup> Grat. Luc. 3. 8, p. 63 <sup>e</sup> Idem, c. 8, p. 64.

## CHAPTER IX.

## THE ERECTION OF PROVINCES INTO KINGDOMS.

A.M.  
3586.

We here pass over a great many undistinguished kings, and come to UGANE MÓR—so called because he held sway over all the western isles of Europe: on his accession to the throne, he convoked the Assembly at Tara, received hostages and the oath of allegiance from his subjects, and declared the crown hereditary in his family; he had by his wife, Ceasir, daughter of a king of Gaul, two sons; *Laoghare Lorc*, and Cobhtach, *Caol-breagh*, who reigned successively; Laoghare was murdered by his brother, who seized on the crown. Lavra Loinseach, grandson of Laoghare, took refuge in Gaul with the kindred of his grandmother Ceasir, where he acquitted himself so nobly, that the king gave him 2200 men to assert his right to the crown, which he recovered by the defeat of his rival at Dionriogh in the County of Carlow.

A M.  
3913.

The descendants of Ir reigned in Ulster until the time of "RORY THE GREAT,"<sup>a</sup> who became monarch of Ireland, B.C. 91. EOCHA IX.<sup>b</sup> was the first that divided the kingdom into

<sup>a</sup> Ogygia, Mác Curtin, Keating, O'Halloran, Four Masters. The reader is informed that this abridged history is chiefly derived from the above authorities, besides Mac Geoghegan, Book of Invasions, Lecan, Book of Reigns, illustrated with facts from other rare works. Hence, unless an occasional important reference, no other will be given.

<sup>b</sup> In the reign of this king, surnamed "Aireamh" (*aroo*) of the grave, the system of burying in graves began; up to this time the eastern custom prevailed. It was as follows, as all antiquarians are aware, and is, as yet, continued in some Asiatic countries:—A heap of stones or clay was thrown over the corpse with which was buried alive the nearest relative. Virgil gives us an instance of the heaping of clay over the dead, in the case of Polydorus, Priam's son, who was murdered by Polymnestor, king of Thrace, that he might possess the Trojan monarch's wealth which, with the young son, was entrusted to his charge, as he was the husband of Ilione, Priam's daughter.—Æneas is represented by the poet as performing the funeral

provinces which he erected into petty kingdoms, and, by that means, Feargus, grandson of "RORY THE GREAT," was the first king of Ulster; he was succeeded by Feargus, who, after he was dispossessed by Concovar (O'Connor) fled to Connaught, where he had three children, Ciar, Core, and Cormac, by Maude queen of Connaught, and afterwards waged war against his own province, which was ultimately shaken by the war of the Collas (three brothers) in the fourth century.

The descendants of Heber and Ith governed Munster until Duach-Dalta-Deaghadh introduced the Earnochs, of the race of Heremon, who were ultimately deprived of the sovereignty by Modha-Nuagadh, chief of the Heberians in the end of the second century. ROSSA ROADH, by the regulation of

A.M.  
3950.

obsequies at the "*tumulus*" or mound, in which was the corpse of Polydorus. The passage is worth giving, as it shews the concordance of the custom of the east, and the primitive Irish in every particular:—

"Ergo instauramus Polydoro funus, et ingens  
Aggeritur tumulo, stant Manibus aræ,  
Coeruleis mestæ vittis, atraque expresso."

"We, therefore, renew the funeral rites for Polydorus, and we heap much clay on his '*tumulus*' (or *mound*); we raise, to his Manes, an altar mournfully decked with leaden-coloured wreaths, and boughs of mournful cypress." In this passage we have the *tumulus* of the ancient pagan Irish; the *altir*, which was the *large stone* placed over the dead having the Ogham inscription, having engraven on it the name of the deceased,—and herein also is to be found the custom, which continued in this country until very lately, namely, that of placing boughs on the graves of young persons with small bits of ribbons.

Eocha Airoo enacted, that graves, seven feet long and three deep, should be made, in which the bodies were stretched on their backs. Over these graves lay long, broad stones, with the names of the dead, engraven thereon, ("Mac Curtin's Antiquity at A.M. 3950). The author says that the Milesians used not to bury the friends with the dead. Until very lately the widows were burned with their Pagan husbands in British India. A close perusal of the Greek and Roman classics will lead a reader to the clear conclusion, that the Pagan Irish custom and those of the east are perfectly identical.

Eocha IX. was the first king of Leinster, which was always governed by the race of Heremon. The FIRDOMHNIANS (miners), of the race of the Firbolgs (bagmen) were in possession of Connaught, in the time of Eocha IX.; there were three branches<sup>a</sup> of them—the Fircraibs, in the south of the province, Fiacha, their chief,—the Gamanrads, in Irras, in the west, Eocha Allet their chief,—and the Tuatha-Taidheans had the rest of the province. Tinne, their chief, married Maude, queen of Connaught, and became sole king of the province; he, having died, she married Olioll Mór, by whom she had seven sons,<sup>b</sup> called the seven “Manés;” Olioll was killed by Conall Cearnagh.<sup>c</sup> Maude having reigned 98 years, died, leaving the crown to her son Mainé Aithreamhal, whose successor was Sambus, who fell in battle against the monarch Tuáthar:<sup>d</sup> then came Eocha IX., who, after ten years, was succeeded by EDERSKEOLL; in whose reign, the Book of Lecan says, Christ was born.<sup>e</sup> “Conairé, the Great,” suc-

A.M.  
3964.

<sup>a</sup> Ogygia, part 3, cap. 47.

<sup>b</sup> Do.

<sup>c</sup> About this time opens an epoch remarkable for chivalry in Ireland. The bravest and most honorable knight-errants, that ever existed in any country, lived in this island. To enumerate even the names of the works which record their exploits, would occupy pages. Though those books are romantic in much of the details, yet they are in substance true as the *Æneid* of Virgil and the *Iliad* of Homer. Keating inserts many interesting passages respecting Connor king of Ulster, Deirdre *the fair queen*, Cucullin, and some other famous characters. Some of these poems are published by the Ossianic Society; though much fable is contained in them, still the chief lineaments are truthful, placing before the reader unquestionable chivalrous achievements of illustrious chieftains and eminent princes. Notwithstanding the fascinations which they possess, we are obliged to pass them by, as such a work as this precludes the insertion of any portion of such records which are for the novelist. A most learned essay on the Order of Knighthood in Ireland will be found in vol. II. of O'Halloran at A.M. 3970, after the reign of O'Ederiscoll king of Munster, according to the *Leabhar Lecan*.

<sup>d</sup> Ogygia, part 2, page 139.

<sup>e</sup> Lecan, folio 295

ceeded him. During his reign the nation was blessed with peace and abundance; he lived in the time of Augustus and Tiberius. Having vanquished the people of Leinster, to revenge the death of his father, Ederskeoll, who was killed by Nuadh-Neacht—a prince of that province,—he imposed on them a fine, and ordered that Ossory should be, for ever, annexed to Munster.<sup>a</sup> After a reign of 30 years he was burned by robbers in his castle of “Bruinghean-da-Dhearg” in Meath. He was succeeded by Lugha Ri-dearg, who was killed, having fallen on the point of his sword. Connor-Abhrruadh succeeded him; Crimthan-Niadnair was his successor, who after returning from Britain with great riches, died of a fall from his horse. Fearadach, his son, succeeded him, and afterwards died at Tara. Fiachah-Fionoluidh, who succeeded him, was killed by Kincait, who succeeded to the throne.

A.D.

35.

38.

39.

56.

70.

73.

A civil war, likely to prove fatal to the constitution of the state, broke out in this island. The plebeians, who accompanied the Milesians to Ireland, and were always kept in a state of servitude and vassalage, resolved at last to shake off the yoke. Joined by the Firbolgs, and with Cairbre-Kincait as their chief, they dared not attack the nobles openly, but treacherously invited them to a magnificent banquet prepared for the occasion at Moy-Cru, in Connaught, which lasted for nine days; at the termination of which the monarch, princes, and nobles were barbarously murdered,<sup>b</sup> A.D. 80, by assassins hired for the purpose, (as the Britons were massacred by the Saxons on the plains of Salisbury). Cairbre Kincait, who was chosen king, reigned only five years, and was succeeded by his son Moran, who abdicated in favor of Elin, whose reign lasted twenty years. The country, during this usurpation, was torn asunder by factions,—all places wasted by fire and sword,—

<sup>a</sup> Kennedy, page 81.

<sup>b</sup> Archdeacon Lynch on Cambrensis Eversus, c. 8, p. 66, (old cop.)

the fields remained uncultivated, and famine, the dread consequence, followed. In this crisis prudence necessitated the recall of the legitimate heir, *Tuathal*, who, to save himself from the fury of the plebeians, fled to his grandfather, king of the Picts, in Albania, afterwards called Scotland. They sent a deputation, which was kindly received by *Tuathal*, who embarked for Ireland, and landed at *Irras-Domhroinn* in Connaught, where he was joined by *Fiacha Caisin* at the head of a large number of troops, who proceeded with him to *Tara*. Here he was hailed king, and "*the saviour of his country*;" he set off immediately in search of the rebel king, whom he met at *Acaill* near *Tara*. Having defeated him on the first onset, he pursued, every where, the flying rebels, over whom he gained eighty-five victories, and thus crushed a rebellion which lasted twenty-five years. *Tuathal* had, by his queen *Ban*, daughter of the king of Finland, two daughters, *Dairiné* and *Fithir*; the former was married to *Eocha-Ainchean*, king of Leinster, who confined her in a castle, and repaired to the court of his father-in-law, *Tuathal*, at *Tara*, where he appeared inconsolable for the pretended death of his wife; he acted his part so well, that he got her sister, *Fithir* in marriage, who, on her return to Leinster, was much surprised to see her sister alive; both sisters, on discovering the treachery of *Eocha*, died shortly after of intense grief. *Tuathal*, in order to avenge the insults he received in the persons of his daughters, with the provincial troops entered Leinster, and compelled *Eocha* to sue for peace, which *Tuathal* consented to, on condition, that the king and people of Leinster, would pay to him and his successors a tribute every two years, the tribute was, "6,000 ounces of silver, 6,000 cows, 6000 hogs, 6,000 wethers, 6,000 copper cauldrons, and 6,000 mantles;" (the tribute was called "*Boroimhe-Laighean*." The payment of this tribute continued until the seventh century, when it was abolished by *Fionnach II.* at the request of *St. Moling*.

Tuathal, after a reign of thirty years, was killed at the battle of Moyline, in Ulster, by Mal, his successor. In Tuathal's reign was formed the territory known as Meath, that is, it was made a separate kingdom. It consisted of portions taken from the other provinces. Mal, a descendant of RORY THE GREAT, after having reigned four years, was killed by Feilim, son of Tuathal, who, having succeeded him, reigned nine years, and introduced the "*Lex Talionis*," or "Eric." He had seven sons:—Fiadch-Suidhe, CONN CEAD CATHA, Each-Fionn, Luagne, and three Connalls.

A.D.  
125.

Cathir-Mór of the race of Heremon, and king of Leinster, who succeeded Feidhlim, had thirty sons, ten of whom were the ancestors of the kings and other nobles of Leinster until the twelfth century. He made a remarkable will, which can be seen in full in O'Flaherty, and a small tract containing it was lately edited by Doctor O'Donovan; he was killed at the battle of Moyacha in Meath. Conn-Cead-catha, son of Feilim Reachtmar and Ughna, 148 A.D., daughter of the king of Denmark, succeeded Cathir-Mór. This monarch sent 15,000 men to Aongus, of the race of the Earnochs of Ulster, who usurped the crown of Munster. Modha-Nuagat, a prince of the race of Heber, and rightful heir to the crown, met Aongus in the field, defeated him in two successive battles, and compelled the Earnochs to quit the country. Modha-Nuagat resolved to be revenged on Conn for the assistance he afforded Aongus against him; but not finding himself a match for Conn, he returned to Spain where he married Beara, the daughter of Heber Mór, king of a part of Spain. Modha, after some time, having returned with foreign troops, waged war on Conn, and, after having defeated him in the battles of Broisné and elsewhere, in the King's County, Greine in Waterford, Athlone in Roscommon, and Gabhran and Usnigh in East and West Meath, compelled him to make a division of the kingdom, called "Leath-Cuinn" and "Leath-Modha."



Modha, satisfied with nothing less than the entire kingdom, met Conn in the plains of Moylena; a battle was fought, in which Modha and his brother-in-law fell under the sword of Gall, commander-in-chief of the Connaught militia. This victory left Conn in possession of the whole island. Conn had three daughters, Sarah, who married Conairé, Sabia married to Olioll Ollum, son of Modha, and Maoin, who was the mother of the three Fearguses. Sabia had by Olioll Ollum three sons—Eogan Mór, ancestor to the Mac Cartys, Cormac Cas, ancestor to the O'Briens, O'Brennans, O'Grady, &c., and Cian, ancestor to the O'Carrolls. In our First Volume, "O'Brennan's Antiquities," will be found all the lineal and collateral offspring of Conn and Eoghan. Conn, after a long reign, was betrayed by his brothers, and assassinated by fifty robbers, disguised in women's clothes, employed by Tio-braide-Tireach for that barbarous purpose.

Conairé II., son-in-law of Conn, and sixth in descent from Conaire the Great, succeeded, and had, by his wife, Sarah, three sons—Carbre Musc, whose descendants in the County of Tipperary took the name Muskerry. Carbre Baskin, whose descendants got Corca-Baskin, in the County of Clare, and Carbrè-Roigh-Fada,<sup>a</sup> chief of the Dalriada of Ireland and Scotland;<sup>b</sup> his descendants established themselves in Antrim, in a place called Dalreida from them. Conaire was killed by his brother-in-law Neivy-Mac-Straivetine, and Art, son of Conn succeeded; on his accession to the throne he banished his uncle Eocha-Fionn-Fethart, for the murder of his brothers and his treachery to his father. Eocha returned to his relations in Leinster, from whom he got estates, in the county of Wexford, called from him "Fatharts," afterwards in the possession of the O'Nuallans, his descendants.

<sup>a</sup> Roigh-Fada—*long-hand*, rather *long-wrist*. Dalriada: Dal—*offspring*, roigh—*wrist*, fada—*long*.

<sup>b</sup> Bede, lib. 1, cap. 1.

<sup>c</sup> O'Flaherty, p. 3, cap. 64.

Lugaidhe Mac Conn, son of Sabia, by her first husband, and nephew to Art, was driven to exile by Olioll Olum; he established a colony in Albania, with his son, Foadha Caun<sup>a</sup> at their head. Mac Conn, formed an alliance with a British prince, and returned with foreign troops, to take revenge for his exile; he arrived in Galway, and marched to Moymucraimhe near Athenry, where he met Art, the monarch, and 19 sons of Olioll Olum, at the head of an army; the victory was a long time doubtful, but proved fatal to Art, who was killed, with 7 sons of Olioll Olum, and Forgo, king of Connaught; after this Mac Conn was proclaimed monarch of Ireland. Cormac, son of Art, in order to secure himself in the crown of his father, invited Fergus, King of Ulster, to his assistance. The latter, acting treacherously towards Cormac, usurped the crown himself: Cormac, in this crisis, having recourse to Thadee, a powerful prince, on the borders of Leinster and Munster, who furnished him with troops to support his right to the throne. They met the three Fearguses at Chrionn-Ciom-Chomar, in Meath; the three brothers were killed in battle, and Cormac was acknowledged monarch of the Island.

The successors of Fergus in Ulster were, Rosse, Aongus Fionn, and Fergus Fodha, the last of the race of Ir, in Eamhain. The princes of Deasie, his own relations, declared war against Cormac, who, in the first battle, lost his eye, and his son Keallach was killed; in the second the rebels were cut to pieces and forced to leave the country. They got a territory from Olioll Ollum, in Waterford, which they called "Deasie;" this was in possession of the O'Fallons till the 12th century. Cormac defeated the provincial kings in 36 battles, banished them to the Hebrides, off the coast of Scotland, punished the Leinster people for their crimes, and renewed the tribute; enlarged the colleges of literature at Tara; and with his fleet,

<sup>a</sup> O'Flaherty, cap 67

ravaged the country of Albania during three years. Eocha  
 A.D. Gunnait of the race of Heremon, succeeded Cormac. Carbre-  
 258. Liffeachair succeeded him. During his reign, Aidhee, the  
 264. last of the race of the Firdomnians, was king of Connaught.

Carbré defeated his rebel subjects in 7 battles, but they  
 having Modha Corb at their head, met Carbré, and Aidhé  
 king of Connaught, at Gabra, near Tara; the battle was bloody,  
 Carbre killed Osgar, son of Oissin, but was killed himself by  
 Simeon; Aidhé, gave battle a second time, and slew Modha  
 284. Corb, King of Munster, at Spaltroch, in Muscry. Carbré was  
 succeeded by two brothers, Faha Airgeach and Faha Carpeach;  
 the former killed the latter, who was slain himself at the battle of  
 285. Ollarbha, in Antrim; Fiacha Streabthuine succeeded these two  
 brothers; he had one son, Muredeach Fireach, who ascended  
 the throne of Connaught; his posterity kept it till the  
 12th century. Fiocha, had a brother who had three sons called  
 the THREE COLLAS, who, whilst Muirdeach was engaged  
 315. with the Munster Kings attacked his father and killed him in  
 battle, and COLLA<sup>a</sup> UAS, the eldest, was proclaimed monarch of  
 Ireland. Muirdeach, hearing of his father's death, gave the  
 usurper battle, and compelled him to take refuge in Albania,  
 with the king of the Picts; his kinsman then became sole  
 320. monarch of the island. The monarch granted a general amnesty,  
 which caused the Collas to return to Ireland, and ask pardon  
 of the king for the murder of his father, which he easily for-  
 gave, and gave them troops to avenge the death of Conn Cead  
 Caha, on the people of Ulster. They marched to meet the enemy,  
 engaged them in the territory of Fermoy, in Monaghan; the  
 battle continued for 7 days. Fergus Fodha, the king, and his  
 army were cut to pieces; the conquerors pillaged the palace of  
 Eamhain, (which ended the reign of the Clann Rorays,) and

<sup>a</sup> These reigns are given at great length in Keating and O'Halloran, but our plan precludes the insertion of more than an outline.

took possession of a large tract of country, called "Uriel," now the counties of Louth, Armagh, Monaghan, Down and Antrim; Muiredeach died in battle, and had for successor Caolvach: who was assassinated, after a year. Eocha Moy Ueagan, was his successor, Eochaidh Moighmeodhin,<sup>a</sup> son of Muirdeach Fireach, was in continual war with EANNA CINSBLEACH, King of Leinster, and after being defeated in 13 battles, he died at Tara. Criomthan was his successor, who after having returned with great booty, from Albania, Britain, and Gaul, was poisoned by his sister, Mung Fionn,<sup>b</sup> in order to place her son Brian on the throne, but in this she was disappointed.

A.D.  
350.

360.

NIAL OF THE NINE HOSTAGES, the 135th monarch of Ireland, son of Eochaidh Moghmeodhin (Meevin), and Carthan Casdubh, daughter of a king of Britain, was the successor of Criomthan; he had one son, Fiacha, by his first wife, Inné, and 7 by his second wife, Roigneach, Laogharé, Eoghan, Eanna, Cairbré, Mainé, Conall Gulban, and Conall Creamthin; he was valiant in war, and carried away immense booty, and captives from the Picts, Britons, and Gauls. In order to justify his expedition against the Picts, it is necessary to shew the connection between the Irish and Scotch of Albania, called Dalriads, or Dalrendini, to this day. It was during this king's reign that Pelagius the heresiarch, first propagated his false doctrine, respecting baptism. Eocha-Biada, son of Conaré II., was the first, that established a colony of Scoto-Milesians in Albania, in the year of Christ, 212. Aongus III., or Furnveach, had two sons, Ennius, and Fiachra, A.M., 3870. By the former, who was legitimate, he was the ancestor of the succeeding monarchs;<sup>c</sup> by the latter, which was the fruit of incest, he was ancestor of the Earnochs, Dalfiatachs, Deagades, and Dalriads, and consequently of some of the Scotch; the Earnochs were the descendants of Fiacha-Fearmar, (or child of shame); they settled on the borders of lake Earn, hence called

379.

<sup>a</sup> Ayughee moymayun.    <sup>b</sup> Lynch, c. 8.    <sup>c</sup> Book of Lecan, folio 294.

Earnocks; they were afterwards governed by Forgo, IV. in descent from Fiacha. This Forgo very probably is the same as Fergus I. of Scotland. The genealogy of both for 20 generations down to Eocha-Riada, being nearly the same in name, and in pronunciation, according to Irish and Scotch monuments.<sup>a</sup>

They were called Deagadhes, from Deaga, their chief, 10th in descent from Fiacha; they were called Dalfiatachs, from Fiathoch, monarch of the 1st century. Dal signifies they were called Dalriads, from Eocha-Riada, who established them in Albania, as you have seen above. These Dalriads, of Ulster, established there by Fergus-Ulidian, their chief, formed a close connexion and a league of friendship with the Dalriads of Albania, and sent them, from time to time, both men and money to support their independence against the Picts, who resolved to check, at once, their increasing power.<sup>b</sup> It was on this occasion, they appealed to the Irish monarch for aid, as they always acknowledged him as their sovereign. Niall, in order to bring the Picts to a sense of duty, crossed the sea at the head of his army, and forced them to give the territories of Argyle and Cantire, in Scotland, to the Dalriads.<sup>c</sup> He afterwards entered Britain and ravaged the whole country, whence he embarked for Armorica, there he took great booty and some captives, children of rank; among them was St. Patrick, then 16 years old, and his sisters Lupida, and Darerca.<sup>d</sup> The first of the devastations committed by the Scots and Picts on Britain, was in the reign of Niall,<sup>e</sup> who raised a great army and entered Britain, now stripped of her forces and rulers<sup>f</sup> (it was then "the Scot put all Ierné in motion, and the sea foamed with the hostile oars,") and continued his devastation for several

<sup>a</sup> John Major Hist. de gest. Scot. <sup>b</sup> Pet. Lomb. de Hib. c. 2, pp. 31-2.

<sup>c</sup> Walsh, Prosp. of Ireland, part 1, sect. 1.

<sup>d</sup> Usher's Life of St. Patrick, c. 17, p. 828. <sup>e</sup> A.D. 398. <sup>f</sup> Lynch, c. 8.

years.<sup>a</sup> In this extremity, the Britons had recourse to Rome for aid; Stillico, the Roman general, sent one legion, which was quickly recalled, in consequence of Alaric, king of the Goths, laying siege to the city.

The fleet of Niall, after coasting along the shores of Britain, sailed to Armorica, where, on the banks of the river Loire, he was killed by an arrow, from Eocha, son of Eana-Kinseallach, king of Leinster;<sup>b</sup> in his reign, the six sons of Muredueh, king of Ulster, took possession of the north of Britain, and founded a nation there, called Scotia,<sup>c</sup> whose descendants afterwards were called Scotch.

DATHY, the 136th monarch of Ireland, son of Fiachra, brother of Niall, next reigned. He gave the crown of Connaught, of which he was king, to his brother, Amalgad (O'Malley), who gave his name to a territory in Mayo, Tyr-Amalgad, or Tyrrawley. In his reign Eocha was king of Leinster, and Nadfraoch, king of Munster; in his reign, Gratian<sup>d</sup> was acknowledged emperor of Britain; he was killed by the militia in four months after. The Picts and Scots made a second dreadful devastation in Britain, which caused the inhabitants to implore relief from Valentinian III., who sent them one cohort, and built a wall of stone, eight feet thick, and twelve feet high, on the same foundation, laid by Severus two centuries before, to check the incursions of their enemies. and then took a final leave of Britain. During this interval, Dathy entered Britain, at the head of a large army, passed thence to Gaul, and extended his conquests to the Alps, where he was killed by lightning; his body was brought over, and buried in Cruachan in Connaught, (the kings' burial ground.)

<sup>a</sup> Usher, c. 15, p. 594.

<sup>b</sup> Ogygia, part 3, c. 85.

<sup>c</sup> "In the reign of Niall the six sons of Muredueh seized the North of Britain; their descendants were called Scotch."—Camb. Topography.

<sup>d</sup> Bede, lib. 1, cap. 11.

It is said that some of his followers remained near the Alps and have preserved the Irish language in its purity. During the reign of Dathy, some authors say, that Christianity was known in Ireland. Usher says, "that every race of men embraced Christianity in 30 or 35 years." St. Mansey, first bishop of Toul, was one of the first Christians in Ireland. Dempster makes a Scotchman of him, but Elfinstone, chancellor under James IV., tells the Scotch writers, if they wish to learn their ancient history, they must refer to Irish monuments.

Usher, Ware, and Colgan,<sup>a</sup> speak of four bishops who preached the gospel before St. Patrick, viz.:—Declan, Ailbeus, Ciaran and Ibar. Declan, in the county of Waterford, Ailbeus, a native of Ely, in Leinster Ibar; a native of Ulster, built a monastery in Beg Eirin, off the coast of Wexford. Ciaran, who was born about 352, after having been dedicated to God 30 years, in Clere-Island, in the county of Cork, went to Rome, was baptized and ordained bishop by the Pope, returned to his country in 402, with five ecclesiastics, Lugadius, Columbanus, Meldan, Lugaco, and Cassan. On his way to Rome, he met St. Patrick,<sup>b</sup> who told him to seek for a fountain called "*Fuaran*," in the middle of the country, and to erect a neat church, and that he would meet him in Ireland after 30 years. Ciaran did as he was ordered, and the church was built on the confines of Leinster and Munster; Colgan,<sup>c</sup> gives the Saint the credit of performing miracles. His five bishop companions founded the churches of Cill-Airthir, Cluan Ernain, Cluano Crema, Ferdrum and Domhnach-Mór, in the plains of Magh-Echnach,<sup>d</sup> in Leinster.

<sup>a</sup> See Life of St. Patrick in "O'Brennan's Antiquities," Don Philip's Catholic History, Mac Curtin, also Ware's Antiquities by Harris.

<sup>b</sup> Usher Prinard, c. 16, No. 791. <sup>c</sup> Colgan, vita, Kiriani. <sup>d</sup> Usher, vit, Epis sylloge, Epist.

This Ciaran is not the Ciaran, who was abbot of Clonmacnoise, on the banks of the Shannon some distance from Athlone. Dathy, the last Pagan monarch, was succeeded by Laogharé.

Laogharé, son of "Niall of the nine hostages," and cousin german to Dathy, ascended the throne, A.D., 428. In his reign, the third devastation of Britain took place; the Britons being deserted by the Romans, resolved to make a strong effort to defend themselves by the protection of the great wall, built in the reign of the Emperor Valentinian III. Their efforts were useless, for they were dragged from the walls,\* by the Picts and Scots, who drove them either to the sea, or put them to the sword.<sup>b</sup> The Britons seeing themselves so barbarously treated, determined to make this last effort to win back their liberty. They accordingly attacked the Picts and Scots, unawares, and committed dreadful carnage among them. The Scots of Albania, alarmed at their resolution, and not assisted by the Scots of Ireland, as before, withdrew, having, at the same time, resolved to return in a short time.<sup>c</sup> *Eocha Munraver*, was their chief in the expedition. The Picts took refuge in the mountains of Albania.<sup>d</sup>

A.D.  
428.

The Scots were conducted back to Albania, some years afterwards by Erc, son of Eocha Munraver, the father of some of the Scotch kings, according to Usher.<sup>e</sup> They were followed by Maine-Leavna, son of the king of Munster, with another colony, who established themselves in the Duchy of Lennox. The six sons of Muiredah, grandson of Niall, two Lodains, two Aonguses, and two Ferguses, followed the example of their countrymen; in all they formed a numerous and powerful people, possessing a large tract of country, and the islands on the western coast.<sup>f</sup> Hitherto they were commanded by a chief, but now they were determined to be governed by a king. The

\* Bede, b. 1, c. 12.

<sup>b</sup> Ib. Ch. Hist. b. 1, c. 13.

<sup>c</sup> Ib., b. 1, c. 14.

<sup>d</sup> Kennedy, p. 138.

<sup>e</sup> Usher, Prim., c. 15, p. 689.

<sup>f</sup> Ib., c. 15, p. 612.



lot fell on Fergus, grandson of Eocha, and ninth in descent from Eocha Riada, who first established a colony of Scots in Albania; he was crowned on the superstitious stone, "Lia Fail," sent to him for that purpose. Usher fixes the passage of the Scots under Fergus, according to Jocelin's life of St. Patrick, in the year 503, and according to the annals of Tighernagh, about 498, which record,—that Fergus having made himself master of a part of Britain, died. Camden tells Fergus was descended from Condré, and the first king of Albania. The Scots overthrew the monarchy of the Picts in the ninth century, and became masters of all Albania.

Scotland was sometimes called *Scotia-Minor*, to distinguish it from Ireland, which was called *Scotia-Major*. Florentius Wigornensis, in his annals, says Ireland was called *Scotia*, in the 11th century. Theodorè, in his life of Satnt Rumold, says it was so called in the 10th century. Segsarius de Heisterback calls it *Scotia* in the 13th century; Cambrensis says, that the six sons of Muiredach founded a nation in the north of Britain, called *Scotia*. Camden relates, that it is certain that the Scots went from Ireland to Britain; he says of the the Irish, "Hiberni Scotorum atavi." "The Irish are the progenitors of the Scotch." John Major, a Scotchman, says, "we derived our origin from the Irish." Buchanan allows, that the Scotch annals make frequent mention of the transmigration of the Scots of Ireland to Albania. In the second chapter of this volume are given ample proofs on this subject.

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## CHAPTER X.

### ON THE DIVISIONS OF IRELAND, AND ORIGIN OF ANCIENT IRISH FAMILIES.

The first possessor of Ireland was Partholan, who divided it among his four sons.

Nemedius made three divisions, the Firbolgs five, the children of Milesius divided it into three parts. Heber and the descendants of Ith, had Munster, Heremon had Leinster and

Connaught, and the children of Ir had Ulster, which, in primitive times, comprised only a part of that province. Ugane Mór partitioned it into 25 districts. Eochá the Ninth, divided it into four parts; there was a fifth part formed by Tuathal Teachmar, called "MIDHE," in which was Tara, and consisted of small portions, taken from the four provinces. This division comprised the present East Meath, and West Meath. These five parts were called "Coigeadh," or "fifths;" Conn and Modha made the bipartite division, known as "Leath Conn," and "Leath Modha." The boundary extended from Dublin to Galway, and was called *Esker Riada*.<sup>a</sup> The north of the boundary belonged to Conn, the south to Modha. There were also minor divisions, such as dynasties, and principalities; the former were like the baronies, the latter the same as counties. The chief of the dynasties were chosen for life, and subject to the chiefs of principalities, and those again subject to the monarch; they imposed their own names on their territories, which they retain to this day, though the English usurper tried every effort to obliterate them, by giving them foreign names. The following words, still attached to tribes and territorial possessions, will shew how fruitless the attempt was.

"Dal," in its natural signification, means "*tribe*," or "*race*." Hy, or Ibh, means "of," Siolb, Clann, Cináall, Mac, Muintir, mean "*race*," or "*descendants*."<sup>b</sup> The feudal system existed in Ireland the same as in Normandy.

The following are the names and origin of the principal ancient proprietors and territories in Ireland, according to authentic accounts.<sup>c</sup>

<sup>a</sup> The remains of this esker or ridge is visible at this day, and a place near Athenry in the county of Galway is so called from the fact. This ridge extended in a straight line through the country. From that day down to this an accursed spirit of division has existed between Munster and Connaught.

<sup>b</sup> Ogygia, part 3, c. 76.    <sup>c</sup> Idem et Cambrensis Eversus.

Uladgh (*Ooloo*) was the old name of Ulster, and was, in early times, co-extensive with a part of Antrim, and almost all Down. It was the same as Dal-Aráidhe (*Orawee-e*) which comprised all Down and a very small part of the east of Antrim, whilst Dal Riada, comprised almost all Antrim, and a little of the western part of the adjoining county of Down.

The posterity of Ir, the (Clanna Rory,) held part of the present province of Ulster till the fourth century, when the three Collas, of the race of Heremon, destroyed their palace at Eamhain, and put an end to their dominion. Ulaidh was the old name of Ulster, and was, in early times co-extensive only with a part of Antrim and all Down, and was the same as Dal Araidhe, which comprised almost all Down and a very small part of the east of Antrim, whilst Dal Riada, comprised almost all Antrim, and a little of the western part of the county adjoining which was Down.

The Magennises, chiefs of the Clanna-Rory, were in possession of Dalaradihe. Eóghan and Conall-Gulban, sons of Niall of the nine hostages, took possession of Tir-Eóghan and Tir-Conall, (so called after them) in the fifth century.<sup>a</sup>

#### THE NORTHERN HY-NIALLS.

<sup>a</sup> The descendants of Eóghan and Conal Galban, sons of Niall of the *Nine Hostages*, are these:—First, O'Neill with the different septs were always kings of Tyrone and sometimes monarchs of Ireland. The spreading branches of the O'Neill are, Mac Swiney, O'Gormley (vulgarly, in parts of the North, Grimley), O'Cane, O'Heasy, O'Creavey or Creagh, O'Mulligan (Molyneux), O'Mulvihgan (Mitchell), Mac Loughlin, O'Donnelly, O'Campbell, or Cahill (vulgarly Caulfield), Mac Kilkelly, O'Duan, O'Horan, Mac Duivir (corruptly Macguire), O'Hagarty, O'Dormey, O'Donnegan, Mac Rory, the Protestant Mac Crory, O'Hamilly, O'Fogarty, O'Daly, O'Donnell—this name is king of Tyrconnell; O'Dogherty, O'Gallagher, O'Hea, O'Mooney, Mac Lonsechin, O'Breslin, O'Kernaghan, O'Dalaghan.

From Fiacha, of the line of Heremon, who had a brother called Eochaidh Doimhlin, came the Colla Uas, three brothers. Muireadhach, their uncle, having gone with an army into Munster, the Collas, taking advantage of his absence, attack his father Fiacha, whose troops they defeat and leave himself dead on the plains. The eldest Colla usurped the throne, which he did not long enjoy, as he was degraded, and his brothers fled to Scotland. The names of these three are, Colla Uas, or *The Noble*,

Two branches of the race of Heremon, sons of Ugane-Mór, \* Cobthack and Laoghore-Lorc, were in possession of Leinster. Cobtach's descendants were generally monarchs, and Laogharé's, were kings of Leinster : Cahir Mór, of the race of Laogare, became monarch in the second century ; he had 32 sons, the two principal are Rossa Fáilge, and Fiacha Baiccada.

\* Eoghan (Owen) is the true spelling of the word in the text, though the word is inserted that the reader may learn that Eugane, Ugane, Hugony, Eoghan, Eogan, John, and Owen are synonymous.

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Colla Man, and Colla dacroich (*of the districts*). Some of the descendants of the first are—Mac Donnell, earl of Antrim, the other Mac Donnells of Ireland and Scotland, Mac Dougal or O'Doyle, Mac Rory of the Hebrides, Mac Cartan, O'Dairrè or Dairreugh, O'Garan, Mac Sally, O'Kerin or O Kieran. From the second Colla came O'Carroll, sometimes the royal name of Oniell, which comprises Louth, Armagh and Monaghan. Also Mac Sheehy and O'Donohoe, &c. From the third Colla came the Mac Mahons, Princes of Monaghan, Mac Guire, Prince of Fermanagh, Mac Manus, O'Hanlon. Of this illustrious ancient Catholic family, whose territory was near Newry, was the celebrated, chivalrous, insurgent chief, Redmond O'Hanlon, audaciously branded by the mercenary scribes of the present day as a robber ; and this because heretical England's sanguinary statutes pronounced him an outlaw, *because he dared to continue to be a Catholic*. So generous a patriarch was he to his tenantry, that upon his return from England, whither he had gone to seek redress against the infamous Bagnall, his followers rallied round him in the hope of replacing him in his hereditary mansion and lands. Many a hard fight had he, supported by his faithful Shane Barnagh (John on the gap) against the cruel Saxon, until at last they were forced to yield to the necessities of the times, being overpowered by numbers. The other descendants of the third Colla are—O'Nolan, Mac Conal, Mac Kinnety. Maginty, or Makenzie, O'Flanagan, O'Rodigan, O'Lorican or Larcán, O'Danby, Mac Naghten, or Mac Nattin, Mac Cormac, Mac Felan, &c. ; also O'Kelly, O'Madden, Mac Egan, &c. of Connaught. O'Henrighty, O'Behelan, or O'Bolan, O'Cosgrave, O'Garvy, O'Coltrain, O'Hamby and O'Moran, whom O'Doogan reckons as chiefs of Oriell. There are other names which we could not conveniently collect.

#### THE CONNAUGHT DESCENDANTS OF THE HEREMONIANS.

These chiefs are lineally from Brian (or Bran, *a quo*, the O'Brennan of Roscommon) and Fiachra. The offspring of Brian are called Hy-Brune,

Mùiredeach-Tiérach, of the race of Hereimon, was the first king of Connaught, in the fourth century. Eochaidh Moigmeodh, his son, after becoming monarch, left the province to his sons, Brian, Fergus, and Olioll. The two first were the ancestors of the Hy-Brunes and Hy-Fiachras, whose posterity reigned in the province till the twelfth century. The Southern

and those of his brother Hy-Fiachra. Of the former are O'Connor Don, with the different branches of the name, O'Reilly, O'Ruarc, O'Flaherti, Mac Dermot, Mac Donough, O'Halloran, O'Malley, O'Flannagan, O'Flynn, O'Hanley and O'Brennan, Mac Manus, Mac Brady, O'Fallon, Mac Kernan, O'Donnellan, O'Garvy, O'Byrne or O'Beirne or O'Byrnes, O'Malone, O'Mullally or Lally, O'Green, O'Galvey, or Galway, Morris (not Maurice), Mac Ternan, Mac Brennan, Mac Teige, O'Croll, O'Concannon, O'Finnegan, O'Murray, O'Callanan, O'Line (vulgarly Lyons), O'Finn, O'Nevin, O'Cannavan, O'Doolan, O'Breslin, Mac Gee or Magee or Mac Hugh or Hughes, Mac Egan, O'Mahidy, O'Curdin, O'Mulmurray, O'Carthy, O'Moran, O'Cane, O'Mooney or O'Meeny, O'Finnachty, O'Dorcey or Darcy, Mac Clancey, O'Hea, O'Cernachan, O'Dermody, O'Gorman, Mac Shanley. Some of the posterity of Fiachra are—O'Heyne, O'Shaughnessy, O'Dowd or O'Dowda, O'Kilkelly, O'Kerrigan, O'Clery, O'Coffey, O'Crochan, O'Fay or Fahy, O'Keady, O'Comman, Commins or Cummins or Cumming, O'Hara, O'Gara, O'Cnamhin or Nevin, Mac Conry or Mac Henry or Henry; the latter means *son of the king*.

The DESCENDANTS OF IR (who was the eldest and noblest of the sons of Milesius) are called the Clan Rory, after Ríadhrigh (*Red King*) (so called from his red eyebrows) who ruled Ireland at the birth of Christ. Their great palace, called EMANIA in Ulster, was destroyed by the Collas. The chief representatives of this house are—Mac Gennis or Mac Aongus (Protestant Guinness,) O'Moore, Mac Gowan or Smith, O'Garvey, O'Dunlevy, O'Hagan, O'Lavery, O'Linsey or Lynch, O'Hanby, O'Neachy Mac Cartan, O'Morna or O'Moran, O'Coltran, Mac Ward, O'Lalor, Mac Gilligan, O'Markey, O'Tierney, O'Conway, O'Casey, O'Brosnahan, O'Haragan, O'Hoolaghan, O'Duan, O'Maning or Mannion, Mac Gilmore, O'Kenny, O'Carolan, (William Carleton was, at his Catholic baptism, Carolan), O'Keherny or Kerney, O'Scanlan, O'Connor-Kerry and of Thomond, O'Loughlen, O'Ferrall of Longford, O'Brennan of Kerry, Mac Rannall or Reynolds of Leitrim, &c., &c. The Stuarts of Lennox and Man in Scotland sprang from Heber, son of Ir.

Hy-Nials, of the race of Heremon, were in possession of Meath, from the beginning of the fifth century.

Olioll-Oluin, of the race of Heber, who was the first absolute king of the two Munsters, in the beginning of the third century, decreed—that the descendants of his two sons, Eogan, and Cormac, should rule alternately; their descendants

#### THE SOUTHERN HY-NIALLS.

These were descended from four of the sons of Niall of the Nine Hostages, viz.:—Laoghair, Feocha, Mainé, and Conall Criomthain. The head families were called "*Clan-Colman*," from a celebrated chief called "Colman Mór." This Colman was of the sixth century, and was son of Dermot O'Carroll, monarch of Ireland. His death is recorded in the Annals Four Masters, at A.D. 552. The head chiefs of the Colmanians (for by this name are the Clan-Colman distinguished), adopted the name O'Meaghlin in the eleventh century, and were celebrated as kings of Meath, kings and princes of Tara, also of Bregia in Westmeath. (The other chiefs were Macgheogan, who possessed the territory about Mullingar). O'Molloy, O'Hart, O'Connolly, O'Kelly, O'Regan, O'Kindellan, now O'Conlivan and O'Connellan, O'Shinnach, now Fox, O'Carey, O'Rory, now Rogers, O'Carroll, O'Duvan, now O'Duan, Mac Awley or Magawley, O'Brien, O'Hagan, O'Keheruy O'Divine, O'Fallon, O'Breen, O'Hughes or O'Hea, O'Hanvy, O'Cahallan or O'Callan, O'Mulkerrin, O'Hennessey, O'Hanrahan, O'Kirney, O'Brennan, O'Casey, O'Coffey, Mac Cullin or Cullen, Mac Conway, O'Dooley, O'Mullady, O'Scullly, O'Shiel, Mac Ruarke or O'Ruarke, O'Fagan, O'Curry, O'Corregan, O'Murray, O'Quin, O'Rowan, O'Daly, O'Slevin, Mac Cormack, Mac Gilligan, Mac Gavan, O'Conry (corruptly Conroy), O'Higgins, O'Diguinan.

#### THE HEREMONIANS OF LEINSTER.

Jiggin'stown, near Naas in Kildare, was the ancient capital of Leinster, was called after Jaghan (*Eughawn*), king some centuries before Christ. His two sons were the source of the Milesians of Leinster; their names are—Laoghair (Leary)—from whom Dunleary or Kingstown near Dublin, and Cobh-Thaigh (Coffey). The learned O'Halloran says, that O'Baiscin (we know not one of this name), O'Dwyer, O'Brennan, O'Ryan, O'Gar chin, and Fitzpatrick or Mac Patrick, trace their pedigrees to fourteen generations before Cathoir Mór (*Caheer More*), who was monarch, A.D. 122, and who had thirty sons, ten of whom left issue. From Rossa Failge, his eldest son, came O'Connor Faly, O'Dunn, O'Dempsey, O'Regan,

were called Eoghanachts, (owenachths,) and Dalcassians. In the time of St. Patrick, one of that race reigned in Munster, and one of the Dal-Cas, in Thomond. Aongus is the first, and Carthca Fionn the other. Criomthan, (*Kreevan*) son of Eana-Kinseallach, in Leinster. Eocha, of the tribe of the Dalfia-thoes, in Orghieil (Oriol,) in Ulster.

O'Colgan, O'Mulchiaran or Mulkern, O'Berry or O'Berra, O'Harty, O'Cullen, O'Meilan (the name is extinct), O'Finn, O'Maine or Mayne, O'Flaherti, O'Dundon, O'Foran, O'Hennessy, O'Huallachan, O'Dugan, O'Murrigin or O'Morrin. From Daire, second son of Cathoir, are — O'Mooney, O'Gorman, O'Feall (now Fayle), O'Brennan, O'Malone, O'Minchan or Minchin, O'Manning or Mannion, O'Coman or Cummine or Cummin, or Cummins, O'Guban, or Gubbin, or Gubbins. From the other sons sprang O'Fordo, O'Canning, or Gunning, or Cuneen (in English *Rabbit*), O'Eagan, O'Hanragan, O'Byrne or Burns, O'Copely, O'Fallon, O'Cronan, O'Cahill, O'Losean, (Leeson,) O'Colman, O'Heney, or O'Ena, O'Sinnott, O'Lallin, O'Duan, O'Geran, O'Cillin, or Killin, or Killeen, O'Hickey. From Fiacha, the youngest son of Cathoir, issued Mac Murrough, or O'Cavenagh, O'Murphy, O'Byrne, O'Toole, O'Ryan, O'Kinselagh, O'Dowling, O'Muldoon, O'Mullin, O'Duffy. There were other Heremonias, as O'Tully, O'Mangan, O'Loghan, O'Kenny, O'Coman, O'Lynah, O'Meehan, O'Dermody, O'Bracan, O'Cormack, O'Flannegan, O'Delany, who is of the line of Fitzpatrick, O'Nichal, or Nicholson, O'Carin, O'Fenan. Owing to the wars there was a great mixture of the tribe names, so that it is not easy to trace the true sources of some families. It will be seen from the pedigrees just given that all of the same name are not of the same stock as is generally supposed.

### THE HEBERIANS OF MUNSTER.

#### THE DESCENDANTS OF CORMAC CAS.

Who was the sixth (both included) from Olliol Ollum, who possessed Thomond, or North Munster, are—MacMahon, lord of Corca Bhasgin, Mac Bruodin, hereditary historian, O'Hickey and O'Nolan, hereditary Medical family, MacNamara, the Marshall of Thomond, MacCurtin, the hereditary bard, MacClancy, hereditary Chief Justice, O'Dea, O'Hahir or O'Hare, O'Quinn, MacEnnery, O'Grady, O'Heffernan, O'Kennedy, O'Hogan, and Sheehan, O'Neachtan, O'Hea, O'Hurley, O'Mullony, Quaid, or MacQuaid, O'Bolan, or Boland, O'Casie, O'Hanrahau, O'Spelan, O'Coghlan, O'Tuomy, O'Loneragan, O'Callaghan, O'Ahern Mac Cráth or Magrath,

These were the particular arrangements, made in Ireland, in the first ages of Christianity. We will, in the following pages, see the particular dynasties and principalities, and the principal families to whom they belonged.

Ulster.—TRACHTY CAHAN, —now the county of Derry,—belonged to the Canes, of the race of *Niall of the nine hostages* Magnus

(*recte* MacRath) Shanahan, O'Healy, Ó'Morony, O'Mara, O'Hanratty-O'Loinsagh or Lynch, O'Seasnan or Sexton, O'Houson, O'Connocan, O'Riady, O'Heaffy, O'Halloran, O'Cashin, O'Mulqueny, or Mulqueen, or Mulcheen, O'Hartigan, Lysaght, or O'Gill Josactha, O'Consadine, Mac Donnell, O'Donnell, O'Regan, MacArthur, or Arthur, O'Kearney, O'Conin, or Cuneen, or Rabbit, O'Liddy, O'Hinnigan, MacConry, O'Brennan, O'Brady, O'Conley, or Conlagh, O'Minane or Kid, O'Marcuchan, Markey or Ryder, O'Duhig, Duffy, O'Collopy, (of this family is Lord Lyndhurst) O'Nunan,

DESCENDANTS OF EOGHAN MÓR,—the eldest son of Olliol Ollum, the second being Cormac Cas ; the third, Cian, are—O'Mullen, O'Garvan, O'Tracey Davoren, Meehan, Heher or Hare, O'Cullen or Collins, O'Connell, O'Donovan, O'Mahony, O'Donoghue Mór, O'Donoghue Glim, O'Daly, O'Keefe, from O'Falvey Flan, 9th from Olliol, came the O'Sullivan-Mor, and *O'Sullivan-Bere* ; O'Colgan, O'Callaghan, King of Cashel, was the 19th from Olliol, O'Carty, ancestor of the MacCarthy. Tighe (Teige), ancestor of the Auliffes or the Mac Auliffes. Of this family is Doctor O'iffe (*recte* Auliffe) Bishop of Calcutta, DANIEL MÓR NA CARRA, was the ancestor of the Mac Carthy of Alla, now Duhalla, in Cork, Mac Finin, Mac Donough, Mac Daniel, or Mac Donnell, O'Shaughnessy, O'Donnell, O'Riordan, O'Crevin, (Irish Crionihthan) O'Lyne (or Lyons) O'Shea, O'Shalvey, O'Mahon, O'Giaran, O'Cronin, O'Glavin, MacGrath, Mac Gillicuddy, now MacElligott, O'Carey, or Carew, O'Fannin, O'Fogarty, O'Moriarty (according to some writers) O'Horigan, O'Davoran, Mac Arteri, or Mac Arthur, Arthur, O'Liadan O'Kinealy, O'Clerin, &c.

#### DESCENDANTS OF CIAN.

Cian was brother of Cormac Cas, but the sovereignty was kept in the houses of Eoghan (Owen) and Cas (from the name *Dalcassians*—*Dal*, posterity or tribe ; *Cas*, of Cas,) The posterity of the above chief are O'Carroll, Prince of Eily, and chief of Ormond, or east Munster, O'Meagher, or Maher, O'Riordan, O'Corcoran, or Corcoran, Mac Keogh, O'Flannagan, O'Dulahunty, or Delahunty, a branch of the O'Casies, O'Connor Cian-



brother of O'Cohan, in the 13th century, possessed Coleraine. From his eldest son, Henry, is derived "*Mac Henry.*" His second son preserved the name of O'Cahan, (O'Cane.) The O'Cahans and the Mac Henrys forfeited their possessions about 1641, being the era of Sir Phelim O'Neill's insurrection.

nachta, O'Hara, O'Gara, &c., &c. The reader must distinguish between the posterity of Core, of the line of Heber, and those of Core, of the line of Ir.

DESCENDANTS OF ITH, (Ee-e.) uncle of Milesius, king of Spain.

O'Crowly Lughá, (Lewis,) son of Ith, got lands in Cork, hence he was *Corca Lughá*. His posterity are O'Driscoll, O'Leary, O'Leahy, O' Coffey, O'Barry, O'Flinn, O'Hanigan, O'Hea, O'Dea, O'Finn, Mac Croghan, Mac Awley, O'Kernan, O'Cormac, Mac Quade, O'Dooley, O'Enrighty, O'Rowland, O'Loughlin, O'Cerwic, O'Finín, O'Hallinan. Of this line were 27 Bishops of Ross, and many saints, the Dukes of Argyle, the Campbells, the Mac Allens, and other noble septs of Scotland; Mac Conn was of the line of Ith, he was monarch of Ireland in the third century of the Christian era; the most of these spreading branches in Munster, were Caledonians before Saint Patrick's arrival.

#### THE O'CONNORS.

There are three septs of this name: O'Connor of Connaught, sprang from Brian, who was King of Connaught at the time of St. Patrick, and was an elder brother than Niall of *the nine hostages*, (so called because he had hostages from nine countries) but as Niall was a great warrior he got to be King paramount of Ireland. The O'Connors of Connaught, though from the same ancestor are divided into three branches: O'Connor Don, O'Conner Roe, O'Connor Sligo; O'Connor (see "O'Brennan's Antiquities") Fali, chief of the O'Connors of Leinster, are descended from *Rossa Failge* or Fali, son of Cathair Mór, monarch of Ireland in the second century. It is said that that O'Connor of Ulster is the offspring of Heber of Munster, but that is a mistake: for the tribe is of Heber, son of Ir; as are the O'Connor Kerry, Thomond, and Corcurnroe. Ciar was the ancestor, and after him a district was called Kerry.

The Mac Mahons and Mac Donnells, O'Donnells, Mac Namaras, O'Gradys O'Brennans, O'Briens, O'Carrolls, &c., of Munster, are Dalcassians, whereas those of the same name in the other provinces are of different ancestors. The O'Brennans of Kerry are Irians, those of Clare are from Cas, those of Connaught were originally Heremonians, but since the confusion by reason of the wars, they are Irians, Cassians, and Heremonians. Several remarks

Ardes, a barony in Down, belonged to the O'Neills. Boylay, now a half barony in Donegal, to the O'Boyles.

Breifné, east and west, now Leitrim and Cavan, was governed in 572, by Aodh Finn, a prince of the Hy-Brunes. It was afterwards held by the O'Bourkes, and O'Reillys, the former had the west, and the latter the east.

in the notes to "The Annals of the Four Masters," by Connellan, plainly set down O'Connor Don and O'Connor Roe as O'Connor of the *Brown-hair*, O'Connor of the *Red hair*. Such is the general opinion, but in the Irish "Annals of the Four Masters" we find *DON* as a Spanish title, in allusion to a prophecy respecting THE GREAT HUGH O'DONNELL.

The authorities for the above pedigrees are "Cambrensis Eversus," The Four Masters, Mac Curtin, Mac Geoghegan, Philip O'Sullivan, Keating, O'Halloran, Walsh, De Burgo, O'Flaherti in his *Ogygia*, O'Brien. We crushed into a small space, and in regular order, the leading branches of the pure noble blood of Ireland. In due course we will insert the Saxon, Danish, and Norman families, as far as we can do so.

#### EXPLANATION.

This may be the place to explain the terms—*Muintir*, *Clann*, *Síol*, *Teallach*, *Hy*, *O*, *Mac*, *Cínel*; as the "c" in the last word, sounds "s" before "e" or "i," but in Irish sounds invariably "k;" K will be used in this volume wherever "c" might, (through the false system of English spelling) be pronounced "s." Thus "*Cínel*" might be erroneously sounded "*Sínel*," whereas its proper sound is "*Kinnell*." "*Kinell*" is a race, as *the O'Connells*, with branching families of the same race, though not all of the same name. *Muintir* denotes people of the same surname, though they may be of different ancestors; thus, "*Muintir Bhrian*," the people of the name of O'Brien of all parts of Ireland, though they had different ancestors. *Clann* is a familiar term, well understood as signifying a family, as *Clann Mac Neill*, *the O'Neill family*. *Síol* is the *seed*, from which a breed or family springs; thus, "*Síol Muireadhaigh*" (pronounced "*Sheeul Murray*") implies the *seed*, whence sprang the O'Connors of Connaught, whose ancestor was *Muireadhagh Muilleathan* (*Murray of the broad head*) king of Connaught in the seventh century. *Teallach* means literally *hearth* or *fire-place*, figuratively, *home-stead*, *farm-territory*, and was applied sometimes to denote the tribe with the territory. *Hy* or *ihh* (*iv*) is the plural of *ua* or *o*, the English of which is, *of* or *from*. *Ua* or *O* originally was applied to a *descendant*, but it was applied to a son also. *Mac* was used for "son" only, but was and is applied to a son or posterity.

CLANEBOY, so called from Hugh Boy<sup>a</sup> O'Neill, was in possession of the O'Neills, of the race of Heremon. CLAN-BRESSAIL, in the barony of O'Neland, in Armagh, belonged to the Mac Canns.

CONAL-MUIRTHEMNE, or Hy-Conal, belonged to the posterity of Conal-Kearnach, (who gave it that name,) now Co. Louth. Dalriada, part of the Co. Antrim, and most of the Co. Down, so called from Carrbre Riada, belonged to the Mac Donnels, of the race of Heremon, who gave rise to the name MAC SORELY BOY.

DUFFERIN, now a barony in Down, belonged to the Mac Cartans, of the race of the Clann Rory. FANID TUTH and BANACH, in Donegal, belonged to the Sweenys, a branch of the O'Donnells.

Fermanagh,<sup>b</sup> now a county, belonged to the MacGuires. Fews, a barony in Armagh, belonged to the O'Neills.

HY MAC CARTHAN, in Derry, belonged to the O'Colgans, O'Conaills, and Mac Carthans. The territory was called from "*Carthan*," great grandson of Colla Huas.

HY MEITH TIRE, now the barony of Orior in Armagh,<sup>c</sup> belonged to the O'Haulons, of the race of Heremon.

HY NIALLA, a part of Tyrone and Tyrconell, belonged to the posterity of NIALL, OF THE NINE HOSTAGES. It was so called after their ancestor. HY TURTRE,<sup>d</sup> on the east of Lough Neagh, was the patrimony of the O'Flinns, and O'Donnellans, of the race of Heremon.

HY VEACH, in Down, was the domain of the Magennises, of the race of the Clan Rory, of the tribe of Ir. Inis Eoghlin, (Innishowen,) in Donegal, belonged, at one time, to the O'Doghertys, a branch of the O'Donnells.

<sup>a</sup> In several parts of this work "Boy" is inserted for the true word "Buidhe" (Bwee-e) *yellow* or *swarthy*: as we find it done by O'Donovan and others. <sup>b</sup> Ogyg. p. 3, c. 47. <sup>c</sup> Id., p. 1. c. 68. <sup>d</sup> Id. p. 3, c. 76.

**KINEL CONAL**, (Owen,) or Tirconnel; belonged to the O'Donnells, descendants of Conal-Gullan, son of NIALLOF THE NINE HOSTAGES.

**KINEL EOGHIN**, now the Co. Tyrone, belonged to the O'Neills, the descendants of Eoghan, (Owen,) son of "Niall of the nine hostages."

Moy Innis, now Lecale in Down, belonged to the Magennises.

Mughdorne, now the barony of Mourne, in Down, belonged to the posterity of Colla-Mainé.

**OILLEAN MAGEE**, on the coast of Antrim, belonged to the Magees.

Orgiel, or Uriel,<sup>a</sup> now Louth, Monahan, and Armagh, belonged to the Mac Mahons, of the race of Heremon.

Calrié,<sup>b</sup> in east Breifné, belonged to the O'Carbhails, (O'Carrolls.)

Hy Neillán, belonging to the O'Nialláns.

**KIENNACHTA-GLENGEMHIN**, in Derry, belonged to the O'Connors of Ulster.

**DONAMAINE**, in Monaghan, belonged to the O'Kennys.

**LEINSTER**; Annally, now Longford, belonged to the O'Ferrals, of the race of Ir. O'Farrell, Ferrill, Fearall, and Virgil, Manly, are the same name.

**CLAN MALUGRA**, in the King and Queen's county, belonged to the O'Dempsies, of the race of Heremon.

**COILLE CULLUIN**, in Wicklow and Kildare, was the property of O'Cuillins, of the race of Heremon.

**CRIOCH CULAN**,<sup>c</sup> in Wicklow, belonged to the O'Kellys, of the race of Heremon.

**ELY-O'CARROL**, now the baronies of Clonlish and Ballyhit, in the King's county, belonged to the O'Carrolls, of the race of Heber, by Olliol Olum.

<sup>a</sup> Ogygia, p. 3, c. 76.    <sup>b</sup> Grat. Lucius, c. 3.    <sup>c</sup> Ogygia, p. 3, c. 59.

<sup>d</sup> Keating on Generation of O'Carroll.

FATHART, in Wexford, belonged to the O'Nuallans, descendants of Eocha-Fionn—Fathart, brother of CONN THE GREAT.

HY-FAILGE,<sup>a</sup> or Offaly, a part of the King and Queen's county and Kildare, belonged to the O'Connors-Faly of the race of Heremon, by Rossa Failge, son of Cahir Mór.

HY-KINSEALLACH, in Wexford, belonged to the O'Kinseallaghs, O'Murphys, and O'Dowlings, of the race of Heremon, by Cahir Mór.

HY-MAIRCHE, now the barony of Slieve Margie, in the Queen's county, belonged to the Mac Gormans, of the race of Cahir Mór.

HY-REGAN, now the barony of Tinnehinch, in the Queen's county, formerly belonged to the O'Regans, after to the O'Duins,<sup>b</sup> of the race of Heremon.

IDRONE, now a barony in Carlow, belonged to the Mac Morroughs, of the race of Heremon.

IMAYLE,<sup>c</sup> in Wicklow, belonged to the O'Tooles, of the race of Heremon.

IDOUGH, in Kilkenny, belonged to the O'Brennans, who with the Fitz-Patricks, have descended from Heremon, through Cahir Mór.

LEIX, now the baronies of Maryborough and Cullinagh, in the Queen's county, belonged to the O'Moores, of the race of Ir, by "RORY THE GREAT." The O'Moore, in the reign of Elizabeth, nobly upheld Catholicity. O'Moerough, or Murrow, in Wexford, belonged to the O'Murphys.

OSSORY, now a barony in the Queen's county, belonged to the Fitzpatricks, of the race of Heremon, by Aongus Ossory, who settled there in the first century. This must not be mixed up with the diocese, which is much more extensive.

RANILOUGH, in Wicklow, was possessed by the O'Byrnes, of the race of Cahir Mór.

<sup>a</sup> Ogygia, p. 3, c. 59.

<sup>b</sup> Ibid.

<sup>c</sup> Walsh, p. 287.

FINGALL, in the Co. Dublin, was in the possession of a colony of Danes before the 12th century.

MUNSTER; Arradh-Cliach (Arroo-cleeugh) in the Co. Tipperary, was the inheritance of the O'Briens, of the tribe of Dal-cas.

BEARE, now a barony in the Co. Cork, belonged to O'Sullivan Beare, of the race of Olliol Olum.

CAR-BERRY, now two baronies, east and west, in the Co. Cork, belonged to the Macartys-Riaghs, of the race of Olliol Olum.

COILLNEMONAGH, now a barony in the Co. Tipperary, was held by the O'Dwyers, of the race of Heremon.

CORCO-BASKIN, now the barony of Moyarta, in the Co. Clare, belonged to the Mac Mahons.

CORCUMROE, now a barony in the Co. Clare, belonged to the O'Connors and O'Loughlins, of the race of Ir, by Fergus-Roigh, and Maude, Queen of Conaught.

DESIE, or Naudesie, now a barony, but formerly the entire Co. Waterford, belonged to the O'Phelans, of the race of Heremon.

DUHALLOW, now a barony, in the Co. Cork, belonged to the O'Keefes, a branch of the Mac Cartys.

DUNKERON, now a barony in the Co. Kerry, belonged to the O'Sullivans, of the race of Olliol Olum.

HY-FOGARTA, now a barony in the Co. Tipperary, belonged to the O'Fogartys, of the tribe of Eoganachts.

HY KIENA, now a barony in the county Tipperary, belonged to the O'Meaghers, of the race of Olioll Olum.

IVREAGH, now a barony in the county Kerry, belonged to the MacCarthy Mor, chief of the Eoganachts; this is the country of the illustrious emancipator of Catholics, Daniel O'Connell, whose death cast such a gloom over his countrymen.

KIERRIGIA—Luachra, in the county Kerry, (some think it comprises all Kerry,) belonged to the O'Connors-Kerry, of the race of Ir. The Chevalier Daniell O'Connell

O'Connor-Kerry, brother of the Rev. C. J. O'Connor, of Sandyford, county Dublin, is at present commandante of Mantua, the most important fortress in the Austrian Empire, a fit post for one of that royal race.

**KINBL-MEATHY**, now a barony in the county Cork, belonged to the O'Mahonys.

**MUSCRAIGHE**, now a barony in the county Cork, was held by the MacCartys, descendants of Olliol-Olum.

**MUSCRAIGHE-TIRE**, now the two baronies of Ormond, in the county of Tipperary, belonged to the O'Kennedys from Olliol Olum.

**OWNY**, now a barony in county Tipperary, was the inheritance of the Maol-Ryans, of the race of Cahir-Mor.

**POBLE HY BRIEN**, now a barony in the county Limerick, was the patrimony of the O'Briens.

**THOMOND HY BRIEN**, the greater part of the counties Clare and Limerick, *belonged to the O'Briens, chiefs of the Dalcassians.*

**AGHHADO**, in the county Kerry, was possessed by the O'Connells.

**BALLI MACELIGOD**, in Kerry, belonged to the MacEligods.

**EOGANACHT**, in Tipperary, was occupied by the descendants of Eogan (Owen) son of Olliol Olum.

**GLINN**, near Lake Lane (Killarney) belonged to the O'Donoghues.

**MUIGHAGHAIR**, in Thomond, belonged to the Mac Namaras.

**O'GEARNY** belonged to the O'Kearnys.

**POPLE HY CALLAGHAN**, was inherited by the O'Callaghans.

**CONNAUGHT—AIDHNE**, now the barony of Kiltortan, in the county Galway, belonged to the O'Shaughnessy of the race of the Hy-Fiachras by Dathi. Breifné now the county Leitrim, belonged to the tribe of the O'Rourkes of the race of the Hy Briens.

Colrigia, (many of the name in Connaught,) Calrigiá Luirc

Calraighé loche a gilé, in the County of Sligo; and Calaighé Muigh-Murisk, in the Barony of Tyrawley, Mayo.

CLANN FERGAIL, now the Barony of Clare, in the County of Galway, belonged to the O'Hallorans.

Clann-Maelbrianán, or SLEEVE-HY-FLIONN, near Ballinlough, was the O'Fionns.

Conmacne, in the County Leitrim, belonged to the Mac Rannills, of the race of Ir; there are also Conmacne, of Dunmore, Conmacne-Mhora, in the Barony of Ballinahinch, County Galway, and Conmacne-Cuittolla, in Kilmain, Mayo.

COOLAVIN, now a Barony in the County Sligo, belonged since the fourth century, to the O'Garas, (from Heber,) but at one time was the inheritance of Mac Dermott, prince of Coolavin.

CORANN, now a Barony in the County Sligo, belonged to the Mac Donoughs, of the race of Hy-Brūnes.

*Corcachlann*, in the County Roscommon, was the rightful inheritance of the O'Hanlys and O'Brennans, (from the Hy-Brūnes.) A note in A—4 Masters says it was Branan's.

DARTRY, in the Barony of Carbury, in the County Sligo, belonged to the Mac Clancys, of the race of Ith.

DEALBHNA-FEADHA, now the Barony of Moycullen, Co. Galway, belonged to the posterity of Gnomór and Gnobeg,<sup>a</sup> (Conroi), till the ninth century, but since, to the O'Flahertys, of the race of the Hy-Bruines, (so called from H-Bran, or Brain, son of Eugha, king of Connaught.)

HY-ONACH, in the County Roscommon, was the patrimony of the illustrious O'Connors, the eldest branch of the Hy-Brunes.

HY-MAINE, or Mainech,<sup>b</sup> in the County Galway, belonged to the O'Kellys, of Aughrim, of the race of Heremon, by Maine-Mór.

<sup>a</sup> "Gnomor and Gnobeg were of the tribe of O'Dalcaiss, from whom the Mac Conrys descended."

<sup>b</sup> Ogygia, part 3, c. 76.



Hy-Malia,<sup>a</sup> now the barony of Murrisk, in the County of Mayo, belonged to the O'Malleys, of the tribe of the Hy-Brunes.

LUIGNE, now the Barony of Leny, in the County Sligo, belonged to the O'Haras, (from Olliol Olum.) Moyburg, now the Barony of Boyle, County Roscommon, was the Mac Dermotts, (from the Hy-Brunes.)

MAGHERA CONNAUGHT,<sup>b</sup> now the Baronies of Roscommon and Ballintubber, in the County Roscommon, was possessed by the O'Connors Don, chiefs of the Hy-Brunes.

PARTRY-KIARA, now the Barony of Kilmain, belonged to the Mac Allins, (of the race of Ith.) SIOLNAMACHAD, now the barony of Longford, on the banks of the Shannon, belonged to the O'Maddens, of the race of Heremon.

SIOL-MURRAY, now the Barony of Carbury, in the County Sligo, was the territory of the O'Connor-Sligo, of the same race as the O'Connor-Don.

TIR-AMALGAD, now the Barony of Tyrawley, Mayo, was the O'Haras, of the race of Olliol Olum.

Clannathil, near Elphin, belonged to the O'Flannagans.

CLANN Fearumoigh,<sup>c</sup> in Western Breifné, belonged to the Mac Eagans, of the race of Colla-da-crioch.

DUNAMON, now the Barony of Ballymoe, in Galway, was the O'Finaghty's, of the race of Hy-Brūnes. HYBH-Sen, on the borders of Lough Corrib, Hy-Bruin-Ratha, in the Barony of Athenry, County Galway, Diarmada (HY-FIACHRA-AIDHNA, (*eena*), now the barony of Erris, Mayo, belonged formerly to the Firbolgs. Diarmamada, belonged to the O'Concannons. Kíerríge, of *Lough an íayn*, now barony of Costello, in County Mayo,) was the Costellos.

MAEN-MOGE, since called *Clanricard*, includes the Baronies of Clare, Dunkellin, Loughrea, Killartan, Athenry, and Leitrim,—was O'Lally's and O'Nachtan's.

<sup>a</sup> Ogygia, part 3, c. 79.    <sup>b</sup> O'Sullivan's Hist. Hib. Tome 3, lib 1, c. 1.

<sup>c</sup> These facts are taken chiefly from O'Flaherty's Ogygia.

PARTRY, now the Barony of Carra, in Mayo, belonged to the Joyces and others.

Tir-da-loch, now the Barony of Moycullen, in Galway, between Lough Corrib, and the Bay of Galway.

MEATH, (Clan-Colman,) belonged to the O'Melaghins, of the race of *Niall of the nine Hostages*.

HY-LEOGHAR, (*Lhayur*,) on the Banks of the Boyne, from Trim to Tara, belonged to the O'Kindellans, descendants of Laoghare, Monarch of Ireland.

Cuirne, in West Meath, was the lordship of O'Tolarg.

DELVIN, now a barony in West Meath, belonged to the O'Finellans of the race of Heber, dispossessed by Henry II.

DEALBHNA (*Delwin*,) TAN MOI, in Meath, was O'Scullly's.

DEALBNA EATHRA, in the King's County, belonged to the MacCoghlans, of the tribe of Dalcais.

FEARCALL, now the baronies of Ballycowan and Ballyboy in the King's County, belonged to the O'Mulloys of the race of Heremon. It was formerly in Meath.

FERTULLAGH,<sup>a</sup> in West Meath, was the O'Dowlys.

HY-MACHVAIS, in West Meath belonged to the MacVoys (MacEvoy.) Of this race is E. MacEvoy, M.P.

KINEL-ENDA, in Westmeath, belonged to the O'Breunans.<sup>b</sup>

KINEL-FIACHA,<sup>c</sup> in West Meath, belonged to the MacGeoghagans, of Moycashel, of the race of *Niall the Great*.

TEFFLA, now the county of Longford and part of West Meath, belonged to the descendants of Maine, son of Niall.

CORCADUR, belonged to the O'Dalys,<sup>d</sup> O'Finnøy, &c.

FEARBILE, in West Meath, belonged to the O'Hanlons.

FINFOCHLA, to the O'Biadhri, (O'Rory or Rogers).

MOY-BREAH was the territory of the Keniadis, in West Meath, in which the O'Breens, O'Byrne, and O'Brennaus held lands.

MOYNALTY, tu the Biatachs, of Danish extraction.

<sup>a</sup> Gratianus Lucius, page 25.

<sup>b</sup> Ogygia, part 3, c. 76.

<sup>c</sup> Ogygia, part 3, c. 85. O'Halloran, p. 312, v. 21.

<sup>d</sup> Gratianus Lucius, part 9, c. 85.

Though these principalities are changed into counties and baronies, they still retain some vestiges of the ancient name of the proprietors from the first ages of Christianity. It being found inconvenient to insert all the names, the most important ones only are enumerated.

Notwithstanding the usurpation of the English in the 12th century; the tyranny of Elizabeth and James I., the universal plunder of Cromwell, and the Prince of Orange, and the repeated snares, so artfully laid for the confiscation of their properties, there are still many families who enjoy the inheritance of their ancestors from the earliest ages down to the present period—an example rarely to be found in any other nation of Europe—but the fact is happily the peculiar characteristic of ill-fated and mis-governed Ireland. Providence alone could sustain the Catholics under all the tortures that were put into requisition to rob them of the faith and land of their ancestors.

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## PART II.

### CHAPTER XI.

#### CHRISTIAN IRELAND.

Though we have seen, in the 7th chapter of this history, many Christians truly learned and remarkable for their piety and religion, and perfect in the evangelical doctrine and discipline of the Catholic Church, still the conversion of the nation was providentially reserved for the Great Apostle of the Irish, St. Patrick: Pope Celestine I., having learned the thirst of the Irish for Christianity, and the great success of the private missionaries in that country, determined to send them a bishop invested with Apostolic power, and furnished with everything necessary for the importance of the mission. The first foreign missionary sent, was Palladius, (Bde. L.1. c. 13, Ch. Hist.,) a Roman Archdeacon, consecrated bishop of all Ireland, accompanied by twelve missionaries, provided with several volumes

of the Old and New Testament, some relics of SS. Peter and Paul and some other martyrs.

After landing in Leinster, he preached the doctrine of Christ to the Pagans, who gave him an unfavourable reception. He baptised some persons, built three wooden churches, "Kill-Finne," "Teach-na-Romanach;" and "Domnach-Arta:": his mission continued for a few months, after which he was compelled to leave the country by Nathi, son of Garchon, a prince of Wicklow; he retired to Fourdon, in North Britain, where he shortly after died. The death of Palladius, A. D. 431, being made known in Rome, Pope Celestine thought it necessary to appoint a successor; the lot fell on St. Patrick who was then in Rome, and was consecrated Bishop of all Ireland by Pope Celestine, who died shortly after. His successor, St. Sixtus III., confirmed the appointment, and furnished him with everything requisite for the mission.

There are so many histories written on the life of this saint, that it is necessary to select the most genuine and authentic, and those least subject to contradiction.

"The Confession of St. Patrick," and his letter to Caroticus, a petty prince of Wales and a Christian,—excommunicated by the Apostle for having, barbarously, massacred a great number of converts shortly after receiving the holy sacrament of confirmation,—are quoted with praise by Bollandus,<sup>a</sup> Ware, Usher, Colgan and Cave.<sup>b</sup>

St. Loman, bishop of Trim, in Meath; St. Mel, bishop of Ardagh; St. Benignus, his successor in Armagh, and St. Patrick,<sup>c</sup> his godson, (according to Jocelin<sup>d</sup>) are authors of the life of the Saint.

Usher says, that the most correct and ample accounts of the life of the Saint published, is that written in the 12th

<sup>a</sup> Tillemont sur St. Pat.      <sup>b</sup> Cave, page 336.      <sup>c</sup> See "O'Brennan's St. Patrick," wherein all authorities are given.      <sup>d</sup> Jocelin, vita St. Pat.

century by Jocelin, a Cambro-Britain, and a monk of Furnes,<sup>a</sup> who generally quotes the four books of the above mentioned Saints. However, it is our painful duty to state that Jocelin exaggerated many facts, and recorded some which are not credible, unless by the credulous. St. Fiach's Irish poem in O'Brennan's Antiquities and Ancient Ireland, is the most authentic account of St. Patrick; and St. Seachnall's hymn clearly sets forth the seven sacraments as administered by St. Patrick.

A.D.  
373.

St. Patrick was born A.D. 373 in Bonavem,<sup>b</sup> a village of North Brittany, in Gaul wherein was a Roman fort called by St. Fiach Holy Tower; his parents were respectable;<sup>d</sup> his father was Calpurnius, a deacon, son of Potitus, a priest, both having received holy orders with the consent of their wives.<sup>e</sup> His mother was Conchessa, said to be neice of St. Martin of Tours.<sup>f</sup> His brother was Sannanus, and his sisters were,<sup>g</sup> Lupita, Tigris, Liemania, Cinne-naomh, and Darerca.<sup>h</sup> The name he received at his baptism was Succath,<sup>b</sup> or "fortis in bello," as some will have it. Pope Celestine gave him the name Patricius,<sup>i</sup> or "noble." He was admired by all, who knew him, for his mildness and purity of morals; he was brought to Ireland, a captive, in the reign of Niall the Great, in the 16th year of his age, and sold as a slave to Milcho, a petty prince of Dalradie, in Ulster, who gave him the care of his flocks at the foot of Slieve-Mis, where he had an opportunity of learning the language and habituating himself to the customs of the country. According to his own and St. Fiach's account, he prayed many times during the day, and as often at night; the severity of the frost, snow, or rain, never prevented him from

389.

<sup>a</sup> Usher Primond. c. 57, p. 816.      <sup>b</sup> St. Pat. con. page 1.

<sup>c</sup> Usher Prim. p. 879-88.    <sup>d</sup> Confess. p. 1.    <sup>e</sup> Usher Prim. c. 117, p. 822

<sup>f</sup> Jocelin, vite St. Pat. c. 1.      <sup>g</sup> Usher Primond. c. 17. p. 824:

<sup>h</sup> Usher Primond, c. 17, page 821.    <sup>i</sup> Idem, c. 17, p. 841.

<sup>\*</sup> Lanigan denies that Patrick had sisters in Ireland, to which we agree.

performing his duty to his God. In the seventh year of his captivity, being warned, in a dream, to return to his own country, he, accordingly, set off, and reached the sea shore at Bantry bay, in Cork, where there was a vessel ready to sail. The captain, at first, refused, but afterwards consented to receive him. After three days' voyage he arrived in Aquitania, in France, and thence proceeded to Brittany, his native country, where he arrived, completely exhausted from hunger and fatigue, after travelling 28 days through deserts. After remaining some time at home, it appeared to him in a dream that he saw a man from Ireland handing him a number of letters, one of which he read, commencing with the words "Vox Hibernicorum." While reading the letter, he thought he heard the voice of the inhabitants of Fochut, a forest in Tyrrawley, in the Co. Mayo, entreating him to go among them, which affected him so much that he awoke.<sup>a</sup> Moved by this vision, he resolved to prepare himself for the conversion of the Island. He accordingly went to the celebrated Monastery near Tours, where he received the habit and tonsure from St. Martin, bishop of that city, and uncle to his mother Conchessa. Having spent some time at Tours, St. Martin having died,<sup>b</sup> he thence went to Rome, and joined the regulars of St. John of Lateran, where he acquired great knowledge of ecclesiastical literature and monastic discipline.<sup>c</sup> He was afterwards induced to go to Auxerre, to visit St. German, bishop of that place, to learn of him, by virtue and example, how to conduct his important undertaking. He, afterwards, went to the convent of Lerins, where he spent nine years, and then returned to Auxerre, where, having heard of the death of Palladius, he repaired to Rome, and was consecrated bishop of all Ireland by Pope Celestine, and, in the year following, being

<sup>a</sup> Usher on St. Patrick, p. 9, c. 17, p. 832. <sup>b</sup> Usher Prim. c. 17, p. 844.

<sup>c</sup> Idem, page 835.

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396.

397.

403.

421.

the first of Pope Sixtus, attended by 20 priests for the Irish mission, he visited St. German, who made him presents of books, chalices, and every thing necessary for the Catholic worship and ministry. Every thing for the voyage being ready, the Saint set sail, and arrived in "Crioich-Cuallan," in Leinster, now the Co. Wicklow. This occurred in the fourth year of the reign of Laoghare; there was, besides, a king in every province. The first convert was Sinell, of the Royal race of the kings of Leinster, who was afterwards enrolled among the saints.

The Saint was attacked by the pagans at Rath-Inbheir, at the mouth of the river Bray, and obliged to return to sea. He reached *Inis Phadruig*,<sup>a</sup> near Dublin, where he rested, and thence sailed to the bay of Dundrum, in the Co. Down. Dichu, the lord of the place, hearing that pirates entered his territory, went out to repel them, but struck, at once, with respect for St. Patrick, who preached to him the word of God, he was baptised with all his family, and, in gratitude to the Saint, he gave him his granary to serve as a church, which was called Sgiuból-Phadruig.<sup>b</sup>

A.D. 433. After this the saint set off to Cloneboy, in Dalraidhe, 433, in Ulster, where his old master Milcho lived, in order to convert him. But he would not be converted by one who was once his slave, and in a rage threw himself into a fire that accidentally broke out in the house. He was burnt with all his family except his son Gassact (who was after Bishop of Granard in the county Longford<sup>c</sup>) and his two daughters, called "Emerias," who became nuns in the monastery of Cluain-Broin: he visited Dichu on his return, and thence having sailed for Meath,<sup>d</sup> he landed near Drogheda at the mouth of the river Boyne, where

<sup>a</sup> This island is handsomely situated opposite the coast of the village of Skerries.

<sup>b</sup> Usher Prim. c. 17, page 846.

<sup>c</sup> Vita Trip. St. Patrick, lib. 2, c. 137.      <sup>d</sup> Usher Prim c. 17, p. 847.

having left his ship in care of his nephew, Loman, he went to the general assembly of the kingdom, at Tara, in order to preach the doctrine of Christ to the princes, nobles, and druids assembled on the occasion.

On his way he met the lord of a territory in Meath, who was baptised with all his family, and whose son Benignus, was, afterwards, Archbishop of Ardmach. The saint, on his arrival at Slane, near Tara, the day before Easter, kindled the Paschal fire, which alarmed the druids, who told the king that unless that fire was extinguished the person who kindled it would be master of the island. The saint was, accordingly summoned before the king to account for his conduct<sup>a</sup> with strict orders that none of the assembly should salute him. Erc, son of Dega, disregarding the king's orders, saluted him and was baptised, and afterwards became Bishop of Slane. The saint preached to the assembly which had the effect of converting Dubhthach, (*Duffy*), the king's arch poet and lord, who afterwards employed his talents in praising God and his saints.<sup>b</sup> Fiech, his disciple, followed his example and afterwards became Bishop of Sletty. The queen and some nobles embraced Christianity, and the king himself received baptism in the course of some time.<sup>c</sup> The saint after leaving Tara, proceeded to Tailton, to attend the military games, where he preached to the king's brothers, Cairbre and Conall, the latter of whom became a convert. Among the number of his converts for the rest of the year were Ethne and Fedeline, the king's daughters, and Mael and Caphait, their tutors.<sup>d</sup> St. Loman, on his way to meet St. Patrick, after his long absence, converted Feidhlim, son of Laoghare, and his son Fortchern, who was afterwards Bishop of Ath-Furnn. St. Patrick, on his way from Tara, visited the Southern and Northern Hy-Nials; he converted Enda and all his family; his son, Cormac, was afterwards, Bishop of Athruiné

<sup>a</sup> Usher Prim. c. 17, page 849

<sup>b</sup> Jocelin, Vita St. Patrick.

<sup>c</sup> Vita St. Patrick.

<sup>d</sup> Vita apud Colgan, c. 55.



and Archbishop of Armagh; he then converted Maine, a prince in Meath, and built a church at Ardagh with St Mel, his nephew at its head.<sup>a</sup> The princes of the Northern Hy-Niall, the sons of Cairbré, were among the number of his converts.

A. D.  
434.

From them he got the territory of Granard, and in it he built a church over which he placed Guasact as bishop. He then visited Brefny, comprising most of Leitrim and part of Cavan—he destroyed the idol, *Crom Cruach*, which was in the plain of Moy-Slecht in Leitrim. Here he built the church *Domnach-Mór*, and appointed St. Mauran as its pastor. The Saint, after leaving Brefny, having crossed the Shannon, entered Connaught.<sup>b</sup> Ona, a lord in Magheré Connaught, gave him Imleach, or Elphin, on which he raised a church, and placed over it Asicus as bishop. He thence proceeded to the Co. Sligo, where he baptised Mainé of Royal descent (who was afterwards bishop), and founded in it two churches, *Sencheall-Dumhaige* and *Simnach*. There is within one mile of Ballyhaunis, Mayo, a well, and by it a small reliq. These being called after him is an evidence that the apostle visited that place. To this day it is resorted to by pilgrims, as is Holycross between Dunmore and Cloonfad. From this place he travelled to the barony of Clare, in the Co. Galway, and baptised Duach, son of Brian, and founded the church *Domnach-Phadrig*, near Lough Hacket. He proceeded through Partry and Umalie, in Mayo, where he founded the church *Achadh Fobhiur*, of which St. Senach was the bishop. After this he spent the Lent in contemplation and prayer on *Croagh-Phadrig*, the former name of which was "*Cruachan Aichle*" or Mount Eagle, in the same county, and having celebrated Easter at the church just named, he went to *Tir-Amalgaidh* (Tirawley) where he converted the seven sons of Amalgaidh and 1200 persons. He erected a church; of this he made Mansuerius<sup>c</sup> bishop.

<sup>a</sup> Ware de Presul. Hib.    <sup>b</sup> Vita Trip. St. Pat. b. 2, c. 3.    Con. Pat. p. 19

On the bank of the river Moy he built a church called Kill-Aladh (Killala), to preside over which he consecrated Mureadoch bishop.

A.D. 441. Having founded 47 churches in Connaught, the Saint returned to Sligo, passed through the territories of Cairbré, who opposed him, as did Conall, though one of his converts. However, he arrived at Inis Eoghan (*Inish Owen*) where he baptised Eoghan<sup>a</sup>—the prince—and all his family, and founded two churches, *Domnach-Mór Muigh Tochuir* (of which Mac Carthan was first bishop) and *Domnach Bilé*. Having thence crossed Lough Foyle, he passed through Kineacta, where he baptised Seadhna<sup>b</sup> (Sheana) and his family; his son Kienan was bishop of Duleik in Meath.

Having left this place the Apostle journeyed to Coleraine in Dalraida, in Down, where he met the twelve brothers, sons of Caolbach, of the race of the Clanna Róry; of these the chief were Saran, who opposed him, and Conla, who was converted by him. Here he built a church Cummuir for Canons Regular, also the churches, *Dcmnach-Mór*, *Rath-Lithe*, *Tulchaiu*, *Easpic-Innic*, *Gleann*, *Gluaire*, *Imleach*, *Cluana*. The Saint preached on the borders of Lough Neagh, where having raised some churches, he established the bishopric of “O’Cane’s chieftaincy,” which he gave to Killiau, and another in Tyrone over which he set St. Columb. He founded the see of Clogher,<sup>c</sup> of which he was bishop. Thereupon he went to *Drum-Saileach*, where he organised a city, and made it the metropolitan see, at the request of Daire,<sup>d</sup> who was the prince of the territory.

445.

The Saint, in order the more easily to supply the want of ministers, introduced the Roman Alphabet to those who were to enter holy orders. Some obscure writers assert that he, at this time, went to Britain to resist the Pelagian heresy. But

447.

<sup>a</sup> Vita Tri. 2, 118.

<sup>b</sup> Joce. Vita, p. 748.

<sup>c</sup> Ware de Presul. Heb.

<sup>d</sup> Usher Prim. c. 17, p. 841.

A.D.  
448.

the fact is that he attended St. German of Auxerre in a crusade against Pelagius some time before he was consecrated bishop for the mission of Ireland. This appears from Lanigan and other distinguished authorities. Having held a synod in Armagh,<sup>a</sup> he started for Leinster, built the church of Bilé-Tortan in Meath; whence he travelled to *Bailé atha cliath* (*Bally aha cleea*), where he baptised all the inhabitants, with Alpin,<sup>b</sup> their king, and near the fountain, in which he baptised them, he built a church, named after himself.

The Saint having converted the two princes, sons of Dunlang, built two churches *Kill-Auxil* (over which he placed Auxilius), and *Kill-Cuillin*, whose first bishop was Issernin; he then visited Leix, Ossory, and Hy-Kinseallach. In these places he raised 70 churches, and baptised Criomthan (*Creevan*), king of Leinster, who gave land on which to build a church, over which was placed Fiech as bishop of Sletty, who acted in the capacity of Archbishop of Leinster, though not such.

After preaching with effect in Leinster, he then proceeded to Munster, where he baptised King Aongus and all his household; during the baptism of the king, the saint's staff pierced his foot, but he never complained, as he thought it belonged to the ceremony. He held a synod at Cashel and confirmed in the possession of the churches they had founded, Sts. Ailbe, Declan, Kieran, and Ibar. He then took leave of Aongus and passed through Aradha, Timneach, and the Shannon, into Thomond, where he converted the inhabitants with Carthan Fionn, their prince; he preached in Kerry, returned by Desie to Cashel. After a space of seven years, devoted to the conversion of the province, the inhabitants, in gratitude for his services, undertook to pay him an annual tribute, called *Cain Phadrig*.

A.D.  
485.

The saint having discharged his mission in Munster returned to Ulster, where, having spent six years in visiting churches,

<sup>a</sup> Camden Britta. p. 750.

<sup>b</sup> Usher Prim. c. 17. p. 806, &c.

confirming Christians in their faith, and converting those who persevered in idolatry, he resigned the See of Armagh to Benignus, and withdrew to Sabhail-Phadruig, in Down, to prepare for death, as he foresaw his end was approaching. Here he died in the Lord, attended by St. Tassagh and other holy persons. His body was interred in Down. The reader who would know more of this extraordinary saint is referred to the first volume of this work which contains several authentic short narratives of his life. Lanigan, with whom we agree, says he was born, A. D. 387, died A. D. 465, aged 78, and was 33 years in Ireland as Apostle.

It has been already remarked that Laoghare (O'Leary) was monarch when St. Patrick commenced his mission, which tended so much to refine the warlike manners of the people, that the government of the country was easily managed by the monarch, one of whose first acts was to hold the assembly at Tara, in order to reform the laws of the country, and to abolish the scandals of Paganism. This was done by a committee of nine, which was thus constituted—three kings, those of Ulster, Munster, and the monarch; three bishops, St. Patrick, St. Benignus and Cairnach; three antiquarians, Dubtach, Feargus, and Rosa. After this inquiry those manuscripts which were condemned were burned, and several copies of the Milesian monuments were ordered to be carefully deposited in the different churches in the kingdom, to guard against any future accident. Intruders, and not the Milesians, were they who introduced and practised idolatry. The only war we read of in this reign was that between Laoghare and Criomthan, King of Leinster, about the *Boroimhe* (Borivey) or tribute, imposed in the second century on the people of Leinster, by Tuathal Teachmar. The two kings met at Athdara, in the county Kildare and Laoghare was taken prisoner, but after released on condition of relinquishing his claim, which he afterwards violated. He was afterwards killed by a thunder-

bolt at Greallach Dabhuill, near the Liffey. Ollioll-Molt, son of Dathy, succeeded Laoghare. This monarch renewed his claim to the tribute in A. D. 463, in consequence of which a battle was fought at Tama-Achar which did not prove decisive. His next engagement was with Lugh, son of Laoghare, who questioned his right to the crown. Lugh, assisted by Criointhan, King of Leinster, Murtough-Mac-Ena, Fergus-Kerbhoil, and Feachra-Loun, gave them battle at Acha in Meath, which proved fatal to Olioll-Molt, and left Lugh in possession of the crown. Lugh, son of Laoghare (Leary) succeeded Olioll-Molt. In his reign, the different provinces in the kingdom were engaged in war. Aongus, King of Munster, and his Queen, Eithne-Vatach, daughter of the King of Leinster was killed at the battle of Kill-Osuach, near Leighlin in the county Carlow. Duach-Galach, King of Connaught, was killed at the battle of Leaghra; Fraoch, King of Leinster, was killed at the battle of Grawé. There was also a great battle between the Hy-Nialls and the people of Leinster, at Loch-Muighe, (Mee) where a great many lives were lost. In this reign the six sons of Erc, the two Laornes, two Aonguses, and two Fearguses conducted the last expedition of the Dalriads of Ulster to Albania, as can be seen by Usher's Chronological Index. In this reign died St. Patrick. The miraculous cure of Lugh (Loui) who was suddenly taken ill at dinner on St. Michael's day, is attributed to St. Patrick, and, in gratitude for the interference of Providence, the queen, his mother, ordered that part of the provisions, daily served at table, should be given to the poor. Hence the custom of killing a sheep at Michaelmas for the benefit of the poor, called in Irish "Cuid Michel. In the fifth century thirteen orders of religious persons prevailed—viz., of St. Ailhe, St. Deehlan, St. Patrick, St. Columb, St. Carthack, St. Molua, St. Moctee, St. Finian, St Kieran, and St. Brendan, St. Bridget for females; these joined the canons regular of St.

A.D.  
483.

A.D.  
503.

Augustine, and the order of St Columbanus joined the Benedictines in the seventh century. In the fifth century there were many abbots in Ireland; the principal were St. Endee, St. Moctee, St. Senan, St. Roiche, St. Canoc, and St. Bridget, abess. Monks were also established in Ireland as early as the christian religion. Camden says their piety was neither affected nor disguised. Bede, Usher, Colgan, and Ware say that Ireland was the seminary of learning, sanctity, and every other (?) Christian virtue, and according to Allemand, the Baice of the west.\*

Murtough-mac-Earca, succeeded Lugh VII. This monarch was remarkable for his piety and for his valor. He routed the enemy in 17 battles. Notwithstanding his warlike disposition, he afforded the greatest protection to religion. In his reign lived Saint Finian, or Finbar, of the race of the Clann-Rory, first bishop of Clonard. He spent 30 years in Britain, and founded three churches therein. On his return, he established the see of Clonard, near the river Boyne, in Meath. He also founded a university there, attended, often, by 3,000 students; among the number were two Saint Kiarans, two Brendans, two Columbs, Laserian, Cainsech, Movens and Ruadan. The saint died in the year 548. The bishoprics of Duleek, Kells, Trim, Ardbreccan, Donseaghlin, Slane, Fore and others, were united to Clonard about the 12th century. The sees of Ross, Tuam, Ardfert, Achonry, and Clonfert, were founded in the beginning of the sixth century. Saint Kieran-Saighir, in his old age, read the divine writings in the school of Saint Finian, in Clonard; he is, therefore, called his disciple. Saint Columb-Killé, the fourth in descent from NIALL THE GREAT, founded more than 100 churches. He was called the apostle of the Picts, from the fact that he was the agent in the conversion of that nation, who, in gratitude for his services, gave

A.D.  
520.

\* These facts are from Usher, Ware, Colgan, Bede, Archdeacon Lynch; Camber, Echard and four Masters.

him the island Hy, in the Hebrides, in which to build a monastery for himself and his fellow-labourers, who were remarkable for their chastity and good conduct. The saint died in the Abbey of Hy, A.D., 597, aged 77 years. Saint Jarlath, of the race of the Clanna-Rory, a native of Conmacne, of Kinel-Dubhain, (Duan,) or Dunmore, in the County Galway, a disciple of Saint Benignus, successor of Saint Patrick in Armagh, remarkable for his learning and piety, retired to Cluainfois, near Tuam, where he founded a monastery and school, celebrated for the numbers which were educated there, among the rest, Saint Brendan of Clonfert, and Saint Colman, bishop of Cloyne. Saint Bridget was daughter of Dubtach, (O'Daffy,) of the race of Eocha Fionn, brother of "*Con cead Catha.*" She received the veil from Mac Alleus, (Mac Hale,) a bishop and disciple of Saint Patrick's. She founded a monastery in a forest of oak in Leinster, called since Kill-dare, which was the origin of the town and county of that name. She was celebrated for the performance of miracles. Temples were dedicated to her in Ireland, France and England; there is still a church bearing her name in London.

A.D.  
533.

Her remains were at Kildare, whence they were removed to Down. Tuathal-Maolgarbh, succeeded Mortough; in his reign Prince Earc, son of Olioll-Molt, lost his life in a battle fought at Portan, against the people of Leinster.

Some time afterwards, Eoghan-Beal, (*Owen Bayul*), king of Connaught, was slain at the battle of Sligo, fought between himself and the princes, Feargus and Domhnall—sons of Mortough-Mac Earca, Tuathal, having reigned eleven years, was killed by Maolmar, foster brother of Dermot.

A.D.  
544.

Dermot, of the race of "*Niall the great,*" having succeeded this monarch, in the beginning of his reign, made donations of land, for the erection of churches, and frequently convened the states at Tara, at which he got passed useful laws, which he

executed with rigor. He condemned to death his own son for violating them. Olioll, son of Mortough, ruled Leinster, and Cormac, descended in the eight degree from Olliol-Olum, ruled Munster in his reign. The monarch, through a great love of justice, was necessarily obliged to engage in war, with Guairé, king of the Hy-Fiachras, in Connaught. The armies encamped on the banks of the Shannon, and disputed its passage; but Guaié and his troops being defeated with great slaughter, were obliged to submit, which put an end to the war.

In the battle of Cuildreimne, fought between him and the two princes, Feargus and Domhnall, he lost the best part of his army, and saved himself by flight. The cause of the battle was:—these princes, together with Columb-Kill, afforded protection to a murderer, whose name was Corman-Mac-Hugh, who killed a nobleman at the parliament of Tara, but Dermot had him arrested and condemned to death. Dermot, said to be the greatest, the handsomest, and most powerful Christian prince that ever ruled the country, died in a house, which accidentally took fire at Rathbeg. Feargus and Domhnall, of the race of Niall, were the successors. These princes were always engaged in war with the kings of Connaught, and likewise with the monarch. After their accession to the throne, they defeated the people of Leinster in a great battle at *Gabhra Liffe*, in the County Wicklow, shortly after which they died. Eocha, 13th son of Domhnal I., succeeded. This monarch, and his uncle Baoden, having reigned three years, were killed at the battle of Glingevin, by Cronan, son of Tighernach, (*Theurnagh*.)

AINMIRE, 4th in descent from Niall, who succeeded, was a very religious prince, and after a reign of three years was killed by Fergus Mac Neill, at *Carag-Leime-an-Eich*, on the banks of the lower Shannon.

BAODAN, son of Nineadha, who succeeded, after one year's reign, died a violent death.



A. D. 572. AODH 2nd, (*Ee*) son of Ainmire, who succeeded, being a great benefactor to the church, gave St. Columbkille the territory of Derry, on which he built a church and established a monastery. He convened a general assembly at *Drom-ceat*, in Derry, in order to put a stop to those strolling Lamponers who arrogantly assumed the name of bards, and to enforce that tribute due by the Dalriads of Albania to the monarch of Ireland. The monarchs Criomthan, king of Leinster, Finghin, king of Munster, Aidan, king of the Dalriads of Albania, and Columbkille, abbot of Hy, with several bishops, attended the sessions. The assembly limited the number of poets. The Dalriads of Ulster were to pay the same taxes and imposts as any of the natural subjects of the monarch, but to be subject to the king of Albania as far as the (*Lex Talionis*) was concerned. Notwithstanding the interference of St. Columbkille in favor of Scanlan Mór, prince of Ossory, he was still detained by the monarch in a dungeon, for refusing to pay the tribute due by his people to the king.

During the reign of Brandubh, king of Leinster, the monarch, endeavouring to exact the tribute from those people, gave them battle at *Beallach-duin*, near Wexford, and lost his life on the occasion.

599 HUGH SLAINE, son of Dermod, and Colman Rimidh, having succeeded, were killed in battle near Lochseimidighe after a reign of six years.

605. HUGH UIROIDNACH, son of Domhnal, succeeded. He was remarkable for his justice and bravery. He engaged in war with prince Aongus, who, with his army, were utterly defeated at the battle of Odbha (*Owa*), where Conall-Laoghbreagh (*Leebra*) lost his life. Hugh died at Tara, after a reign of seven years.

MAOLCHABHA, (*Meeulcowa*) son of Hugh 2nd, succeeded, and having reigned three years, abdicated the throne

and died bishop of Clogher, as the author of "Cambrensis Eversus" relates.

SUIBHNE MEAN—from whom the Mac Swiney— succeeded, who, after holding the reins of government 13 years, was killed at the battle of Fraighbrene, by Congal, son of Scanlan, king of Ulster.

A.D.  
615.

The principal saints who founded monasteries in the 6th century are, Sts. Columb, two Finians, two Brennans, Colman, Colman Eile, Brogan, Coman, Edan, Congal, Fachnan, Carthach, Cronan, Laserian, Sinell, &c.

In the sixth century the sees of Dromore, Cloyne, Ferns, Kilmacduagh, Limerick, and Cork, were established.

St. Edan was descended in the 8th degree from Colla-Huas, monarch of Ireland, by the father, and from Amalgaid, king of Connaught, by the mother; he was born in Brefne. Having gone to Britain to perfect himself with St. David, on his return he was kindly received by Brandubh, king of Leinster, who gave him the city of Ferns to found a bishopric in, which was to be the metropolitan see of Leinster; he died 31st Jan., 632.

Colman, surnamed Mac Duagh, was descended in the 8th degree from Eocha, monarch of Ireland. He built the cathedral of Kilmacduagh.

St. Laserian was the son of Blitha, daughter of the king of the Picts. He studied 14 years in Rome, under Pope Gregory. On his return he became abbot of the monastery of Leighlin, which, under him, at one time, contained 1500 monks; he brought the Southern Scots to the true observance of the Paschal Festival; he died 18th April, 638.

St. Finian, of the race of Dalfiathochs of Ulster, was founder of the most ancient order of the Canons-Regular of St. Augustin, called "The Congregation of St. Frigidian of Lucca," of which he was bishop. He also reformed the Regular Canons of St. John Lateran, and founded some abbeys, as will be seen in the course of this book.

- A.D. 628. **DOMHNALL** (*Donnell*) 2nd, son of Hugh 2nd, ascended the throne; being a good Christian and a wise king, he governed his subjects with great prudence, and obtained several victories over his enemies. He humbly submitted to the penance imposed on him by St. Fechin, for rashly and unjustly invading the territories of the Southern Hy-Nials in Meath; at the instigation of the Saint, he withdrew his army and made peace with the Hy-Nials. He endowed the monastery of Cong, founded by St. Fechin, and ended his days in virtue and penance at Rath-Dombnall, in Tyrconnel.
642. **CONALL-CLAON**, son of Maolchabha of the race of Niall, being successor, divided the government with his brother, Keallach, who died a natural death at Buigh, on the river Boyne, but Conall was slain in a battle with Dermot.
654. **BLATHMAC** and Dermod Ruaidhnaigh succeeded, who, after a reign of ten years, died of a plague which wasted the whole country.
665. **SEACHNUSACH**, son of Blathmac, succeeded to the crown, who, after a reign of six years, was killed by Dubh-Duin. **KIONFOLA**, brother of Seachnusach, having succeeded, reigned four years, and was killed at the battle of Keabtroch, in the territory of Thomond.
671. 675. **FIONACHTA-FLEADHACH**, grandson of Hugh-Slainé, succeeded. This pious prince, in the 12th year of his reign, retired to a convent, but was after obliged to resume the reins of government owing to the disturbances of the state. He afterwards engaged in battle with the people of Leinster, at Locligabhair, in Meath, where great numbers of them lost their lives. He suppressed the Boroimhe, or tribute, at the request of St. Moling. The tribute was first imposed on those people by Tuathal-Teach-Mar about 108, A.D. In this reign Egfrid, king of Northumbria, sent General Berte with an army to plunder the unoffending people of Ireland. They spared
- 684.

neither churches nor monasteries, but they were vigorously repelled by the people of the Island. In this reign Cumasgach, king of the Picts, invaded Ireland, but was killed at the battle of Rathmore, in Meath, and his army cut to pieces. After a reign of 20 years Fionachta lost his life at the battle of Grealagh Dolling, A.D. 695.

Loingseach, (Lynch) grandson of Domhnall II. succeeded to the crown. He repelled the Britons and Saxons, who laid waste the plains of Muirkenne, in Louth, but they were totally defeated by the Ulster troops, at Moigh-Cuillin, in Iar (or west) Connaught,

A.D.  
695.

Having reigned nine years, this Monarch and his three sons, Ardgall, Consac, and Flann, were killed at the battle of Cormin, by Keallach, son of Raghallach, king of Connag.

CONNALL KIONMAGHAIR, of the race of Niall, succeeded. He was ever at war with the people of Leinster, in order to revenge the death of Hugh II. ; he then became a persecutor of the clergy, which brought on him, the signal vengeance of the Almighty, who put an end to his career by a sudden death.

704.

Fearghall, (Farrell) great-grandson of Hugh Uairvidneach, succeeded, and in his reign the Britons, for the sake of plunder, made attacks on Ireland, but were totally routed by the tribes of Ulster. This monarch, enraged with the people of Leinster, entered their country with an army of 21,000 men. Morrough M'Broin, the king of the province, was prepared to meet him, with an army of only 9,000 men. They fought at Allen in the Co. Kildare, in which battle the Monarch lost his life, the victory, and 160 of his lords. The numbers killed on both sides, were about 7,000 men.

711.

*Fogartach*, of the race of Niall, succeeded, and after one year's reign, was killed at the battle of Kildelgin.

722.

KIONATH, of the race of Niall, was the next monarch; 722

he fell in the battle of Dromorcain, fought between him and prince Flahertach.

A.D. 727. FLAHERTACH, son of Loinseach, succeeded, and having reigned seven years, withdrew to a monastery at Armagh, where he spent the last 30 years of his life, in the practice of the monastic discipline. In his reign Hugh Ollan having declared war against Hugh Roin, King of Ulster, for sacrilegiously pillaging the churches of the diocess of Armagh, a battle was fought at Fotharta in Louth, and Hugh Roin lost his life.

734. HUGH OLLAN, son of Feargall, (Farrell) succeeded to the throne; he was learned, wise, and a severe avenger of wrongs committed against the church. He held an assembly at Tir-daglass (Terryglass) in Ormond to enforce the payment of St. Patrick's tribute; having fought a battle with the people of Leinster at Athseanuigh; where Hugh, son of Colmain, their King, with 9,000 of their men, were killed, he died after at the battle of Keannamus (Kells) in Meath, gained over him by his successor.

In this King's reign, a most disastrous battle was fought, at Ballaghfeile in the King's county, between Cathal, (Cahil) King of Munster, and Keallach, prince of Ossory, who was found among the slain.

HUGH BALVE, king of Connaught, and Cathal, king of Munster, died in this reign.

743. Domhnall III. (O'Donnell) son of Morrough, who succeeded to the crown, after a long and peaceful reign of twenty years, 763. was induced, from motives of piety, to make a pilgrimage to Hy-Columbkil, where he died. In his reign, the Picts were totally defeated by the Leinster troops, at Rath Beathach in Ossory, where their King, Cahasach, (O'Casey) was slain.

NIALL FRASSACH, son of Feargall, ascended the throne; his reign was embittered by a general famine, and frequent earthquakes; after a reign of seven years he abdicated, and

passed the last eight years of his life, in the practice of penance, in the Island of Hy.

A. D.  
770.

DONCHADA, son of Domhnall III., succeeded, and reigned twenty-seven years in peace and in the practice of good works, after which he died a natural death in his palace : in his reign the Danes first landed in Ireland.

779.

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## CHAPTER XII.

ON THE STATE OF RELIGION IN IRELAND, FROM THE APOSTLESHIP OF ST. PATRICK, DOWN TO THE INVASION OF THE DANES.

Though authors differ widely respecting the characteristic features of Ireland in every other respect, yet all admit that the Christian religion was well established in this country, by St. Patrick, and that it continued so until the invasion of the Danes, and we might say (without fear of correction) until the 12th century, when the English arrived in this country, at which period Wright, a bigoted English Protestant historian, states that the state of religion in Ireland was such as that it required no reformation. The precursors of St. Patrick in this Island, were, S.S. Ailbe, Declan, Ibar, and Kieran, who converted many districts in the country, and founded several abbeys and churches, of which they were themselves Bishops. Usher, in his ecclesiastical history, says "that there were in Ireland, three different classes of religious persons, the first consisted of 350 Bishops, all of whom, founded churches, had the same mass, the same office, the same liturgy, and the same observance of Easter."

"The second consisted of 300 Priests, with some Bishops, who acknowledged the same head, Jesus Christ, had the same observance of Easter, but different liturgies and masses; the principal saints of this order were, the two Finians, two Brendans, Jarlath of Tuam, Congall, Coemgin, Kieran, Columb, Cannech,

Lasren, Cormac, Colman, Nesson, Conan, Ende, Aide, Berchan, &c. The third class consisted of 100 Priests who inhabited the woods and deserts, and lived on herbs; they had different rules and liturgies; they had some bishops among them, the principal of whom were, Petran, Colman, Edan, Loman, Senach, Ultan, &c." Usher (according to this monument, says), "that the first class was as brilliant as the sun, the second like the moon, and the third like the stars."<sup>a</sup> The liturgy introduced into Ireland by St. Patrick, and so scrupulously observed by his disciples, owes its origin to St. Mark,<sup>b</sup> however, it underwent some changes until the 11th century, when Gilbert, Bishop of Limerick, and apostolic legate, reduced it to the Roman ritual and condemned all others.<sup>c</sup> However, there was some error, among the Scoto Milesians, Picts, and some Britains, respecting the celebration of Easter. They were mostly quarto-decimans, (according to the Romans), and differed about the *week*, and not the *day*; for they, always, celebrated Easter on Sunday.<sup>d</sup> Adamman, a Priest of Ireland, and Abbot of Hy, was the person who brought the Northern Scots to the true observance of Easter.<sup>e</sup> The Southern Scots long before conformed to the authority of the Sovereign Pontiff.<sup>f</sup> Adamman was not successful in reclaiming the Monks of Hy of their error regarding the celebration of Easter, which was afterwards reserved for Egbert a priest, who had the happiness to effect so desirable a purpose.<sup>g</sup>

A great number of ancient and modern authors bear honourable testimony to the preeminence of Ireland over any other nation in Europe, in religion and learning, which has been truly verified in the great number of missionaries who announced the doctrine of Christ to foreign nations and reduced it to practice

<sup>a</sup> Ush. &c.    <sup>b</sup> Id. c. 17, p. 916.    <sup>c</sup> Gilbert's Syllogisnia, No. 30, p. 54.

<sup>d</sup> Bede, Ch. Hist. b. 3, 4.    <sup>e</sup> Hist. Eccles. lib. 3, c. 16.    <sup>f</sup> Ib. b. 3, c. 3.

<sup>g</sup> Ib. Ch. Hist. lib. 5, c. 23.

by virtue and example ; justly has Camden called it the “Island of Saints.”<sup>a</sup> Among the numbers, particularly remarkable for their sanctity and learning, were the following :—S.S. Cataldus, Sedulius, Fridolin, Columb Kill, Gall, Columbanus, Fiacre, Fursey, Arbogast, Aidan, Maoldulphus, Colnan, Ultan, Foilan, Killian, &c. Cataldus, (according to an ancient record of the church of Tarentum),<sup>b</sup> was born in Ireland, studied at Lismore, where he delighted the Gauls, English, Scots, and Teutones, who came there to hear him.”<sup>c</sup> He was Bishop of Ratheny, in Munster for some time ; he then went to Jerusalem to visit the Holy Sepulchre and returned by Tarentum, where he revived the Christian religion ;<sup>d</sup> he foretold the destruction of Naples,<sup>e</sup> which was verified 1,000 years afterwards in the reign of Ferdinand 1st, and his son Alphonso. Sedulius, (according to Thritemius,<sup>f</sup> and the language of his own epistles, “Sedulius Scotigena,”) was a native of Ireland, a disciple of Hildebert, Archbishop of the Scots ; being learned in sacred and profane literature, he went to France, to perfect his studies, and thence to Rome, Achaia, and Asia, where he distinguished himself by his erudition ; he wrote a great many works, among which are 14 books on the epistles of Paul, and 2 books on the miracles of Christ. A council, held under Galasius, the Pope, approved of his works ; he flourished about the year 430 A. D.

Fridolinus, (according to Gaspard Bruschius,<sup>g</sup> and others) was the son of an Irish King, who entered the monastic state, travelled through Germany, and France, became superior of the monastery of St. Hilary, at Poitiers, founded religious houses, in Alsace, Strasbourg, and Switzerland, and a house for Nuns, in Seeking, an island on the Rhine, where he was interred in the year 514, A. D. St. Columb Kill, (see page of

<sup>a</sup> Cam: p. 730. <sup>b</sup> Ush. Ch. His. c. 16, p. 751. <sup>c</sup> Id. &c. <sup>d</sup> Joannes Juvensis in Ush. <sup>e</sup> Ware de Scrip. Hib. <sup>f</sup> Thritemius, in Us. c. 16, p. 769.

<sup>g</sup> Bruschius, on German monasteries.



this work), St. Columbanus, who was a native of Leinster, was a disciple, first of Sinell, and, after of St. Congall, in the abbey of Bangor, whence he departed with St. Gall to Britain, and thence to Burgundy, where he was kindly received by Sigebert, king of that place.<sup>a</sup> He founded a monastery at Luxen, and another at Fontaine ; after being twenty years in Luxen, he was expelled through the influence of Brunchar, the Queen, who shared the government with her grandson Thierry II., who was severely reproached by Columbanus, for the shameful life he led ; through the instrumentality of his grandmother the queen, the saint was kindly received by Clothaire II. who, he foretold, would be in possession of the French Crown before three years, which was verified, as Thierry died of dysentery, and Brunchar was put to death by order of Clothaire.<sup>b</sup> The saint founded the abbey of Bobbio, near Milan where he died in 615, A. D.

St. Gall, (according to Wallafridus,<sup>c</sup>) was born of noble parents in Ireland ; he was a disciple of Columbanus, with whom he travelled through Britain, France, and Germany. From his great zeal for the Christian Religion, he set fire to a pagan temple, near Lake Zurich, in Switzerland ; the Pagans resolved to put him to death, but he and Columbanus escaped to the Castle of Arbona, near the Lake Constance, where they were kindly treated by Willimar, a Priest. These saints repaired the church, dedicated to St. Aurelia, in Bregent, in the country of the Grisons, and converted some of the inhabitants. St. Columbanus went to Italy afterwards, and St. Gall to the Priest Willimar ; he was pressed to receive the bishopric of Constance, but having refused from humility, he recommended his Deacon, John, who was consecrated. He died after with Priest Willimar, in the year 635 or 625, aged 95 years.

Fiacre, born of noble parents in Ireland,<sup>d</sup> left his country,

<sup>a</sup> Cam. Brit. p. 730.    <sup>b</sup> Hist. de France.    <sup>c</sup> Wallafridus, in his life of St. Gal.    <sup>d</sup> Ware de senit. Hib., c. 3. •

and went to France, where he was kindly received by Faron, Bishop of Meaux,<sup>a</sup> who, after asking his name and his country, gave him the forest of Brodole, to settle in, in which he became celebrated for the austerity of his life, and the many miracles wrought by God through his intercession.<sup>b</sup>

St. Ardan, a monk of the abbey of Hy, was an Irishman, and according to Colgan and others, he went, at the request of King Oswald, to preach the gospel to the Northumbrians,<sup>c</sup> which he did with very great success; he founded an episcopal see at Lindisfarm, of which he was the first bishop. Bede says, his life was an example of charity, chastity, humility, and every other virtue; after being Bishop of Lindisfarm, for 17 years, he died in the year 651. St. Finian, a native of Ireland, and a monk of the abbey of Hy, succeeded St. Aidan, in the see of Lindisfarm; he baptized Penda and Sigebert, Kings, with the lords of their retinue, and sent priests to baptize their subjects;<sup>d</sup> he died, being bishop of Lindisfarm for ten years. St. Colman succeeded Finian in the see of Lindisfarm, he was a native of Ireland. These three saints were the apostles of the Northern Saxons, and the persons who instructed them in the knowledge of the true God, was St. Colman, who retired to Inis-Bofin in the west of Ireland, where he built a monastery.<sup>e</sup>

St. Fursej was descended of Irish parents; his father was Finton, son of Finloge, prince in southern Munster; his mother was Gilgesia, daughter of Hugh Finn, prince of the Hy-Brunes in Connaught.<sup>f</sup> He was educated by his uncle Brennan of Clonfert; he founded the church of Kill-Fursej in the diocese of Tuam; after sometime he went to England, where he was kindly received by Sigebert, King of the East Saxons,<sup>g</sup> who afterwards abdicated the throne, and became a Monk. He founded the abbey of Burgh Castle, in Suffolk, the

<sup>a</sup> Capgrove.    <sup>b</sup> Bede, Ch. Hist.    <sup>c</sup> Id., lib. 3, c. 3.    <sup>d</sup> Id., c. 22.

<sup>e</sup> Id., c. 25.    <sup>f</sup> Ware de senit. Hib., c. 3.    <sup>g</sup> Bede, Ch. His. lib. 3, c. 19.

management of which he left to his brother Foilan, and Gobban and Dicul, priests, and went to France, where he received from Clovis, the second territory on the river Marne, six leagues from Paris, in which he built three chapels, one dedicated to our Saviour, another to St. Peter, and the third was called after his own name after his death. After some time he left the government of the monastery of Lagny to Emelianus his disciple, and set out for England; he died on his way, at Mesieus, in 648, and was interred at Peronne. St. Arbogast, a native of Ireland, went to Alsace,<sup>a</sup> where he built a chapel; he was appointed by King Dagobert to succeed St. Amand, in the see of Strasbourg, in 646; after governing the see 12 years, he died and was interred, in Mount Michael, the public place of execution, where there was a monastery founded dedicated to his name.

Maildulphus, a Monk of Ireland, of the deepest erudition, and peculiar sanctity of life, went to England, in 676, and established a school at Inglebome, called after him, Maildulfesburg, now Malmsbury;<sup>b</sup> he was succeeded by St. Aldelm, who was the first Saxon that wrote in the Latin tongue.<sup>c</sup> Having written some works on the observance of Easter, the tonsure and celibacy of the clergy, and on natural philosophy, he died at Malmsbury and was interred there. St. Cuthbert was the son of an Irish prince, born at Kells, in Meath; his mother Sabina, undertook a pilgrimage to Rome, on her way left him at the Abbey of Mailross, of which he became superior;<sup>d</sup> he was appointed Bishop of Lindisfarm, at the solicitations of King Egelfrid, in 684; having remained two years in the diocese, he retired to his monastery in the Isle of Furne, where he died A.D. 686.

St. Killian, a native of Ireland,<sup>e</sup> went to Rome, with two

<sup>a</sup> Ware de senit. Hib., c. 3.

<sup>b</sup> Idem.

<sup>c</sup> Cam. p. 176.

<sup>d</sup> Bede, Ch. His., lib. 4, c. 27.

<sup>e</sup> Morian. Scot.

companions, where after a short time he was appointed by Pope Conon to preach the Gospel to the infidels of Franconia; he converted Duke Gosbert and a great many of his subjects, and fixed his seat at Wirtzburg, of which he was first bishop.<sup>a</sup> Gosbert, while a pagan, married Geilana, the wife of his brother, for which marriage he was severely reproached by St. Killian, who, together with his companions, were basely assassinated, by orders of Geilana, in 689.

St. Virgilius was descended of a noble family in Ireland,<sup>b</sup> and was a man of extraordinary erudition and piety; he was skilled in philosophy and the sciences; he went to France, where he was complimented by Pepin the King, and recommended by him to Otello, Duke of Bavaria, who appointed him Bishop of Salsburg,<sup>c</sup> where he rebuilt the monastery of St. Peter; he set out, at the request of Chetimar, Duke of the Carinthians, to preach the gospel to his subjects, which he did with great success, as far as the boundaries of the Huns, where the Drave joins the Danube.

Boniface, Archbishop of Mayence, and he differed about the administration of the Sacrament of Baptism. Boniface maintained, that the baptism of a country priest who corrupted the form, from ignorance of the Latin tongue, was invalid; Virgilius supported the contrary opinion, and said that, the corruption of the language did not affect the validity of the sacrament. The matter was referred to Pope Zachary, who decided in favour of Virgilius, and declared Boniface guilty of error. Virgilius was after that summoned to Rome, on account of a treatise he wrote on the Antipodes, and the spherical form of the earth, which doctrine was represented as heretical to Zachary, by Boniface. Pope Zachary said, if Virgilius maintained, that there was another world, another sun and moon, he

<sup>a</sup> Ware de genit. Hib. c. 3.    <sup>b</sup> Gaspard Bruschi. on Ger. Monasteries.

<sup>c</sup> Ware de senit. Hib., c. 4.

should be suspended from the church and priesthood.<sup>a</sup> The saint died in the year 785, and was canonised in the year 1233.

St. Donatus, a native of Ireland, travelled through France and Italy, and settled in Etruria, where he became Bishop of Fiesole;<sup>b</sup> he was remarkable for his piety and learning. He wrote a description of Ireland,<sup>c</sup> and some commentaries on the scriptures; he flourished in the ninth century; his feast is observed the 22nd of October.

St. Findan, a native of Ireland,<sup>d</sup> the son of a prince in Leinster, was carried away a captive by the Danes, from whom he escaped and went to Rome, and thence to Germany where he remained 27 years, and built the abbey of Richnaw near the Rhine, where he died in 827.

St. Buo, an Irishman,<sup>e</sup> and Ernulphus, went to Iceland where they converted the Islanders to Christianity and dedicated a church to St. Columb, in the city of Esinberg. The following sees were established in the seventh century, viz., Lismore, Killaloe.

Ireland, before the invasion of the Danes, was celebrated for its schools of literature and science, which attracted many students from foreign nations to a country, where they received gratuitously everything they required for maintenance and study. The principal schools were, Ardmach, Lismore, Ross, Carbery, Clonard, Mayo, &c. Camden says, "that the Anglo-Saxons went to Ireland, as to a fair, to purchase knowledge, and that they learned the use of characters from the Irish;<sup>f</sup> among the persons who studied there, the principal are Alfred,<sup>g</sup> King of Northumbria; Edilvines, Bishop of Lindisse; Willibrordus, Bishop of Utrecht, who converted the

<sup>a</sup> Us. ep. lib. 16, 17.    <sup>b</sup> Ware de sen. Hib., c. 6.    <sup>c</sup> Demp. Scot- His, b. 4, n. 366.    <sup>d</sup> Melchoir, Goldastus, Reum Allem., Tom. p. 318.    <sup>e</sup> Arri- grim, His. Iceland.    <sup>f</sup> Bede, Ch, His, b. 3, c. 27.    <sup>g</sup> Cam. Brit., p. 730

<sup>h</sup> Bede, Ch. Hist., b. 3, c. 27.

Batavians, Frieslanders and people of Antwerp to the faith of Christ.<sup>a</sup> Petrocus, King of Cumberland, and 60 companions, studied 20 years in Ireland,<sup>b</sup> Dagobert son of Sighbert III.,<sup>c</sup> St. Sampson, Bishop of York, St. Maclo, Bishop of St. Malo, Petranus and his son Paterniss from Armorica, Mark, the philosopher, and two English priests, by name Evaldus,<sup>e</sup> and many others.”

Besides those that were instructed in Ireland, Fleury and Camden say, “that Irish scholars were employed to educate the Saxon youth;” we see also that two eminent Irish scholars,<sup>f</sup> Clement and John Scot, or Albianus, went to France, where they gained the esteem of Charlemagne, the Solomon of his age, and by his orders founded two universities, one in Paris, and the other in Pavia,<sup>h</sup> in which all young men of rank and station received their education. This Clement is not to be confounded with Clement, a Scotchman, who was condemned at the council of Soissons, and after at the council of Rome, held in 745; nor with Clement, Bishop of Auxerre. Though others would have it so.<sup>1</sup> The school of the abbey of St. Gall was also celebrated, under the management of Moengal and Grimeald, Irishmen. Among the learned men we have spoken of, we should not omit the name of John Scotus Erigena, an Irishman,<sup>k</sup> a man of strong and eloquent mind, well skilled in the Greek, Chaldaic, and Arabic languages, and a most able logician, and mathematician. Having studied in his own country, he went to France, where he gained the esteem of Charles the Bald,<sup>1</sup> and wrote two works on predestination, which, according to Prudentius, Bishop of Troyes, savoured of the errors of Celestius, Pelagius, and

<sup>a</sup> Fleury, Ch. Hist. I. p. 40.    <sup>b</sup> Do. c. 14, p. 563.    <sup>c</sup> Fleu. Ch. Hist.

<sup>d</sup> Us. Syl.    <sup>e</sup> Fleu. Ch. Hist., b. 41.    <sup>f</sup> Bede, Ch. Hist of En. b. 3, c. 3.

<sup>g</sup> Ware on Irish writers, c. 6, p. 15.    <sup>h</sup> Hist. Anglic, b. 5, p. 264.

<sup>i</sup> Us. Syl. ep. lib. 15.    <sup>j</sup> Notker, le Beguo.    <sup>k</sup> Ware de scrip. Hib.,

<sup>l</sup> De Gest. regum Ang. f lib. 2, c. 4.

Julian. He wrote a work on the real presence in which he was considered to err; and was the author of five books on nature: one on visions; the translation of the works of St. Denis the Areopagite, are attributed to him, which works and its author, were sent to Pope Nicholas I.,<sup>a</sup> in order to examine them, but Erigena having not gone, retired to Ireland, at the request of Charles the Bald, where he died in 874.<sup>b</sup>

After all these advantages which the Irish enjoyed in the first ages of Christianity, we must naturally suppose, that they possessed cultivated minds, and that they were polished in their manners, which must necessarily have been the result of an acquaintance with the sciences. They were celebrated for their Christian morality, and the sanctity of their lives; they were scrupulously attached to their religion, which has been proved by ages of persecution; they were noble in their sentiments, humane, hospitable, and sincere friends, but implacable foes; they considered it dishonorable to seek redress by law, and therefore, a spirit of revenge was the cause of their incessant and continual wars, which brings us to treat of the continued succession of their kings.

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## CHAPTER XIII.

### ON THE INVASION OF THE DANES.

From this era we can date the decline of the brightest days of the Irish church; for now commenced the incursions of the barbarians, marked with blood and slaughter, burning towns, churches, and monasteries, putting the clergy and people to death, and spreading terror and devastation every where. But the Irish, aided by that Providence, who sometimes visits His people with afflictions, tenaciously clung to the religion of their forefathers. of which centuries of repeated persecutions could never deprive them.

<sup>a</sup> Dupin, Hist. Eccl. cent. 9, p. 82.

<sup>b</sup> Id., p. 83.

The Danes<sup>a</sup> were so called from Dan, son of Humlb, their king. They were called Danes and Lochlannings by the Irish, Normans, by the French, and Ostmen, by the English, by which names they will be indiscriminately called during the course of this history. They were the inhabitants of Denmark and Norway, anciently called Scandinavia; they made incursions on France, England, and Ireland; piracy was considered an honorable employment among them; the bravest and strongest of their men were always engaged in it. Their first appearance in Ireland was in the year 798, in the reign of Hugh-Dorndighe.

A.D. 798. Hugh Dorndighe, son of Niall-Freasach, succeeded Donnogh. On their first arrival in this country, they laid waste the coasts of Ireland, and pillaged the Isle of Rathlin, in the County of Antrim. Saint Findan was taken captive, but miraculously escaped from them; they plundered Holm Patrick and the Hebrides; they pillaged the abbey of Hy, and massacred 900 monks, with Blathmac, son of an Irish king. Kellach, the abbot, escaped, and took refuge in the abbey of Saint Columb, at Kells, in Meath.

807. The Normans made an attack on Munster, where Airtre was king, who gave them battle, and obliged them to retreat to their ships, after leaving 416 men dead on the field. They plundered Roscommon, and made a second attack on Munster, killing the inhabitants without distinction of age or sex, burning churches and monasteries, until they were repulsed by Feidhlime, king of Munster. At the same period, a fleet of 812. Normans landed on the eastern coast, and pillaged the abbey of Banchor, and killed the abbot and 900 monks. Another body landed at Wexford, and plundered the country as far as Ossory, where the inhabitants gave them battle, and killed on the spot<sup>b</sup> seven hundred and seven. They shortly after arrived

<sup>a</sup> The *fair-haired* foreigners were from Norway and Denmark, the *dark-haired* from Germany.

<sup>b</sup> Ware, de Anti., Heb., c. 4.



in Limerick, and renewed their devastation, but were vigorously repelled by the natives. About the year 818, Turgesius landed in the North of Ireland; a cruel and vindictive warrior, he was appointed commander-in-chief of all the Normans in Ireland. He stationed his fleet on Lough Neagh, Lough-Rea in the Shannon, and Loughmaigh, to serve as fortresses for retreat when required; he gave orders to his officers, in their plunder, not to spare age or sex, which orders were faithfully executed, for in one month they plundered the church and university of Armagh three times, killed the abbot, and either massacred or put to flight the students, who sometimes numbered 7000. Hugh, the monarch, instead of avenging his country's wrongs, made dreadful devastations on the people of Leinster, and was finally killed at the battle of Cathdroma,<sup>a</sup> after reigning 22 years. The convulsions of the elements this year, seemed to forebode something fatal to the country; 1,000 persons were killed by lightning in the County of Clare, and there was also an extraordinary swell of the ocean. Connor, son of Donchada, succeeded to the crown; during his reign, the monasteries of Inis-Damhly, Cork, Banchor, and Dundaleathglass, were pillaged, and Muigh-Bile burned, and all the monks perished in the flames.

The monarch, exasperated by the cruelties of the barbarians, assembled his forces and gave them battle, at Tailton, where he gained a complete victory over them, but finding himself afterwards unable to defend his country against them, died of grief in the year 833.

833. Niall Caille, son of Hugh IV., ascended the throne; in his reign Turgesius returned from Norway with a fleet, and laid waste Connaught, Meath, and a part of Leinster. Shortly after the barbarians attacked Ulster, put the Christians to death, expelled Faranan, Archbishop of Armagh, and the

<sup>a</sup> Ware, *de Antiq. Hib.*, c. 4.

A.D.  
838.

monks and students, and burned the monasteries of Tirdaglass, Inis Kealtroch, Cluan Mac Noise, Cluain-ferta-Luachra, and Lake Erin. In the year 838 two Danish fleets,<sup>a</sup> of 60 vessels each, arrived, one in Drogheda, and the other in Dublin, and settled in the country; they constructed fortresses, or "mothes" of earth, about 20 feet high, and 60 yards broad, which served as places of retreat when attacked by the natives and as telegraphs to their friends through the island, by burning straw on the top of them. Niall, however, after quelling a revolt of his subjects, gave the Normans battle, near Doire in Ulster, and gained a complete victory over them there, and afterwards in Tirconnel; he was afterwards drowned in the river Callan, in Kilkenny, while endeavouring to save one of his attendants, who went to try if the river was fordable.<sup>b</sup> In the year 840 the Scots defeated the Picts, under Kemeth II., in two successive battles, and established the kingdom of Scotland in its present state. About this time, Felim, King of Munster, was defeated in battle near Tara, by the inhabitants of Leath-Conn,<sup>c</sup> and prince Ionractach was slain. Turgesius, the tyrant, now usurped; but the Irish, encouraged by the heroism of their ancestors, resolved to make a last effort to get rid of the tyrant, and his followers; their resolution was attended with the most signal victories. The Danes were defeated, in Ardbreacan, in Meath, by the tribe of Dalgais, in SciaNaghtan, by Olchobhair, King of Cashel, and Lorcan, King of Leinster; in this battle, they lost 1,200 men and Count Tomar their chief; they were defeated again by the king of Cashel, with a loss of 500, by the Hy-Figintes of Limerick, with a loss of 360 men, by the inhabitants of Tirconnell, with a considerable loss, by Tigernach, prince of Meath, who killed 240 of them at Druim-da-Chonn, and by the inhabitants

<sup>a</sup> Annals 4 Mast.  
Lynch of Tuam.

<sup>b</sup> Gratianus Lucius, c. 9. The Catholic Archdn.

<sup>c</sup> Pro. "*Lecam*," meaning Conn's half of Ireland.

of Kinal Fiacha, and Fearkeal, who gained complete victories over them. Malachi, the prince of Meath, defeated them twice, first at Fore, with a loss of 700 men, next at Casin-Linge, in Leinster, with a loss of 1,700 men, and Saxolb, their general.<sup>a</sup> This victory obliged Turgesius to court the friendship of Malachi.<sup>b</sup> But the tyrant was soon succoured by a reinforcement of barbarians who became masters of Dublin, and established a colony in Fingall.

Turgesius, being now sole master of the Island, appointed a king for every province, a captain for each territory, an abbot for each church, a sergeant for each village, and a soldier to be lodged in every house; he also imposed a tax of an ounce of gold on the chief of each family, the nonpayment of which was attended with the loss of the nose; hence called "Airgoid srone". During this state of things churches, monasteries, and academies were destroyed, priests and professors expelled, and compelled to seek shelter in the woods, where they celebrated the divine mysteries, books burned and holy vessels profaned, and the people deprived of the consolation of religion and learning. From the persecution of this tyrant, which lasted twelve years, God was pleased to release his people. Turgesius had a castle built near Malachi, prince of Meath, and consequently often visited him; Malachi asked the tyrant, one day, what he should do to get rid of some destructive birds that arrived in the country; the tyrant answered, to destroy their nests. Malachi felt the force of the answer, and resolved to apply it to the tyrant, and his followers. Some days after, Turgesius visited Malachi, and was so captivated with the charms of his daughter, that he resolved to make her his concubine: Malachi, in this critical position, consented to send his daughter, with fifteen young ladies of her own age to attend her, on a certain day, requesting that the matter might be kept

<sup>a</sup> Keating, vol. II.

<sup>b</sup> Ware, de Antiq. Hib. C. 24

secret, in order to screen his daughter's honor: Malachi in order to despatch the tyrant, had recourse to stratagem, and accordingly, selected fifteen beardless youths, of acknowledged honor and bravery, dressed in female attire, each with a poignard under his robe, with orders to defend the honor of the princess at the risk of their lives, and to have the doors open, to receive himself with a body of troops who would be at hand to relieve them. The princess Melcha, (like another Judith) accompanied by her brave little troop of Amazons, proceeded to Lough Vair to the castle of Turgesius, where the tyrant had fifteen officers invited to indulge in their brutal passion in separate apartments. The porter introduced the princess to Turgesius, who was going to insult her, when her brave little troop tied him with cords, and opened the gates for Malachi and his troops, who put all to the sword except Turgesius, who was thrown chained, a few days after, into the river Anin in Westmeath wherein he perished.

This news spread rapidly through the country, and all the Normans were killed or put to flight<sup>a</sup> And Malachi, in gratitude for his victory over the tyrant, was declared monarch of the island; everything returned to its natural order, religion flourished, churches were built, and laws enacted to protect the innocent, and punish the guilty. Some time after, a Norwegian fleet<sup>b</sup> commanded by three brothers, Amlave, Sitric, and Ivar, arrived in Ireland, on pretext of trading. Amlave settled in Dublin, Ivar in Limerick, and Sitric in Waterford; these in course of some time, encountered the natives with success. Malachi convened an assembly at Rath-Aodh,<sup>c</sup> in Meath, in order to reconcile the provincial lords, and unite them against the common foe; he defeated the barbarians in a battle at Dromda-Muighe. Malachi, now resolved to go to Rome, sent to ask permission of Charles the Bald, (with whom he was on terms of friendship), to pass through his dominions.

<sup>a</sup> Giral. Camb. Top., c. 41. <sup>b</sup> Ware's Antiq., c. 24. <sup>c</sup> "Hughs fort."

The French and Irish Kings were always on terms of friendship; the Irish Kings sent succor to France against Henry II., which induced that king to undertake the conquest of the Island.<sup>a</sup>

The Scotch, too, claim an alliance with France, but if they do, it must be of very late date, for the origin of their own kingdom is only dated from the ninth century.<sup>b</sup>

A.D. 863. Malachi, after forming alliances with foreign princes, and gaining many victories over the Normans, died, and was interred at Cluain Mac Noise, in the year 863.

In the reign of Malachi, a desperate battle was fought between the Norwegians and Danes at Limdachail where the Danes were successful, and 1,000 men killed on the field of battle.

863. HUGH-FIONLAT, son of Niali-Caille, succeeded, and married Maolmuire, daughter of Kenneth, king of Scotland, by whom he had a son, called Niall Glunduff.

During this monarch's reign, Connor, a prince of Meath, was killed at Clonard by the Danes, commanded by Amlav. Some time after the Danes were defeated at Lough Foyle, by Hugh, some thousands being killed, and the heads of 40 of the principal men brought in triumph before the conqueror, according to Archdeacon Lynch (Gratianus Lucius); he afterwards gained a victory over them at Killuandoigre. About this time the natives burned the castle of Cluan-Dalchain, built by Amlav, the Danish chief, who, in order to be revenged on the perpetrators, burned Armagh, killed the inhabitants, and then with his brother Ivar, set sail in a fleet of 200 ships for Wales, to assist his countrymen Hubba and Hinguar, and after pillaging Wales and Scotland, returned to Dublin, where he and Ivar died shortly after. Ostinus, his son, who succeeded him, was killed by the Danes, and Godfry, son of Ivar, appointed in his place.

At this time Roger, son of Moirmain, a British king, took

<sup>a</sup> Palid. Virg. His. Angl., b. 13, p. 55. <sup>b</sup> Camd. p. 83. "The Picts, defeated by the Scots of Ireland, merged into the name and people of the invaders, A.D. 840.

refuge in Ireland, having with him the relics of St. Columbkille. During this reign, Donogh was king of Cashel and Lorgan, king of Thomond. Hugh died at Druim-Inisclain, in Tirconnell, in the year 879.

A.D.  
879.

Flan Sionna, son of Malachi, succeeded to the throne. In his reign the Danes plundered Cluain-Ioraird and Kildare; the monarch gave them battle, which was disastrous to both sides, and Hugh, son of O'Connor, king of Connaught, was found among the slain. The Danes, too, differed among themselves. Godfry was killed by the orders of his brother Sitrick, who found a powerful rival in him, so much so that they divided the city of Dublin between them; they afterwards united in burning the city of Armagh, and took Cumasgach, the king, and his son, prisoners. Sitrick and his brother, Amlave, were shortly after killed, the former by his own people, and the latter by the inhabitants of Tirconnell. A fresh reinforcement of Danes was destroyed near the city of Dublin by the people of Leinster. Flann had to encounter not alone the Danes, but some of the provincial kings:—by his assistance Carroll, king of Leinster, gained a complete victory over Cormac-Mac-Cullinan, king of Munster, at Beallach-Mugna, where Cormac was killed by a fall from his horse, and Flahertach, abbot of Iniscatha, the principal instigator of the war, taken prisoner, and confined during the life of Carroll.

913. The cause of the war was, Cormac M'Cullinan, bishop of Cashel and king of Munster,—overruled by his council, and particularly by Flahertach, abbot of Inniscatha—at the head of a great army, marched into Leinster, to demand the Bor-oimhe, or tribute, due to the Munster king; the Leinster king refused the payment, and the above engagement was the consequence.

Cormac made his will and received the sacraments before the battle; he was interred at Cashel, according to his will.

Ware says, that he was remarkable for his learning, piety, charity, valor, and magnificence. See Ware's bishops.

A.D. 915. Meanwhile the Danes of Dublin pillaged the Isle of Man, and Anglesey in Wales, and some of them plundered Munster, but they were repelled by the inhabitants. Flann, after a reign of thirty-seven years, died at Tailton in Meath.

919. Niall Glundubb, son of Hugh Fionlat, ascended the throne, and re-established the fair of Tailton; he engaged the Danes in battle near Dublin, his army was cut to pieces, and himself, and Hugh M'Eochagan, king of Ulster, with some other princes, found among the slain. Donogh II., son of Flann Sionna, succeeded; he defeated and killed some of the principal Danes, at Kiannachta-Breagh, in Meath, and afterwards laid waste their territory near Dublin. In this reign Keallochan, king of Cashel, frequently encountered the Danes, and forced them to quit his province. Sitrick, the Danish chief, in order to be revenged on the Cashel king, having recourse to intrigue, sent a courier to Kelleachan, to say, that he desired peace, and as a pledge of his sincerity, he would give him his sister in marriage. Kealleachan, accompanied by Donagh, son of Kennedy, king of Thomond to whom he left the government of the province in his absence, set off for Dublin to contract the marriage, but when near the city, they were attacked, and made prisoners, by a body of Danes who lay in ambush for them; they were brought to Dublin, and after to Armagh, where they were confined to prison. Kennedy, hearing the news, and exasperated at the conduct of the barbarians, despatched a brave troop, under the command of Donnogh M'Keefe, prince of Fermoy, to punish the Danes, and release the captives; at the same time, he despatched a fleet under the command of Failbhe-Fion, to cut off the enemies' retreat by sea; Donnogh proceeded to Armagh, where he cut the Danes to pieces, and thence to Dundalk, whither the

captives were removed ; but to his great disappointment, they were closely confined in Sitrick's fleet, which was anchored in the harbor, and consequently beyond his reach of relief, but to his great joy, he espied the Irish fleet in full sail, towards the harbor. They at once, sword in hand, boarded the Danish fleet, and a most obstinate, and desperate battle ensued. Keallachan was made prisoner, but was released by Failbh-Fionn, prince of Desmond, who was unfortunately slain, Fiongall, a noble hero, despairing of victory, jumped with Sitrick in his arms into the sea, and was lost. Leagha and Conall following the example of their noble leader, having seized Tor and Magnus, brothers of Sitrick, plunged into the deep, to rise no more. Victory then turned in favor of the Irish. Keallachan, after resting his troops, having marched to Munster, resumed the government of the province. Shortly after he killed 500 Danes at Limerick, and as many more at Cashel ; having left the crown to Fearna, who was succeeded by Mahon, prince of Thomond, he died in peace.

A.D.  
934.  
941.

Godfrid, successor of Reginald, King of the Ostmans of Dublin, pillaged Armagh ; having died in 934, he was succeeded by his son, Aulof, who died suddenly in 941. After this the barbarians plundered Down, Clonard, and Kildare, but they were defeated by the Ulster troops, commanded by Murtogh MacNeill, with a loss of 800 men.

About this time was fought the famous battle of Roscrea, on St. Peter and Paul's day, 29th June; in that year the Danes, under Oillfin, their general, set out to Roscrea, in order to pillage. On the fair day, being opposed by those who attended it there was a bloody and an obstinate battle, and the Danes were put to flight, with a loss of 4,000 men, and Oillfin, their general, was found among the slain. The Danes of Lough Corrib were defeated by the people of Connaught, those of Lough Neagh by Conning MacNeill who killed 1,200



of them. Being afterwards reinforced from Scandinavia, they pillaged Armagh, Lough Earne and Inis-Owen. After a reign of 25 years Donogh the monarch died suddenly.

A. D.  
944.

Congall, son of Maolmithig, and Mary, daughter of Kenneth, son of Alpin, King of Scotland, having ascended the throne defeated the Danes, near Dublin, with a loss of 4,000, and afterward put theirs garrison in the city to the sword. He afterwards vanquished them at Slane, and the next year he killed 1,600 of them with Blacar, their chief. The Danes having pillaged Slane, on their way to Dublin, were met by Congall at Bresgain, where they were cut to pieces with a loss of 7,000 men, and Imar, their chief. The monarch was afterwards killed by the barbarians, at the battle of Teach Gioghran on the banks of the Liffey, in Leinster.

948.

Domhnall (O'Donnell) O'Neill, son of Murtogh, was his successor. In this reign the Danes under Humphry or Awlav their chief, pillaged Kildare, and a part of Meath. At this time the monarch engaged with the people of Connaught and laid waste the province. O'Rourke, its king, at the time, was unable to oppose the invaders, but afterwards he entered Leinster to punish the people for their revolt to the Danes. A bloody battle was fought at Kilmore, wherein Ardgall, King of Ulster, and Donnegan prince of Oriel, and many persons of rank, were slain.

951.

The barbarians, who were sometimes with, and sometimes against the people of Leinster, took Ugaire, son of Tuasthal, King of Leinster, prisoner, and killed him. This act was revenged by Brien, King of Munster, who put 800 Danes to the sword, and took three of their chiefs prisoners. This happened in Inis Catha, or Scatterry island, in the Shannon.

956.

BRIEN BOROIMHE son of the chivalrous O'Kennedy, succeeded his brother, Mahon, in the government of Munster in 956. Domhnall (Daniel or Donnell) having reigned twenty-four

A D  
\*920.

years died at Armagh, a penitent and most sincere Christian, and was succeeded by his son Maelseachlainn, or Malachi, 2nd., who was a valiant and warlike prince,\* and the terror of the Danes, whom he defeated at the memorable battle of Tara, with a loss of 5,000 men, and all their chiefs, Reginald, son of Aulof,<sup>b</sup> among the rest; after this defeat, Aulof went on a pilgrimage to Hi, where he died of grief. After the battle of Tara, the Monarch laid waste the territory of Fingal, and, besieging Dublin, set at liberty 2,000 Irishmen who were imprisoned by Domhnall Claon, King of Leinster, and Arthur O'Neill, prince of Ulster. He made the Danes tributary to him, and defeated them twice at Glinnan, with Tomar and Carolus their chiefs. He led an indolent life during the remainder of his reign until he was forced to abdicate, in favor of Brien Boroimhe, by the consent of the princes of Munster and Connaught, and the act was approved of by the rest of the provinces. In his reign *Gluniarand*, the Danish chief, was killed by his servant; Sitrick, his brother, succeeded him in Dublin. Godfrey, King of the Hebrides, was killed by the Dalriads. Brien Boroimhe conquered the Danes of Dublin at Gleananin, with a loss of 6,000 men and razed the city to the ground.

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## CHAPTER XIV.

### THE REIGN OF BRIEN BOROIMHE.

1002. Brien Boroimhe, son of Kennedy, son of Lorcan, of the race of Heber Fionn, was declared monarch of the Island, in the year A.D. 1,002. He was called "Boroirmhe" (Borivy) from a tribute he exacted from the people of Leinster, after receiving

<sup>a</sup> Ware de Antiq. Hib., c. 4.

<sup>b</sup> Gratianus Lucius, c. 9.

\* In the narration of these facts there is a doubt as to dates. The Four Masters and O'Halloran agree on this date, but Keating and others differ from them. In matters of such antiquity there will ever be a variation of dates with authors.

the fealty of Cathal (Cahil) O'Connor, king of Connaught, and the other princes of the other provinces; he entered Ulster, with an army of 20,000 men, and was kindly received by Moal-murray, Archbishop of Armagh, to whom he gave a large sum of money, for the repairs of the church. During his stay in Ulster, he received the homage of Hugh O'Neill, king of that province, and the kings of the other provinces. Having settled affairs in Ulster, he proceeded to Tara, and convened an assembly of bishops and nobles, before whom he was solemnly crowned. Several useful laws which were enacted, were rigorously enforced during his reign. The Danes were obliged to restore all the church property, and rebuild the churches and monasteries they destroyed. He liberally endowed universities and public schools, and encouraged professors of the arts and sciences, so that religion and literature flourished again in their greatest splendor under the benign influence of this celebrated monarch. Properties were restored to their rightful possessors, fortresses raised for the public safety, bridges built and roads repaired which were hitherto impassible.

The monarch decreed that each branch of the Milesian race should take a particular surname, from some illustrious chief of their ancestors, in order to preserve with correctness, the genealogies of their families. Mac, or O, before the surname pointed out the chief of the blood, and the Irish nobles preferred it to English titles. Hence the O'Briens, from Brien Boraimhe, (Borivy) the O'Neills from Niall the great, the Cartys or Mac Carthys from Carthach, the O'Connors from Connor, the O'Byrnes, O'Beirnes, O'Brennans from Brann, the Mac Mahons from Mahon, brother of Brian, the O'Garas from Guara, the Mac Donaghs from Donagh, the O'Donnells from Downhall, &c. After the assembly at Tara was over, Brian repaired to his palace at Kean Coradh, (Kinkora) near Killoe, which had been frequently visited by a concourse of

princes and the nobles of the kingdom. Among them was Maolmorha Mac Murchadh, who visited Brian's Queen, his sister; and during his stay at court, he imagined he received an insult from Morrogh, the monarch's eldest son, whilst a game of chess was being played. In order to revenge the affront, he formed an alliance with Sitrick, king of the Danes of Dublin, who expressly sent to the king of Denmark for succor against the Monarch. Sitrick sent 12,000 men, commanded by his sons, Carroll and Anrud, with 400 men from the Hebrides, and Norway, and allies from the Orkneys, and Shetland Isles, and from Wales and Cornwall; these, together with the Danes of Dublin and the Leinster troops, formed a powerful army. The Monarch, alarmed at these preparations, assembled his army, consisting of the Munster troops, his allies from Connaught, and the Meath forces under Malachi, their prince; all numbering about 30,000 men. The first division of the Danes was commanded by Carroll and Anrud, Norwegian princes, the second by Maolmorha, king of Leinster, and the third by Brudair, and Loder, Earl of the Orkney Isles. The right wing of the Monarch's army was commanded by Morrogh, his eldest son, the centre by Brian and Thadeus O'Kelly, a prince of Connaught, and the left wing by Malachi, king of Meath,<sup>a</sup> who, through jealousy, as is asserted, deserted his post. Whereupon O'Connor, king of Connaught, took charge of it, and affected that Malachi had but gone to attack the enemy on another quarter. This O'Connor did to counteract the injury, that might result to the national cause, if the Meath king's defection were known by the Irish, but the Annals of the Four Masters record that Malachi assisted in the fight and routed the Danes to Dublin. We will not undertake to settle the disputed point. O'Halloran and other Munster historians attribute treachery to Malachi.

<sup>a</sup> Ogygia, part 3, c. 93.

A.D.  
1014.

Both armies met on the plains of Clontarf, where a most desperate and bloody battle took place; victory at length turned in favor of Brien Boroimhe, who, whilst he was at prayer in his tent, thanking God for the blessing that attended his arms, was killed by Bruadar, a Danish admiral, who afterwards met the like fate himself. Malachi, who, at first, commanded the left wing of the national army, remained, it is said, a passive spectator during the battle. This memorable battle was fought on Good-Friday, 23rd April, 1014; 13,000 of the Danes, and 7,000 of the Royal army fell by the sword; the bodies of Brien and his son Morrogh were deposited at Swords for some time, and afterwards removed to Armagh, where they were honorably interred, by order of Maolmurray, Archbishop of that see. Sitrick, king of the Danes of Dublin, took refuge with his army in the city. Donogh, Brien's son, having dismissed the Connaught forces, after the expression of his gratitude for their services, fell into a dispute, that nearly proved fatal to him and his army. The inhabitants of Southern Munster proposed that their chief, according to the will of Olliol Olum, should receive the sceptre of the province, and that Donogh should resign; he firmly replied, he would not renounce a right he held from his father; and he, therefore, gave orders to the tribe of Dal-cas, to defend his cause, and to remove the wounded, in order to be unencumbered for battle: but the latter requested to be placed in the ranks, fastened to stakes with sabres in their hands, saying, they would shed the last drop of their blood in the service of their prince, which resolution so terrified the enemy, that Donogh was left in quiet possession of the crown of Munster. We here pass over some scenes of internecine strife between the Munster princes, as, so far from being interesting, the narration of them would be painful to the reader.

We must not omit a remarkable event in Irish history which happened A.D. 977. The annals of Innisfallen inform us that

Donovan, a dynast of South Munster, having leagued with Aulav, and the Danes, was cut to pieces by Brien, whilst yet he was only King of Thomond. Collins, a Munster writer, gives an incident, connected with this battle that cannot be omitted. For, whilst it presents an act of chivalry, unequalled in the pages of any history—considering the age of the young prince, who is the subject of the record—it places before the consideration of youth an honorable model for imitation. Maolmuaidh (Mweulmooe) king of Desmond, having united to his provincial forces several thousands of the Danes, met Brien at Bealach Leachta in Muskerry, near Macroom, Brien having challenged him as a traitor to his country. At this place was fought, with mutual consent, a battle, bloody and furious. In this battle Morrogh, Brien's son, a youth of only 13 years, made his first campaign; his mother was More, daughter of O'Heyne (Hynes or Hyne) of Galway in Connaught. This glorious youth, being reminded by his illustrious father, that Maolmuaidh was the enemy of his native land, and the murderer of his valiant uncle, Mahon, longed to meet so perfidious an enemy. The work of death commenced, national honor, and just revenge had fired the minds of all, especially of the young Cæsar. Morrogh, having aimed a fiery glance of the eye at the murderer of his uncle, flew at, and engaged him, hand to hand, sword to sword, and slew the cowardly treacherous king of Desmond.

Brien was born A. D. 926, began his reign of Munster 965 in the 39th year of his age, commenced to rule as arch-king of all Ireland, in 1,002, and was killed in the battle of Clontarf 1014; such is the computation, founded on the dates in the Annals of the Four Masters.

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#### IRISH WRITERS OF THE NINTH AND TENTH CENTURY.

The numerous writers of the previous centuries were given in the history of those times, but as the ninth and tenth centuries are

usually called "the dark ages," it may not be out of place to enumerate, in this place, some of the many writers that shed a lustre on our island, and which stand as imperishable monuments of Ireland's uninterrupted renown in sacred and profane literature. It is our just boast, that whilst all Europe was sunk in barbarity and a dark cloud of ignorance overcast its horizon, the green isle hung out her burning lamp of effulgence, whose benign rays irradiated distant lands, and thus preserved the sacred deposit of learning. It was then pre-eminently proven of what immense advantage to mankind were the monastic institutions; whilst kings, princes and nobles were engaged in scenes of blood, Irish prelates, monks, and even princes, exercised their pen preserving to posterity facts which would have been, otherwise, lost for ever.

"From the transactions of "The Ibero Celtic Society" for 1820, drawn up by Edward O'Reilly Esq., the secretary, is taken the annexed list. Angus Céilé Dé died in the ninth century, he wrote a hierology in Irish verse, enumerating the festivals of the Irish church; he is also the author of "Psalter na Rann," which is an epitome of the history of the children of Abraham from the birth of Isaac to the death of Moses; a copy of the hierology is preserved in "the Speckled Book." About 850 A.D. Fineen flourished; he wrote an Irish hymn of 180 verses in honor of the Trinity; 876, FATHADH NA CARMI, wrote several poems, one of which was giving counsel to the Monarch Fionnliath how to rule, and admonishing him to pay due respect to the ministers of religion; another was composed on the death of the King. Flannagan was a poet of some fame at this time; 880, flourished Laitheóg, who was daughter of Flann Mac Lonan, chief poet of Ireland; she wrote Irish poems of much merit; 884, Maolmuiré wrote a historical poem of 248 verses which is alluded to in O'Flaherty's Ogygia, His death is recorded by The Four Masters. He traces the Milesians from Japhet, and records their voyages until their arrival in Ireland. He com-

posed many other poems which are still preserved. His death is recorded in the Book of Invasions at A.D. 884. The annals of Inisfallen mention the death of FLAN MAC LONAN, at 896. His poems, which were works of great erudition, were many and some of them are still extant. His poetic composition on Brian Boriv is very beautiful. *Cormac* Mac Cullinan, King and Bishop of Cashel, wrote a glossary of the difficult Irish words, also a work entitled "The Psalter of Cashel," besides many other prose and poetic compositions. In 908, SEAL-BHAGH, Cormac's secretary, composed a poem on hagiology. In 941 COREMACAN EIGEAS was an eminent poet; 958 O'Cuill, chief poet of Munster died; the death of O'Hartigan, a distinguished poet, is given by the annalist, Tighernagh at 975. His poems (a great many extant) are learned and beautiful. The following were the brilliant writers of the end of this century and the beginning of the next—Mac Giolla Caoimh (*Keeiv*), Eochaidh O'Floinn (*Aynghee O'Flinn*) (these last names were as brilliant poets as ever existed, their poetry is historic, exhibiting vast research and profound erudition,) *Urard* Mac Coisé (called by Tighernach, the annalist, "the first learned of the Gathelians,") the Four Masters record another of the same name at A.D. 1023. They were plainly different poets; CLOTHNEE MAOL SUTHAN O'CARROLL, a monk of Inisfallen, MAC LIAGH, secretary to Brian Boroimhé, was a writer of the first erudition and has left many splendid works. The Monarch, Donogh, son of Brian, wrote poetry, remarkable for beauty and vigor. An eminent writer named Probus in the ninth century wrote a learned work on St Patrick. O'Halloran gives the following writers of the same age. Archbishop Forannan, St. Cadro, also Flann, and an anonymous writer, who continued the Psalter of Cashel. This writer is said to be an ecclesiastic; likewise there was an anonymous biographer of O'Callaghan, King of Cashel. This is an important work



as narrating many transactions of those days, and the system of strategy. There were also at the same time St. Columba, St. Malbrigid, Mac Dornán, Archbishop of Armagh, and St. Adamnan. These are of recognized merit. Rumuld bishop of Clonard, Manchas, abbot of Beanchor, in Down, Carbré, the anchorite, the abbots, Paulinus, Colman, Cormac, also Joseph the recluse, who was raised to the see of Armagh, are all celebrated in the Annals of the Four Masters for learning and piety; St. Columbanus, an Irishman, abbot and anchorite, having being perfected in learning and piety in Ireland, withdrew to the Continent and died A.D. 959. His writings, still extant, are an evidence of profound learning and eminent sanctity. In the Annals of the Four Masters and other books are to be seen the names of many other Irish writers of the ninth and tenth centuries. To recount the writers and writings of after times would occupy volumes.\* A book, exclusively devoted to the task is a great desideratum, and it is to be hoped that some able pen may undertake the duty. Throughout this abridged history some of them will be pointed out, as occasion may require.

We have seen that the Danes were a terror not alone to Ireland but even to France and England, from the dreadful devastations committed by them in France, as may be seen in Fleury's Ecclesiastical History. *Charles "the simple"* was obliged to enter into a treaty with their chief, Rollo, and give him the territory, called Normandy, and his daughter Gisle, in marriage. The Danes so infested England in the reign of Ethelred, that he gave orders to have them all massacred in one night, which was faithfully executed in the year 1002. This act was revenged by Sweyne, King of Denmark, who attacked Ethelred's army, commanded by his son-in-law, Earl Edrick, who betrayed him. The Danes, the year after, put 43,200

\* Tyranny destroyed our writers and their works. What we *have* is only the evidence of what we *could* have.

persons to death, among whom was Alphegus, Archbishop of Canterbury, and 900 monks. Sweyne obliged Ethelred, his two sons, and Queen Emma, to take refuge with his brother-in-law, the Duke of Normandy. After Sweyne's death, his son Canute disputed the sovereignty of England with Ethelred, and after his death, with his son, Edmond *Ironsides* who was assassinated. Thus did Canute become sole Monarch of England. He married Emma, the widow of Ethelred, by whom he had a son called Hardicanute, who succeeded to the crown, after the death of his brother Harold. Here we have three Danish Kings wielding the sceptre of England, while Ireland never acknowledged a king of Danish extraction.

AD  
1014.

Malachi, after the death of Brien Boromhe having resumed the government of the island, defeated the Danes that remained after the battle of Clontarf. The City of Dublin was plundered, and Donogh Mac Giolla Phadrig banished for having assassinated the King of Leinster, Donegan, and his lords.

1022.

About this time 6,000 Danes were killed at the battle of Delgne or Dundalk, and Ugaire punished, as was Sifrick, chief of the Danes of Dublin, for putting out the eyes of Bran, King of Leinster. Malachi, after a reign of eight years, three months and twelve days, died on the 2nd September, 1022, being 73 years old; at his death he was attended by the abbots of Iona and Saigar.

Donogh, son of Brian Boromhe,\* obtruded himself as monarch of Ireland, though Teige was an elder brother, whom he got assassinated by the chief of Eile in Ormond. He forced the people of Meath, Leinster and Connaught to give him hostages. At an assembly of the Munster chiefs held in Cashel, O'Halloran tells us he enacted wise laws to correct the abuses that crept in among the people. His second queen was Driella, daughter of Earl Godwin, of England, by whom he had a son called

\* Borivy.

Donald. Donogh furnished Harold, brother to the Earl, with troops to effect a reconciliation with Edward the Confessor, by whom he had been banished to Ireland, and whom he afterwards succeeded on the throne of England. Donogh being suspected of being accessory to the death of his brother Teige was dethroned, and thereby induced to make a pilgrimage to Rome, where he presented the crown of Ireland to the Pope, which was an act of treason on his part, and which the Pope should have censured, and ought to have the crown restored to Ireland. Donogh died in Rome aged 88 years.\*

A.D.  
1063.

Turlough, son of Thadeus or Teige, ascended the throne under the guardianship of Dermot, king of Leinster, who, in order to secure Turlough on the throne, plundered the city of Waterford, burned Glanusen, took 500 prisoners, and killed 100 men on the spot. He pillaged Limerick and Inis-catha, and gave his enemy battle at Mount Grat, now Mongret, where he defeated his whole army, he banished Murchadh O'Brien, son of Donogh, from the province, lest he might enforce his claim to the crown; having obliged Hugh O'Connor, king of Connaught, to do him homage he laid waste the territory of Fingall and Dublin, and defeated the Danes, near the city. He was

1065.

\* O'Halloran, in page 381, vol. 3, Octavo edition, strongly argues that Donogh did not take away, nor present to the Pope, the monarchical crown as he never got it, being only an usurper, and that the crown of Munster he peaceably resigned to his nephew Turlough—O'Halloran further maintains, that granting he possessed the imperial crown, and that he was rightfully elected which, he says, was not the case—yet his death put an end to the delegation according to the laws of Ireland which enacted that the states, upon the death of the monarch, should assemble at Tara, to elect a successor, to whom the White Wand, straight, without knots, was presented by the grand Marshal of the nation. O'Halloran also shews that three distinguished families, the Plunkets, Powers, and Eustaces were the offspring of Donald son of Donogh by Driella, that Donald and his children went to England, where they acquired position and rank, and, that in course of time their children returned to Ireland. He assigns his reasons why he conceived Keating had erred in this point of genealogy.

killed at the battle of Adhbba, (aw vaw) by Connor O'Maolachlin, king of Meath. Turlogh, who followed the example of his illustrious ancestors, in the government of the country, died at Kinnkora, aged 77 years.

A.D. 1066. At this time happened the conquest of England by William "the Conqueror," natural son of Robert Duke of Normandy. England was governed by a race of Saxon kings, from the 5th to the beginning of the 11th century, when three successful kings of Danish extraction filled the throne, the last of whom, Hardicanute, died without issue, which caused the crown to revert to the Saxon line, in the person of Edward "the Confessor," who was succeeded by Harold, son of Earl Godwin, who was the uncle of Donald, son of king Donagh.

William the Conqueror, claimed the crown relying on a promise, made to him, by Edward the Confessor, of making him his heir; he communicated the intelligence to Harold, who denied his pretensions. The "consequence" was, the famous battle of Hastings, where the Duke of Normandy, with succor from Baldwin, Count of Flanders, and the Counts of Poitou, Anjou, Maine, and Boulogne, gained a complete victory over Harold, who was defeated with a loss of 6,000 men on the side of William, and 60,000 on that of Harold. He was therefore declared King of England, which he ruled with a rod of tyranny, granting lands and lordships to persons who had no right but that of conquest. Thus did the boasted power of England fall under foreign sway in a single fight by a petty illegitimate foreign duke.

It may not be out of order, to mention here, that William Rufus got permission from Torlogh O'Brien, King of Ireland, to cut timber in the forests of Ireland.

1089. Moriartack O'Brien succeeded Torlogh, in 1089; he was with all due ceremony, crowned at Tara; Donald Mac Loughlim disputed with him the title of monarch. With the consent of

A.D. 1110. Paschal II., Moriertach convoked a national council in the year 1110 or 1112. It consisted of 50 bishops, 300 priests, and 3,000 clerics of inferior order, the Monarch, and princes and lords of the kingdom; canons for the wise administration of spiritual and temporal affairs were enacted; the bishoprics were reduced to 24, with the two Archbishoprics; 12 in Leath Conn, and 12 in Leath Modha: Armagh and Cashel were the Archbishoprics. This monarch defeated the Danes, three times banished Godfred, their chief, and was proclaimed their King "himself." The annals of the country say, that Magnus, King of Norway, sent commissioners to the king of Ireland, with orders to carry his shoes on the birth day of the Lord, in token of submission. The king had the ears of the commissioners cut off and sent back to the King of Norway, who resolved to be revenged by subjugating Ireland. He arrived in the north, where he and all his attendants were put to the sword except those who were on board who fled to Norway.

Moriertach consulted Henry I. on every occasion, gave one of his daughters in marriage to Arnulph de Montgomery Earl of Arundel, and another to Sicard, son of Magnus, king of Norway, and after a long reign, retired to the monastery of St. Carthagh at Lismore, where he died on the 3rd of March,

1119. 1119; he was interred with great pomp at Killaloe.

1120. Murty or Murcheartach, whom Anselm, Archbishop of Canterbury, addressed as mighty monarch of Ireland, resigned the crown in favor of his brother Dermot.

1121. Donnald MacLoughlin did not long survive his rival; he was charitable to the poor, and liberal to the rich. He died at the Abbey of Columb Kill, in Derry, aged 73 years.

Torlogh O'Connor, son of Roderick, King of Connaught, of the race of Heremon, succeeded to the crown of Ireland and was proclaimed monarch by his own adherents. He

entered Munster twice with an army, to force them to pay him homage ; he was defeated on the first occasion with great loss of troops, including O'Flaherty, prince of Iar-Connaught. He afterwards defeated the Munster forces, at the battle of Moinmor ; they afterwards submitted to him, when he divided the province between Torlough O'Brien and Dermot MacCarthy ; he then proceeded to the north where he compelled the O'Neills, the O'Donnells, and other princes of Ulster to pay him homage. On his return, he re-established the Tailton games, built two bridges over the Shannon, one at Athlone, and another at Athrochta, and had money coined at Clonmacnoise. He was inflexible in punishing crime, and had his son loaded with irons, in prison for a year, but he was afterwards released at the solicitation of the Archbishops of Armagh and Cashel ; he died, according to Ware in 1157, and was interred at Clonmacnoise (aged 63).

- A.D. 1157. Moriertach O'Brien, a warlike prince, and an able politician, assumed the government of the island. He exacted hostages from all the provincial princes, he was a steady protector of the clergy, and a strict observer of the discipline of the Catholic church. During the reign of this monarch, was held the national council of Kells, where cardinal John Paparo, presented four pallia to the Archbishops of Armagh, Cashel, Dublin, and Tuam, sent to them by Pope Eugene III., in consequence of an appeal made to Pope Innocent II., by Saint Malachi, for that exact purpose. The council was held in March, 1152. Cardinal Paparo, and Christian O'Condarchy, bishop of Lismore, and Apostolical legate, presided. The bishops present, were Gelasius, primate of Ireland, Donold O'Lonorgain, Ab. of Cashel, Hugh O'Hession, Ab. of Tuam, Gregory, Ab. of Dublin, Giolla-na-Naomh, B. of Glendaloch, Dungal O'Cellaich, B. of Leighlin, Tuistius, B. of Waterford, Donald O'Forgarty, B. of Ossory, Finan Mac

Tircain, B. of Kildare, Giolla-Ancomdeh O'Aidmail,\* B. of Emly, Giolla-ædha-Meeghin, B. of Cork, MacRonan, B. of Kerry, Turgesus, B. of Limerick, Murièrtach O'Meyler, B. of Cluan Mic Noise; Maoliosa O'Conachtain, B. of Roscommon, O'Roan, B. of Achonry, Macraith O'Moran, B. of Ardagh, Ethree O'Miadochain, B. of Clonard, Tuathal O'Conachty, B. of Enaghdune, Muiredeach O'Coffey, B. of Derry, Mao-Padric O'Benain, B. of Connor, and Meliosa Mac Incleric, B. of Down. The bishoprics of Dublin, Cashel, and Tuam, were made metropolitans in this council, and regulations were made against simony and usury; and the payment of tithes decreed by Apostolical authority. There was a synod held at Mellifont, in 1157, when the abbey was consecrated; as a donation, the monarch gave 140 oxen, 60 ounces of gold, and some land, at Donore, near Drogheda; O'Carroll gave 60 ounces of gold, and the princessa of Breffny gave 60 ounces of gold, a gold chalice, and other ornaments for the altars.

A.D.  
1157.

1162.

There was another synod convened by Gelasius, the Primate, County of Clare, when it was decreed, that none, but a pupil of Armagh university, should be admitted as professor of theology in any school. There was another synod convoked by the same prelate, at Athboy, for the spiritual government of the church, and the tranquillity of the State. As we are speaking of ecclesiastical affairs, it is pertinent to introduce here the celebrated Bull of Adrian IV., granting, (as is supposed,) the sovereignty of Ireland to Henry II.—if such were the case, you can judge from the sequel.

“Adrian, servant of God, &c., to the illustrious king of England, &c. Thy greatness, as is becoming a Catholic prince, is laudably employed in intention, to propagate a glorious name on earth, and lay up the rewards of a happy eternity in heaven, by extending the boundaries of the church, and making known to nations *uninstructed* and *still ignorant* of the Christian

\* Deicola.

faith, its truths and doctrines, by rooting up the seeds of vice from the land of the Lord: and to do so more effectually, you seek the apostolical counsel, in order that a happy issue may result from what you have undertaken, from *your ardour of faith, and love of religion.*"

"Ireland, and every island that has received the principles of the Christian faith, *belongs of right* to Saint Peter, and to the Roman Church. As you are desirous of entering that Island, for the purpose of subjecting them to laws, and *eradicating vice*, we, after minute investigation, consent to your petition, as your intentions are, to exact a tribute of a penny from every house, for Saint Peter, to *extend the bounds* of the church, to *eradicate vice*, to *improve the morals* of the people, to continue the privileges of the church *pure and unrestrained*, and to appoint persons competent from their *faith, words, and actions*, to *advance the honour* of the Irish church, which will merit for yourself an everlasting name."

The above is the contents (as near as possible) of the edict, which can scarcely be conceived to be the act of the vicar of Christ under a pretext of religious zeal,<sup>a</sup> overturning an entire nation, dispossessing the rightful owners of their patrimonies, the cause of shedding so much blood, and destroying religion in the island.

It must have been a fictitious bull, under the name of Adrian<sup>b</sup> IV. There are many circumstances connected with it that strengthen our suspicions with regard to its authority. It remained 17 years unpublished, from 1155 till 1172. Nubrigius, an English author, makes no mention of it, though he says Henry II. entered Ireland in a warlike manner.<sup>c</sup> John of Salisbury, in the 6th and 8th books of his treatise "de nugis curialibus," where he speaks of his visit to the Pope Adrian, at Benvento, and his most minute conversations with him,

<sup>a</sup> Cambrensis Eversus, c. 22.    <sup>b</sup> Propugnatio Cathol. verit, lib. 5, c. 17.

<sup>c</sup> Nubriguis, de Rebus Anglic., b. 2, c. 26.



never makes the slightest allusion to the bull. Besides, the Pope had no temporal jurisdiction in Ireland; it was never subject to a foreigner, which we can prove from the continued succession of its kings, from Irial to the time of St. Patrick, and from that time to the invasion of the island by the English,<sup>b</sup> and finally, Sanders is no authority in favor of the jurisdiction of the Pope, as he says, "that Henry II. and his followers became masters of a portion of the island; the bishops and people supplicated Adrian to grant the sovereignty of Ireland to Henry," which could not be the case, for Adrian died 12 years before Henry arrived in Ireland. Adrian died in 1159, and Henry arrived 1172.

A. D.  
1158.  
1192.

It is not at all likely that Adrian granted Henry II. the sovereignty of the island, 12 years after his death. We may here take notice of the Bull of Alexander III. confirming that of Adrian IV. (and hoping "that the barbarous nation, Ireland, through the instrumentality of Henry II., would assume the comeliness of morality, and attain the benefits of Christianity.")

This is something like the style of the "Expugnatio Hibernæ," by Cambrensis; he may not be the author, but, however, he gives the motives of the bull: he says that the "Archbishops of Dublin, Cashel, and Tuam, the bishop of Lismore, and the other suffragan bishops, held a council in Cashel, in order to present an address to the Pope to grant the sovereignty of the island to Henry, on condition that he would correct the morals of the people, propagate the faith, and establish ecclesiastical discipline." What an apostle and reformer of the Irish church has the Holy See found in Henry II.! a man who (according to Cambrensis<sup>c</sup>) "was an open violater of the marriage contract, a ready breaker of his promise, a monopolizer of justice, and who usurped sacred things,

<sup>a</sup> Giraldus Cambrensis, Top. of Ireland, c. 31. <sup>b</sup> Ranulphus Ibigden "Polychroncon." <sup>c</sup> Expugnatio, Hib., b. 45.

converted the revenues of the church to the purposes of the state." This is not all; he married Eleanor of Aquitaine, famous for her debaucheries, and divorced from Louis VII.; he seduced the young Alice, the betrothed spouse of his son, Richard. Can it be supposed that the Pope would grant to such a character the above-mentioned bull? Look at his conduct towards the Pope, and then say, ought Alexander to grant such a bull. Henry supported Octavianus and Guido, Antipopes; he pronounced a harsh edict against Alexander,<sup>a</sup> enacted laws that forbade obedience to the Roman Pontiff; he meditated the overthrow of the whole Catholic Church, and caused his subjects to abuse their obedience to the Pope.<sup>b</sup>

If Henry II. did possess these bulls, would he endeavour, by a large sum of money, to tempt Pope Lucius III. to grant one.<sup>c</sup> Alexander was well nigh excommunicating him in person for being accessory to the death of Thomas à Becket. From all these circumstances it is not very likely that these Bulls were granted by the Holy See, and therefore they must have been forgeries. Let us examine the matter more narrowly, and see if the state of the church required this unwarrantable interference of the Popes—if they did, at all, interfere. Ireland from its conversion to Christianity, to the incursions of the Danes, was the theatre of learning and the seminary of virtue and sanctity. Hence called "Island of Saints." For two centuries it suffered much from the devastations of the Danes, until their total overthrow at the battle of Clontarf. After this period the inhabitants built churches, and schools for literature; and religion recovered its former splendor.

Several councils were convened, consisting of the monarch, the princes of the kingdom, and Prelates of the highest celebrity for their virtues and doctrine, and ornaments to the church

<sup>a</sup> Hoveden, p. 518, &c. <sup>b</sup> West, Flor. Hist. in 1168. <sup>c</sup> Cam. Ever. c. 24.

over which they presided. Among these are the following :— Gelasius, Archbishop of Armagh, whom Colgan<sup>a</sup> numbers among the saints. Malchus, bishop of Lismore, was a man eminent for virtue and wisdom, and celebrated for his miracles (according to St. Bernard<sup>b</sup>). St. Christian (according to Colgan) was bishop of Clogher, an eminent doctor in wisdom and religion, and a lamp that shone by his preaching and enlightened the people. Gilbert, bishop of Limerick and Apostolical legate, was celebrated for his zeal in the government of the church,<sup>c</sup> and for his ritual, addressed to the bishops of Ireland. Maurice, bishop of Cashel (according to Cambrensis) was a learned and discreet man.<sup>d</sup>

All these before mentioned, together with St. Malachi, St. Gelasius, and St. Laurence, and other prelates, were educated in Ireland. So convinced of the erudition of the Irish bishops were the Roman pontiffs, that they appointed five of them, in those times, Apostolical legates, viz. Gilbert, bishop of Limerick, St. Malachi, St. Christian, bishop of Lismore, St. Laurence, bishop of Dublin, and Matthew O’Heny, abbot of Cashel. In those (so called) barbarous and ignorant times, Ireland can boast of having sent missionaries to foreign countries,<sup>e</sup> viz. Murchertach, Marianus, Clement, John, Isaac, Candidus, Magnaldus, and others, all Scots from Ireland, preached with effect to the inhabitants of Ratisbon.<sup>f</sup> Gregory, a native of Ireland, and eminent for his virtues, became abbot of Ratisbon, and Marianus, a celebrated Irish scholar, and professor of the liberal arts in Paris, where he had for his disciple Nicholas Breakspear, afterwards Pope Adrian IV., became abbot of Ratisbon.

About this time flourished the celebrated chronologist, Marianus Scotus, who went to Germany, and afterwards to

<sup>a</sup> Acta Sanct. Hib. <sup>b</sup> St. Bernard, Life of St. Malachi. <sup>c</sup> Usher Syll. Epis. Hib. 30. <sup>d</sup> Top. Hib. Dist. 3, c. 32. <sup>e</sup> Cambr. Eversus, c. 21, 22.

<sup>f</sup> Raderi in Bavaria.

Mayence, where he died. He was the most learned man of the age in which he lived, a distinguished historian, an excellent mathematician, and a profound theologian.\* Besides all these truly pious and learned men, we have many illustrious examples of piety in the monarchs of Ireland. Donogh, son of Brian Boroimhe, went on a pilgrimage to Rome. Flachertach O'Neill, a prince of Ulster, followed his noble example. Teige-Mac-Lorgan, king of Kinseallach, ended his life in penance at Glendaloch. Cahill Mac Rory-O'Conney, king of Connaught, and Moriartach O'Brien, king of Munster, ended their days in penance, one at Armagh, the other at Lismore. After so many illustrious examples of piety and learning, so many councils held for the regulation of morals and discipline, so many missionaries sent to preach the doctrine of Christ, by word and example, in foreign countries, so many schools established for the instruction of the people, and so many glorious examples of piety in the monarchs and princes, can it be imagined that the people were so degenerate in morals and religion as to call forth such bulls from the Roman pontiffs, and such apostolic missionaries as Henry II. and his Anglo-Norman followers, who had not as yet divested themselves of the barbarous manners of their ancestors? Yet, such were the missionaries appointed (it is said) by the Roman Pontiff to reform the church of Ireland, who instead of converting souls to God, converted church revenues and other private property to their own purposes.

Notwithstanding the knowledge the Irish had of literature and piety, they are represented as "a barbarous people;" Stanihurst says, "that their priests are dignified and give wholesome admonitions to the people, the majority of whom are religious." Cambrensis says, "that the priests are to be praised for their religion, and that chastity is a peculiar feature

\* Sigobert, de Gembliairs de Scrip. Eccles., p. 172.

in their character, and that they are very temperate in their food." And yet (according to him) the people instructed by those teachers are "barbarous." Why? Because indeed they did not conform to the English fashions; they are barbarous because they wore long garments,<sup>a</sup> hair on the upper lip, shoes without heels, called "brogues," and because their names had a barbarous sound.<sup>b</sup> If these be reasons why a nation should be called barbarous, we leave the reader to determine. Wright, a bigoted Protestant of the present day, states in his work on Ireland, that at the era of the English invasion the state of religion required no reform.<sup>c</sup>

<sup>a</sup> Top. Dist. 3, c. 10.

<sup>b</sup> Camden, p. 74.

#### • THE BULLS OF ADRIAN AND ALEXANDER.

After a minute and careful examination of the arguments of the author of "Cambrensis Eversus, against the authority of the alleged bulls," and the strange writings of the Rev. Mr. Kelly, of Maynooth, asserting their validity and genuineness, we have to say, that the honor of religion, the purity of the Roman Pontiffs, the universally received opinion of their common sense, the necessary consistency that should mark the conduct of the successors of Saint Peter, the skill requisite for the helmsmen to guide the vessel clear of rocks and quicksands, the sanctity of their own lives, their certain knowledge of Henry's profligate life, in having lived in open adultery, having aggressed the rights, and seized the property, and trampled under foot the sacred ordinances of the church, and having procured the assassination of Saint Thomas, archbishop of Canterbury, added to the fact, that the Pontiff placed England under an interdict, which never happened to Ireland, which was ever obedient to Rome—all these things considered, lead to the irresistible conclusion that the documents were forgeries. We hesitate to give even qualified credence to an assertion, that one of them is to be found in the Bullarium in Rome. Archdeacon Lynch, author of "Cambrensis," on the subject, uses the following language, which is extracted from the Rev. Mr. Kelly's eloquent translation, cap. 22.

"When the Pope had resolved to introduce solid reformation into Ireland, could he have so far forgotten the rules of prudence, as to entrust the establishment of religious rites to a layman, rather than to some member of the ecclesiastical body, whom he could select for the task? Is the helm of the

We will now resume the thread of the History. Moriartach, the monarch of Ireland, was a pious and religious prince, and a great protector of the church and its privileges. His

ship entrusted to a ploughman, or the plough to the cobbler? No, let all men work in their own trade. It is the excellent advice of Horatius:—

‘The landsman fears the helm to guide; health’s rules  
Physicians teach; each trade knows its own tools.’

“He, forsooth, is to prescribe the best rules for celebrating or hearing mass, who even during the short hour of the sacrifice of the sacred host, was so oppressed by cares of state and of his crown, that even that short time was spent more in conversation and in deliberation, than in devotion. Surely, he was not sufficiently grounded in piety, to undertake the religious reformation of others. I have clearly proved that he was so deeply tainted with vice, that you might as well expect to gather grapes from thorns, or figs from briars, as learn virtue from him. It is not my intention now, to return to that subject, because stale repetition is always disagreeable. But if the Irish were delivered over to his care to be cleansed from their iniquities, it would be, to use a common saying, only throwing them from the lime kiln into the coal pit.

“There is no cleansing Giraldus from the guilt of flattery, when he said ‘that the church of Ireland owed to Henry alone, whatever perfection it had attained.’ But more outrageous still was his assertion, ‘that whatever peace Ireland enjoyed, was to be attributed to that king;’ for what is this but to say plainly, that a man who convulsed a kingdom by the blast or rather the tempest of war, had breathed over it the gentle zephyrs of peace.

“Dermot, king of Leinster, being guilty of adultery and of rebellion, the Irish, in order to enforce the legal penalties of those crimes, took up arms against him, when all other means of repressing his audacity had failed.

“King Henry then came forward as the determined patron of adultery and rebellion, and did not only not crush the insolence of a man who trampled on the laws, and spurned his lawful superiors, but even goaded him on in his career of vice, by sending an army to his support. Is it not, then, plain that Henry inculcated no virtue in Ireland, but rather sowed vice broadcast, he established no new laws, but laboured with all his might to abolish the good old laws of the land. Truly, it amazes me, that any man could have ever imagined Henry had the pope’s authority for such proceedings.

ruling passion was anger, which afterwards drove him to madness. One of these fits of passion was his attack on the principality of Eochadh, prince of Dalrida, in Antrim, where

“Though the proofs already advanced are more than sufficient to show that the bulls of Adrian and Alexander are spurious, there remains yet one argument, which, in my humble judgment, places the question beyond the possibility of doubt. ‘Now, John De Courcey,’ says Newbrigensis, ‘gathering a valiant band of horse and foot, resolved to invade that province of Ireland, which was separated from Scotland by a narrow channel, from what is called Ulster. But it so happened that Vivian, a very eloquent man, and legate of the Apostolic see, had landed there from Scotland, and was received with every mark of respect by the king and bishops of that province. While he was stopping at Dun (Down), a city on the sea shore, news came to the Irish of the advance of the hostile army. They consulted the legate as to what they should do in such a conjuncture, and he told them, ‘that they should fight for their country, and he gave them his blessing, with hearty prayers for their success.’ Can any man imagine that such a minister either knew not or despised the orders of his master? Would he have come to Ireland without the order of the Pope, and utterly ignorant of the duties he was bound to inculcate among the Irish? If the Pope had appointed Henry, Lord of Ireland, as the papal letter had ordered the Irish to obey Henry, why were not the Irish ordered to obey the words of his legate? especially as Cardinal Vivian was the first papal legate that came to Ireland, after the supreme dominion of Ireland had been conferred on Henry by the Pope, It was notorious that the Irish not only did not acknowledge, but opposed, by arms, Henry’s claims to their kingdom; and hence the principal duty of the legate should have been to produce the Pope’s bull, and to restrain them within the bounds of duty, and curb their impetuosity by his exhortations.

“Now if King Henry had known that Vivian was going to Ireland, to publish the bull of Pope Alexander, he certainly would have treated him with more kindness. His soldiers in Ireland would either have been informed by himself, or informed by public report, that the legate was commissioned by the papal authority to confirm the title of their king to the Irish crown, and would not have dared to lay violent hands on him. Whoever dispassionately examines the conflicting narratives, must adopt that which is founded on the testimony of two writers, both as violent enemies of the Irish, and as zealous partizans of their own countrymen, as Giraldus himself. Be it observed, moreover, that Cambrensis praises Vivian, though he is

he had been committing dreadful devastations until a reconciliation was effected between them through the interference of Gelasius, the Primate, and Donogh O'Carroll, prince

generally attacked by others, and accused of avarice by Baronius. He ought not to have been assailed and maligned by them at least, to whose king he strove with all his might to confirm the right to the Irish crown."

"It is certain that King Henry either did not believe the authenticity of the bulls of Adrian and Alexander, or the validity of the claim which they purported to the sovereignty of Ireland. For we find him distrusting them, and labouring to extort from Pope Lucius the Third, successor of Alexander, a grant similar to the preceding. Yet though he had deserved well of Pope Lucius, and sent him a large sum of money in 1188, he was disappointed in his expectations. The Pope refused the request, probably, as well as we can conjecture, because, after an attentive examination of the whole affair, he discovered either that the bulls had never been issued, or that they were fraudulently obtained. Hence we find Henry still restless, from the conviction, perhaps, that the preceding bulls had been unjustly procured, and were therefore invalid. Again, he applies to Urban III., the successor of Pope Lucius, and begs a new grant of the kingdom of Ireland. "In the year 1185, Henry, King of England, sent his ambassadors to Urban, and obtained many favors which had been sternly refused by Pope Lucius. One of the concessions was, that he was empowered to have any of his sons crowned King of Ireland, and the Pope confirmed that right to him by a bull, and sent to him, as a token of his will and approbation, a crown of peacocks' feathers, wreathed with gold."—(Barry's words.) As merchants of slender means cannot get goods on credit, but must pay down ready money, even so this writer has no more claims to the assent of his readers than what his authorities can command. Would it, I ask, have been more troublesome to give a copy of that bull, than to make this passing notice of it? Can there be any possible reason for suppressing it, but the conviction that it had not really been granted by the Pope, in the very first year of his pontificate, before he was under the least obligation to Henry? Could Urban be so indecorous, so flexible as to grant, thus readily, what neither the most pressing solicitation nor the choicest favors could extract from his predecessors? Surely he could not take such liberty with the property of others, as to make a present of a whole kingdom to a foreigner without even communicating his design to the inhabitants, or hearing their defence. Surely he would send some more respectable pledge of his liberality than a hunting cap of peacocks' feathers, which would gird, with more



of Oriel, who were guarantees for its continuance. However, the peace was not of long duration, for the monarch, from some motive, caused the eyes of Eochadh to be put out,

propriety, the temples of some stage king in a theatre, than the head of a true and real monarch.

“But what is the substance of this grant of the Pope? Henry is authorised to select any of his sons, and have him crowned King of Ireland. Now the author himself assures us that Henry had already actually usurped that power. In the year 1177, “the king came to Oxford, and in a general assembly appointed his son John King of Ireland, with permission and authority of Pope Alexander.” When the business was concluded, it was an odd time to ask permission to have it done. It was a mockery of authority. But such was Henry’s habit, first to seize upon a territory, and then to beg a grant of the same from the Pope. Thus he lands in Ireland at the head of an army, before he published the bull of Adrian, or obtained the bull of Alexander; proceeding in an inverted order, beginning where he should end. When war is over, succour is too late and useless; when a possession is secured, a grant of it is needless; a petition for the grant is a mockery. What crime more revolting than to make another man bear the infamy of your crime, while you enjoy its fruits, to ask another to staunch the wound which your own hands have torn open, and load him with the execration due to your own guilt?”

One of the most powerful arguments, perhaps, against the authenticity of these bulls of Adrian and Alexander, is, that the editors, who have used all possible diligence to give a complete edition of the bulls, passed them over with contempt and never inserted them in their collections. They could not dream of registering such spurious bantlings, so unbecoming the solemn dignity of the pope, among the legitimate emanations from the apostolical see. These editors were like the eagles which are said to know their young by the following ordeal: the parent bird takes the fledging in its talons, and holds it against the rays of the sun. If the eaglet gazes at it steadily it is acknowledged legitimate, but if the eye blanches, “the talon opens and the spurious pretender is dropped to the earth.” Another excellent reason for doubting the authenticity of the same bulls, is the confession of Giraldus himself, who appears to doubt their validity, by introducing other princes to make good by their assent the papal grant of the sovereignty of Ireland to Henry II. “There was, moreover,” he falsely says, “the authoritative sanction of the Popes, and of all the princes and primates of Christendom.” Thus, the power of giving a ruler to Ireland,

and the hostages in his possession to be put to death. This violation of the treaty so much annoyed the prince of Oriel that he collected all his forces, to the number of 9,000 armed

which Giraldus, had at first represented as the exclusive prerogative of the Pope, is now divided among the emperor and foreign kings and primates. Wretched, indeed, must have been the condition of the Irish, who had as many masters to obey as there were princes and primates in Europe, though "no man can serve two masters, for he will either hate the one and love the other, or sustain the one and despise the other."

"But what friendship could foreign princes have for Henry, when his own sons hated and took up arms against him; and if they had no friendship for him how could they delegate to him their authority over Ireland? I am at loss to know what inducement primates could have to bestow any favor on a man who had murdered one of their own order, the Primate of England, St. Thomas, Archbishop of Canterbury. Could foreigners expect favors from him who was savagely cruel to his countrymen?"

"Maurice Regan, retainer and interpreter of Diarmaid, king of Leinster, who first brought the English to Ireland, has left us a detailed account of the events of his own time, but never makes an allusion to those supposed bulls of Adrian and Alexander. Now, a man of ordinary judgment must find it very difficult to believe that a writer who has given minute details of comparatively trifling matters would have passed over in silence an affair of momentous interest, when the intrinsic importance of the documents, and even the very name of the Popes, should have been a powerful inducement to bring their bulls from their obscurity into the light of day. Such documents could not escape the notice of a writer even of ordinary diligence, who undertook to record the current events of Irish history. The forgery of the two bulls was considerably facilitated by the previous exploits of others in the same work of deception. Thus, the bull of Pope Honorius purporting to be a grant made to Cambridge, is considered by many to be apocryphal. Harpsfield gives the following opinion regarding it. "Without presuming to pronounce a positive decision, or dispute the wiser judgment of others, I cannot extricate myself fully from doubts of various kinds, arising from chronological difficulties. It is, if not impossible, at least exceedingly difficult to reconcile these statements with a history of undoubted authority, and composed nearly at the same time by the venerable Bede, who states that after this period a school for boys was founded by Sigebert in east Anglia on the Kentish model, and that masters and professors were brought from Kent; but above all, I cannot reconcile it with the chronology

men, and attacked, unexpectedly, the monarch in Tyrone, where he, with a great many of his nobles, were killed. He

and events of the reign of Honorius, for can any one believe that theological studies were so flourishing, or that either archbishops or bishops had any authority in a territory then governed by pagan Saxons? or that Honorius himself and the said son of Petronius, of consular rank, could have studied in Cambridge in those days? I need not observe, moreover, that the words, when I was in the university, in minor orders, were, if I do not mistake, unknown in that sense during that century. I omit other questions which perplex me on this intricate and slippery topic. Others, I fervently hope, may at length perhaps succeed in clearing them up." This bull is published in the *Antiquities of Cambridge*, lib. 1, p. 75; but it is impugned by Brienne Irvine, and completely refuted. The bulls of Eugene IV. and Sergius I. to the same Cambridge are admitted to be spurious also. Irvine refutes both of them. Spelman also proves, conclusively, that a bull purporting to be a grant of certain privileges to the monks of Canterbury by St. Augustine of Canterbury, is spurious. Again, Gervase, at the year 1181, writes, "that the Augustinian monks brought forward several rare and suspicious documents." Thus, if the author of the forged bulls of Adrian and Alexander can be defended by precedent, it were easy to collect and scrape together a great number of forged and surreptitious bulls to mitigate, in some measure, the pain of his guilt."

Now, if my mental vision be not so dimmed by national prejudice as that I cannot draw a logical conclusion from as clear premises as have ever been laid down, I must, from all I have read about the notorious Bulls, (John) say that the Irish, who allowed themselves to be awed by their *invisible horns*, were not the same as the present race.

The notes of the Rev. learned translator of Doctor Lynch, though replete with most important information, surprised us much. It is painful to be obliged to animadvert on so amiable and erudite a scholar. Some of his notes defend the lying Barry, and are an attempt to answer the matchless writer, Lynch, at whom he occasionally sneers. The Rev. Mr. Kelly has labored to advantage to vindicate the Irish prelates against the charge of having confused the independence of Ireland. However, his argument on that head is rather weak. If Rome had the power of transferring the crown of Ireland to a man of even upright, pure, and holy life, (the contrary of which Henry was) the bishops were the parties to whom His Holiness would have delagated the power of executing his will in this respect. The pope would have entrusted to a Cardinal the Bull of Transfer, to bring

was the last monarch of the Hy-Niall tribe in Ireland. From him are descended the O'Neills, of the houses of Tyrone, the Fews, and Claneboy.

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## CHAPTER XV.

### THE INVASION OF THE ENGLISH.

A.D.  
1166. Roderick O'Connor, king of Connaught, was now proclaimed monarch, as can be seen in the 34 chap., third part of the Ogygia. Having overcome the opposition he met with, from Donald O'Brien, king of Limerick, Dermod M'Morrogh, king of Leinster, and Dermod-Mac-Cormac Mac Carty, king of Desmond, he received hostages from every prince, and governed the kingdom with wisdom and prudence. He convened a synod at Athboy, in Meath, which consisted of the archbishops and bishops, and many of the inferior clergy, the princes and nobles of the kingdom, to the number of 1300 persons.

1167. The bishops that attended were, Saint Gelasius, Ab. of Armagh, Saint Laurence, Ab. of Dublin, Catholicus O'Duffy, Ab. of Tuam. The princes were, the monarch, O'Rourke of Brefny, Donogh of Oriel, Eochadh of Dalriada, Dermod O'Melachlin of Tara, Asculph of the Danes of Dublin, and

it to the Irish prelates. Such would have been an act becoming the wisdom of the Pope. This was not done, and therefore, as Lynch clearly proves, there never existed such a thing as an authentic bull, transferring Ireland to England. It is most strange that the infamous and libellous writer Campion, and others not much better, are given as authorities on Irish morality by the Rev. Mr. Kelly. We confess we cannot understand his motive. It is to be regretted that such profound erudition has not been more openly exercised to sustain the national honor, rather than employed in carping at seeming faults or apparently weak points in the works of such men as Archdeacon Lynch, whose name will be ever venerated by every Irishman, and every lover of truth and honor. However, it must be admitted that the published translation of Lynch has done signal service to Irish literature, as his work is of the first importance, and ought to be in the library of every man who can afford to purchase it.

O'Faolan, prince of the Desies. In this assembly, several wise laws and regulations were made; and so strictly enforced, that person and property enjoyed the greatest security.<sup>a</sup> This monarch revived the Taiton games, and founded a professor's chair for strangers at Armagh. But unfortunately for ill-fated Ireland, she beheld, (through the debaucheries and boundless ambition of Mac Morrogh,) in the person of Roderick, the total overthrow of a monarchy, which lasted more than 2,000 years. And now commences the fatal era of the English invasion. What true Irish heart does not bleed at the bare recital of her after history? What eye can check its tears at the sanguinary consequences of the unholy invasion of the rights of so ancient, so pious, and so learned a people?

Tieghernan O'Rourke, prince of Brefsné, got married to Dervorgail,<sup>b</sup> daughter of Morrogh O'Melaghlin, prince of Meath, against her will.<sup>c</sup> This princess concealed a secret passion for Dermot Mac Morrough, king of Leinster, whom she entreated, (in the absence of her husband,) to release her from a man she disliked. He, accordingly, on an appointed day, with a body of armed men, carried away the princess to his castle at Ferns. O'Rourke, on his return, deeply feeling the insult he had received, appealed to the monarch for redress. Roderick, having collected all his forces, entered Leinster, to vindicate the ends of justice which were outraged by Dermot, who, in this critical juncture, assembled the nobles of his kingdom, but, instead of supporting him, they renounced their allegiance, and joined the monarch, who, having no other enemy to contend with, destroyed the city of Ferns and the castle, and confined the unfortunate Dervorgail in the monastery of Saint Bridget, in Kildare.

Dermot, now driven from his dominions, and excommuni-

<sup>a</sup> Mac Geoghegan, p. 250.    <sup>b</sup> "She was at this time 93 years old"—A. Four Masters.    <sup>c</sup> Stanihurst v. Reb. Hib., lib. 2, c. 59.

cated by the clergy, breathed vengeance against the nation at large. He, therefore, earnestly solicited the aid of Henry II., great grandson of William the Conqueror, who was then engaged in war in France. He met Henry at Aquitaine, and promised to place his kingdom under his protection, if he assisted him to recover his throne. This proposal was highly flattering to Henry, who sent orders to his ministry in England, to forward the enterprise of this fugitive prince.

On the arrival of Dermot in England, the king's orders were published. Richard, surnamed Strongbow, son to the earl of Pembroke, a man of no fortune, and who was in disgrace with his prince,\* volunteered his services, on condition of getting Dermot's daughter, Eva, in marriage, and the throne of Leinster after his death. Stanihurst, book third, chapter 67, relates this occurrence. Robert Fitzstephen, a state prisoner for four years, and an outlaw, and his half brother, Maurice Fitzgerald, men who had nothing at home, promised their services, on condition of getting Wexford and its environs.

A.D.  
1169. After these arrangements, Dermot returned to Leinster, where he concealed himself, until the arrival of Robert Fitzstephen with 400 men, in Wexford. The king of Leinster, at the head of 500 horsemen, joined the English, and laid siege to the city of Wexford, which having surrendered, and given hostages, was given to Fitzstephen, where he established a colony.

Maurice Prendergast was the next that arrived in Wexford with reinforcements, which increased the confederate army to 3,000 men. Dermot, having such a force under his command, resolved to punish Donnogh Mac Giolla Phadruig, king of Ossory, for abandoning him in his misfortune. He accordingly attacked, and obliged that prince to give him hostages, and agree to pay an annual tribute to the crown of Leinster. The princes and nobles of the kingdom, alarmed at the progress of

\* Stanihurst, b. 2, c. 67.

the king of Leinster, had recourse to the monarch, to deliberate on what was best to be done ; the result was, that their united forces, commanded by Roderick, marched to Leinster, to give the enemy battle. Dermod, dreading the superior forces of King O'Connor, retreated to the marshes. Roderick sent word to Fitzstephen to quit the country with his Englishmen. The English chief returned this haughty reply, "that he would defend the cause of his benefactor while a single man remained with him." The monarch, exasperated at this answer, was dispatching his officers and men to pursue the rebels, when the bishops of the province remonstrated and said, that it was better to reconcile an irritated prince, who was capable of any act, particularly when supported by a nation, whose interest it was to sow discord among the princes of the island. A treaty was therefore entered into, the conditions of which were, 1st:—"that Dermod should possess the kingdom of Leinster, 2nd:—that he should pay homage to the monarch, 3rd:—that he should bind himself by an oath, not to call the English to his aid, 4th:—that Fitzstephen be left in possession of Wexford." As a guarantee for this treaty, his son Arthur, was given as an hostage to the monarch. The treaty was no sooner concluded, than violated by Dermod, through the perfidy of the English chiefs. The King of Leinster, after the arrival of Maurice Fitzgerald, in Wexford, with reinforcements, marched to Dublin, and in his progress laid waste Fingal, besieged Dublin, and obliged Asculph, commander of the city, to give him large sums of gold and silver, and hostages, as pledges of his obedience.

Richard Strongbow, before his departure for Ireland, sent Raymond le Gros, to reconnoitre and facilitate his descent into the country. This party arrived in Dun-Domhnail in Waterford, where they were attacked by 200 men, of the unarmed and undisciplined natives, who drove them back to their en-

trenchments, but they, excited by despair, having rallied, turned on the unprepared natives and committed dreadful slaughter. After the victory, by orders of Herveius de Monte Maurisco, they broke the legs and arms of 70 prisoners of the first citizens of Waterford, whom they brought to a height on the sea shore, and tumbled into the sea. This atrocity is well described in "O'Brennan's Antiquities." Strongbow with 1,200 chosen men, landed in Waterford, on the 24th of August, 1170. Being joined by the king of Leinster, he took that city by assault, and put the garrison to the sword, and made O'Faolan, prince of Desie, prisoner

So pleased was the king of Leinster, with the first success of Strongbow, that having sent for his daughter, Eva, he had the marriage celebrated between them with great pomp and splendor.

The treaty concluded by Asculph, commander of the Danes of Dublin, with the king of Leinster, was no obstacle in his way to lay seige to that city a second time, and while Laurence O'Toole, Archbishop of Dublin, was negociating a peace with the king of Leinster, Raymond le Gros, Maurice Fitzgerald, and Milo de Cogan, with their troops, entered the city, putting all they met to the sword, sparing neither age nor sex. Are these the Apostolical missionaries, contemplated in Pope Adrian's Bull, who are "to refine manners, correct morals, and extend the benefits of Christianity to the ignorant and barbarous Irish."

Had not St. Laurence through mistaken notions of religion interfered, and obtained a truce of a night from O'Connor who was encamped at Castleknock, Ireland had been spared centuries of unequalled persecution.

Dermod having taken the city of Dublin, and placed a garrison in it, under the command of Milo de Cogan, proceeded to chastise the prince of Brefsne. Roderick, the monarch, alarmed at the



progress the king of Leinster was making in his conquests, sent an officer to reproach him for his perfidy, and the violation of the treaty, concluded between them, the year before, and to tell him if he persisted in his warfare, that his son Arthur, who was a hostage in his possession, would answer for it. The haughty king said, that he valued not his son's fate, but that if anything happened him, the monarch and his entire race would mark the consequence. Dermod, however, did not live long enough to execute his malicious designs, for he died the May following at Ferns, in the year 1171, a monster, abhorred and detested by his country, which, through him, had received a yoke, the galling influence of which she has ever since felt. Strongbow, after the death of his father-in-law, endeavoured to become master of the crown of Leinster, but he was defeated on several occasions by Roderick O'Connor, particularly at the battle of Thurles, where 1,700 English were killed on the spot. In the mean time, Henry II., looking on Strongbow as an intriguing character, and desirous of possessing the kingdom of Ireland himself, published an edict commanding all his subjects in this island to repair to England immediately, on pain of being considered as traitors and rebels. In this dilemma, Raymond le Gros was deputed to tell his majesty, that Strongbow and his followers were acting in the name of Henry in Ireland; Raymond returned with orders for the Earl to make his appearance immediately in England to account for his conduct.

A.D.  
1171.

About this time, Asculph, chief of the Danes of Dublin, who escaped the last seige, returned with a fleet of 60 vessels and attacked the city. He was defeated by Milo de Cogan and his party, with considerable loss, and himself taken prisoner and beheaded. Some time afterwards Roderick O'Connor, with the assistance of Laurence O'Toole, the Archbishop of Dublin, laid siege to the city, and succeeded well in their

plans, for they had surrounded it by sea and land, but after two months' siege, they became negligent and too confident, as they dreaded nothing from an enemy whom they intended to reduce by famine. It must be here observed in justice to O'Connor, that it was O'Toole, who having gone out to Castleknock where the monarch was encamped, and robed in his Pontificals, threw himself at O'Connor's feet and asked of him not to burn the city, from which all the English with Strongbow would depart in the morning, quit the Island and never more return. O'Connor having granted the request, allowed his men to lay down their arms and go to rest. Meanwhile, Raymond, Maurice Fitzgerald, and the other chiefs of the garrison in the city, hearing that Robert Fitzstephen was attacked at his fort at Carrick near Wexford, by Domhnall, son of the late king of Leinster, and should fall into the hands of his enemies, unless relieved without delay, rushed out at break of day from the city, and attacked the foe, sword in hand, killing some half asleep and unprepared, and putting others to flight. (Stanihurst, page 117.)

In the mean time, the fort was taken by Domhnall, the garrison put to the sword, and Fitzstephen and William Notton made prisoners of war, and confined in the island of Beg-Erin on the coast of Wexford.

Strongbow was contemptuously received by Henry II., who accused him of being a robber, a tyrant, and a usurper of the properties of others, but was afterwards reconciled to the king, when he promised to put him in possession of Dublin, Waterford, and the other places he held in Ireland.

In the mean time, there was a dreadful battle fought between Milo de Cogan, and O'Rourke, prince of Brefny, near Dublin, where the son of the latter signalized himself in the thick of the fight, and sold his life dearly.\* A great many of the English fell on the occasion.

\* Stanihurst de Reb. Hib., lib. 3, c. 123 and 125.

A. D.  
1172.

Henry set sail and arrived in Waterford, in October; he received the homage of his own subjects in Ireland, and of some of the dastardly Irish princes too, who voluntarily submitted to be galled by a foreign power; amongst the first were, Dermot More MacCarthy, king of Desmond, Donald O'Brien, king of Thomond and Limerick, Donnald MacGilla Phadruig, prince of Ossory, O'Faolan, lord of Dessie, and Morrogh Mac Floinn, prince of Meath. Henry, having received the homage of these princes, made them great presents, and promised to maintain them in the possession of their estates and dignities,—a promise which he took good care not to fulfil.

The monarch Roderick, was obliged to yield to the necessities of the times, and to hold an interview with Henry; a treaty was concluded between them, through the interference of St. Laurence O'Toole, and O'Dubhay, Ab. of Tuam. The conditions were, “that Roderick should pay a tribute to Henry and still retain the title of monarch, with the provincial kings subject to him as before.” The only princes, who nobly supported their independence against Henry, were, the Hy-Nialls of Ulster, and some princes of Connaught, as Baker and Stanihurst narrate.

Henry retired to Dublin, to winter quarters, but shortly after hearing of the revolt of his son, Henry, and his brothers against him, and that Pope Alexander III. sent two cardinals to inquire into the murder of Thomas á Becket, with orders to excommunicate the king, and put the country under an interdict, he set sail for England during the feast of Easter. He then sailed for Normandy, to check the rebellion of his three sons, Henry, Richard, and Geoffry, against him, caused by the jealousy of his own Queen Eleanor, because of the many concubines supported by the king, in violation of conjugal fidelity. What a monster to undertake the improvement of the morality of any people!

As Henry could not attend to the affairs of Ireland, he like a skilful and perfidious politician, divided among his English chiefs the lands of the Irish princes, a direct infringement on the promises he made, "of maintaining them in their wealth and dignities."

To Strongbow he gave the entire of the country, with the exception of Dublin, and other maritime towns and strong places which he reserved for himself. This fact is given in Ware's Antiquities. This donation was afterwards confirmed by a charter, granted by king John to William Marshall, Earl of Pembroke, a copy of which is in the tower of London. Strongbow, through the liberality of his prince, was generous to his own favourites; to Raymond, his brother-in-law, he gave the lands of Idrone, Fethert, and Glascarrig; to Hervey de Monte Marisco, the lands of O'Carthy; to Maurice Prendergast the lands of Fernegenelan; to Meyler Fitzstephen, the district of Carbery; to Maurice Fitzgerald, Naas, and Wicklow; to Vivian de Cursun, Ratheny, near Dublin; to Robert Birmingham, the domain of O'Connor Faly; to Adam of Hereford, the barony of Salt, near the Salmon-leap in Kildare, and to Milo Fitzdavid the district of Ovak in Ossory. Strongbow, after giving his natural daughter in marriage to Robert de Quincy, whom he made constable of Leinster, set out at the head of 1,000 horse and foot soldiers, to attack the possessions of O'Dempsey of Offaly, where after burning and plundering some villages, he lost his son-in-law, Quincy, who left one daughter, afterwards the wife of Philip, son of Maurice Prendergast. Henry II., without the least shadow of right whatever, granted the extensive territory of Meath, the possession of Maurice O'Melaghlin, and the domain of the Irish monarchs, to Hugh de Lacy, who exercised unheard of cruelties on the inhabitants of the country, in order to secure himself in the possession of his unjustly acquired property.

O'Melaghlin, exasperated at these horrible devastations, agreed to meet De Lacy, in conference at Tara\* to bring matters to an issue. At the meeting, the prince of Meath loudly in-

\* THE PALACES, COURTS, PARLIAMENT HOUSE, AND PARLIAMENT OF TARA.

There is no Irishman whose heart does not beat high at the very name of Royal Tara. The song of our own immortal Moore,—translated into Irish by the distinguished Archbishop of Tuam,—“The Harp that once through Tara's Halls,” has charms for every native of the Emerald Isle. Every Irishman, of every phase of creed or policy, is proud of his native land and her ancient fame. Feis Teamhra (Fiss Thevra) or the parliament of Tara, and its great legislator and monarch, Ollamh Fodhla (Ollav Fyola) form a noble theme for any pen. He was to Ireland what Solon was to Athens, what Lucurgus—the Spartan lawgiver—was to Lacedemon; he was the eighth in descent from Milesius, King of Gallicia, or Biscany, in Spain, and was son of Fiachnadh Fionn Scotagh (Finn Scoagh) son of Seanna, son of Artrigh, son of Eivric, son of Heber, son of Ir, son of Milesius. Ir's descendants were the most distinguished for renown in arms, literature, and all sciences. Ollav reigned forty years according to O'Flaherty, but thirty according to Mac Curtin and Keating. The radices of his name are “Oll” all, and lamh (lawy) hand—that is to say, handy or learned in every refined art. According to a homely but well understood phrase, he was, what is popularly termed, “Jack of all Trades.” He could wear the crown, wield the sceptre, use the sword, act the lawgiver, sit as judge, become the advocate, write poetry, with *fairy finger* touch the harp, compose history, investigate antiquities, and exhibit himself as a monarch of the most profound erudition, the most courtly manners, the most unbounded regal munificence and splendor in entertaining the sub-kings, their queens, the nobles, the military, the antiquarians, annalists, poets, bards, and their respective attendants. Mac Ourtin says that he wielded the sceptre of Tara, A.M., 3082, A.C. 922 years. This would be, if we allow the age of the world to have been 4004 when Christ was born; but, if 4021 be the age, he ruled 939 A.C., [but much earlier according to the A. F. Masters. The reader must not value much the variation of dates as long as all agree on the leading fact. In matters of high antiquity it is not easy to determine a true date. Printing or engraving alone, which did not exist until the 15th century, could secure a moral certainty as to dates.

TARA AND OLLAV.

No more than a hasty description of Ollav and his palace can be here

weighed against the injustice of the King of England, who sent robbers to invade his patrimonies, and that of his ancestors in order to enrich libertines and outlaws, who consumed the pro-

inserted, though the topic affords an ample and a brilliant theme. The hall, in which the parliament met, was a wooden \* building, 300 feet long, 45 high, 75 broad, and having fourteen doors to afford facile entrance to all; the great state room being built from east to west. It had a stated place for each king, prince, and senator, in provincial order, those of each province sitting next each other. In the centre of the senatorial hall was enthroned the king paramount, and looking to the west, the princes and deputies of Munster on his left, those of Ulster on his right, of Leinster in front, and those of Connaught to the rear, to guard and watch the whole. So writes Rev. Mr. Hansbrow, a Presbyterian. The great court, "*Miochuart.*" the royal palace of the king paramount, was surrounded by four other royal ones for the provincial kings. Not far from these were three spacious courts. One for the queens, the ladies of rank, and their respective households. This was splendidly fitted up, nor are we to feel surprised that such was the fact, whereas that of Queen Dido is represented by Virgil so gorgeous, though long anterior to the palace of Tara. The second was for state prisoners, who used to be treated with marked attention according to their stations. Some of them used to be loaded with golden chains to mark their rank. A country that could thus load their captives with the precious metal, must have had it in abundance. The third court resembled our Four Courts, and to it was attached a prison for felons, such as Richmond Bridewell, or Newgate. In this last court were held the assizes. The judges decided all cases brought before them. The judges, poets, Druids, and 53 antiquaries, met in this last place to decide law cases, settle disputes, regulate the customs of the country, and fix punishments for delinquents. In this respect our early courts of law

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\* Up to 1666 almost all the houses of London were made of timber, as can be seen in Tegg's Historian's Guide. In that year, 1666, four hundred streets, and 13,000 houses were burned to the ground, which caused a law to be enacted, requiring that henceforth houses were to be built of stone or bricks. The fire lasted four days and as many nights; the ruins of the city covered 430 acres. Timber was so plentiful in Ireland it was found much cheaper and more convenient to erect houses of that material, especially as Irish oak was so durable. But any buildings, which necessarily required to be raised to a great height, as "Round Towers," were constructed of stone,

perty of their fathers in profligacy, and debauchery. This just rebuke cost him dearly. Having been stabbed by Griffin, brother of Raymond le Gros, with a poignard as he mounted

resembled those of England: it was only in the place, or wherever the King of England resided, even for a time, criminal and civil cases were heard and decided. This system was found both inconvenient and injurious to the parties interested. Judges of assize were appointed to go on circuit for the purpose of obviating the loss of time and money, consequent on bringing persons to one place from the most remote parts of the kingdom. But such a necessity was not in Ireland, as, by the laws of the realm, there were local hereditary judges whose business was to expound the statute and common law—or the *written* and *unwritten law*. It is a mistake to say, that these judges decided on their own authority. They referred to precedents and the laws of the imperial parliament of Tara, as English judges at the present day in reference to English laws. The Irish Brehons decided cases, taking the traditional customs and supreme written laws of the island as their guides. The ladies' court was kept with great splendour; and etiquette of the most refined character was observed; the parliament sat about the fourth of November. During three days before, and as many after the first of the month, the royal families held three levees, exchanging courtly visits, and exercising the most profuse hospitality with the greatest pomp and elegance, making mutual presents, and thus establishing lasting friendship. Such was the royal grandeur of old Tara in the days of Ollav. It is then no wonder, that we look back with regret on the past magnificence of the golden age of that once royal, still rich Meath. Every Irish heart throbs with tearful joy at the bare recital of "The Harp that once through Tara's Hall."

The parliament was triennial. The persons of the senators were held sacred; so much so, that any attempt to injure them during the sessions, was death without a possibility of pardon; to any man who offered violence to a woman, the like penalty was also awarded. These circumstances are written by eminent scholars of all nations, more so than by native writers. This is but one evidence of their great truthfulness. Before the parliamentary session commenced, the whole assembly, kings, chiefs, senators, civil and military officers, bards, annalists, and antiquaries, dined together in a sumptuous way. When dinner had been prepared and all strangers removed, the Grand Marshal ordered the chief trumpeter to sound three times, with a pause between each. At the first signal the shield-bearers of the princes and deputies advanced to the grand entrance, and gave their

his horse ; he was next beheaded, and his head brought to England as that of a traitor and rebel. De Lacy, like Strongbow, gave extensive possessions to his own favourites.

masters' shields in charge of the Marshal, who got them hung up in order of precedence. On the second blast, the shield-bearers of the generals did as the others, and so did the Marshal, but ordering the latter to be placed in a second row. On the third signal the members all gracefully entered, and took their seats under their shields, which they knew by their particular crests ; the poets and antiquarians at one end of the table, and the great officers of court at the other. After dinner the business commenced, soberly and solemnly, remarks, Hansbrow. What a model for our Christian monarchs and senators ! At this sitting they repealed bad laws ; enacted or improved good laws. When the legal business had terminated, the records of the nation, likewise those of the sub-king, the chiefs, and other families, were investigated. Such as had been approved of, were ordered to be copied into the great National Register, the Psalter of Tara ; whilst such as were found to be false, were condemned, and if the falsification was proven to be deliberate, the poet, annalist, or antiquary, was fined and degraded. The sub-kings and the chiefs had each his bard and historian. Each was most jealous of his master's fame and honor, and therefore each was a check on the other ; and when all princes, chiefs, officers, historians, assembled face to face. "*soberly and solemnly,*" (as Hansbrow writes) not heated with wine, it was easy to detect and punish any attempt at a falsification of facts. From this course it is quite clear to any unbiassed mind, that there has, never, existed a more authentic work than the Psalter of Tara. Here, again, we have an irrefragable proof of Ireland's early claim to letters. How could records be preserved without characters of some kind ? or how could they be examined ? how could parties be punished for falsifying them ? how could the parliament approve of them if they were not placed before them ? and how could they be voted to be inserted into the Psalter of Tara ? It can, therefore, be truly asserted that we had letters of some kind in the days of Ollav, be that 900 or only 700 years before Christ. But certain it is that the use of letters was ever in Ireland up to the days of Ollav. The Druids, who had the tuition of the youth to look after, practised memory rather than writings, that hereby they might the more easily deceive. Ollav would have no false records ; he should have an infallible registry of facts. He knew the force of "*littera scripta manet.*" Man might forget or falsify, but the deliberate resolutions of sober men might be relied on, and Ollav would have monarch, prince, chief,



To Hugh Tyrrell he gave the territory of Castleknock, to William Pettit, Castlebrick, to Meyler Fitzhenry the lands of Magheran, &c., to Gilbert Nangle, the land of Magherigallen;

and servant equally bound by them. Many of the Irish Pagan kings made the same searching inquiry into the annals, especially Cormac O'Quinn, and Laoghair (O'Leary) who ruled when St. Patrick arrived. There is no nation in the world pursued the same plan, and consequently, no country has such ancient and authentic records as we have. What a glorious monarch! what a grand constitution at so early a period! What great minds, what massive intellects, what penetrating genius, what profound talents, what erudition and incorruptibility our Pagan ancestors possessed; we blush at the degeneracy of these Christian days, when such general corruption, depravity, and vice, sweep over the land. It would not be so if our great men and monarchs studied the history of the past, and learned from it how to hate vice and appreciate a high sense of honor as practised by even Pagans. If Irishmen will study the history of their own country they will be better fitted for every walk of life, whether artizan, senator, or clergyman

#### THE IRISH COATS OF ARMS.

Connected with this subject that of the coats of arms of those days. Up to the reign of Fodhla (Fyola,) there was but one such amongst the Irish. It was a dead serpent. The origin of it was this: Moses and Niul met—the Israelites in their flight from Egypt had banners, each having a particular device. The tribe of Levi had the ark, that of Judah, a lion, and so on. Now it is recorded that Gadelas, the son of Niul, was cured of the bite of a serpent by the touch of the rod of Moses, and that therefore Sru in selecting a device for banners, adopted as his crest *a dead serpent*. This account, Keating states, he has taken from the book of (Leath Cuind) Lecan. Until the reign of Fyola there was only one device (the dead serpent) amongst the Irish; but at the triennial parliament, a coat of arms was assigned to each prince and noble, to be henceforth adopted by him as a distinctive mark of rank. The Irish annalists hand us down an exact description of the coats of arms of almost every nation. For instance, they say that Hercules bore a lion rampant; Hector, two lions combatant; the Romans, an eagle. We have the shield of Achilles explained as having delineated on it the motions of the sun, moon, stars, and planets; a sphere with celestial bodies, the situation of the earth, the flux and reflux of the tide, as well as other uncommon ornamentations, which rendered it an

to Jocelin, Navna, and to Robert de Lacy, the district of Rathever; to Adam de Feipo, the territory Skrime; to Gilbert de Nugent, the district of Delvin, the patrimony of the

object of great admiration and contention after his death. The crests of Alexander the Great, Augustus Cæsar, and other men of olden days are given in detail. In fact everything contained in our old documents is apt to make us love still more this old green isle. Adam Smith, and nearly all English writers, admit that nothing for certain is known to them of England until Cæsar's time, and many of them confess that there is no authentic document regarding their country until the reign of William the Conqueror. This is their own confession, and not our charge of their want of early civilisation, which, it is said, they now possess, and which Ireland ever had and yet has, and will have to the end of time.

#### MILITARY WEAPONS AND KNIGHTS.

In those early ages, the shield alone was all their defensive armour, for the body, their chief offensive weapons were the sword, javelin and arrow.\* They never made use of coats of mail, or any other casing, than that of the helmet which covered the head and shoulders. In latter times, (as Ware judiciously remarks,) the foot were of two sorts, the heavy and light-armed; the first were called Galloglachs, armed with an helmet and coat of mail, bound with iron rings. They were also girded with long swords. They fought oc-

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\* In the reign of Crimthan Niadhnár, namely, in the first century, they got the use of the Cran Tabhail, a machine from whence they shot stones on the enemy's intrenchments, or, occasionally, on their ranks, in the day of battle. O'Heosy, contrasting the ancient discipline with that of modern ages, since the conquest, complains of the degeneracy of the natives in his own times, in the following lines:

Ni faictheas Gille a ngeall Tresa. Na trealamh laoi  
 laimh re Cuilt;  
 Na colg al deol dearnann laimhe. Ni cheanglann reo  
 fáinne Fullt.

No more their captured youth, in battle won,  
 Startles the foe: no more his arms beside  
 The soldier sleeps; nor sucks the sword his palm;  
 Nor from the field, snow-sheeted, does he spring  
 At battle's call, his tresses bound in frost.

O'Finellans: and to Hugh de Hosc, a district in Meath, formerly the patrimony of Maol Sachlin. These facts are to be found in Mac Geoghegan's history of Ireland. In the mean

casionaly with a most keen axe, after the manner of the Gauls, mentioned by Marcellinus. Their light-armed infantry (called Keherns) fought with bearded javelins, and short daggers, called Skeyns. Cambrensis informs us, "that in the days of Henry II. the Irish had three kinds of weapons in use; short launces, two javelins, and broad battle-axes extremely well tempered, which last they borrowed from the Norwegians. Against the force of these weapons, neither helmet, nor cuirass, was a sufficient defence; so that, in our days, it is common to see the whole thigh cut off at one stroke, though ever so well cased in armour; that limb dropping down on one side of the horse, and the dying body on the other. They, moreover, gall the enemy extremely with hand-stones, when other weapons fail: and, at this manner of fighting, no nation is more expert." Stanihurst\* is more particular and

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\* The Equestrian is the first order. But the Irish Knights differ greatly in manners and customs from those of other nations. For they grasp their pikes or lances, which are very heavy, about the middle, not holding them pendant at their sides, under their arms, but brandishing them above their heads, and launching them with the main force and strength of their arms. Their horses are also docile and of a superior breed, with which they engage the numerous bands of the enemy, or avoid their attack, by bending their bodies, should the contest or fight be unequal. These movements are performed, generally speaking, without any great trouble to the horseman, though he should hold the reins ever so loosely; for none are more tractable than the Irish horses. They never wear great hats on horseback; moreover, they raise up their legs so high, and move on the road so lightly, how foul and miry soever, without any succussion, that they do not so much as even soil their boots or shoes. Besides, they do not mount on horseback by means of stirrups, nor allow auxiliaries so trifling, in their opinion, to cling to their trappings. But they seize with the left hand the ears of the horses, or else that part of the mane, which hangs down on the forehead, and while the animals bend their heads quietly down, on one side, the horsemen, though dressed in coats of mail, or great cloaks, spring aloft, and with wonderful agility, vault suddenly astride into the saddles, which bear some resemblance to pack-saddles. But that mode of getting on horseback is so familiar, and so much the practice among them, that this qualification is less a subject of praise, than a deficiency in it is foul and disgraceful.

time Earl Strongbow, after placing garrisons in all the towns and castles in Ireland, in the power of the English, repaired to Normandy, to assist Henry, who was hard pressed by his ene-

legant in describing the military art of the Irish in his time ; with the addition, that the Irish soldiery was, of all others, the most cruel. He confined the observation, no doubt, to latter times. It was the consequence of

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They seldom ride geldings, though gentle as the Spanish Genet, and only feed mares for the purpose of breeding. Nothing degrades the character of a horseman so much as to ride on a mare, nothing so much excites the laughter and scoffs of the spectators. The next order to that of the equestrian, is the Infantry, which consists of a description of soldiers, whom the natives call *Galloglachs*. They are dressed in cloaks, and cassocks. They are men of great stature, of more than ordinary strength of limb, powerful swordsmen, but, at the same time, altogether sanguinary, and, by no means, inclined to give quarter. A hatred for humanity, in their estimation, is the height of humanity.\* Their weapons are one foot in length, resembling double-bladed hatchets, almost sharper than razors, fixed to shafts of more than ordinary length, with which when they strike, they inflict a dreadful wound. Before any one is admitted into their College, he swears, in the most solemn manner, that he never will flinch, or turn his back, when he comes into action. This custom, however, begins to grow obsolete. In every sharp and severe engagement, should they come to close fighting, they either soon kill, or are killed, They are, undoubtedly, men of great courage and strength of body, and constitute the basis and power of the Irish army. The third order comprises likewise another kind of infantry, and light-armed swordsmen, called *Karni* by the Irish. They whirl about their lances, calculated for attack or defence, so very powerfully, and with such rapidity, that to the eye of the observer, they appear to form a circle. They fight armed with targets, or iron gauntlets. They go to battle in uniform, neither very heavy nor cumbersome. They wound men and horses at a distance, with darts and javelins ; and begin the fight, hand to hand, with drawn swords. They are famous slingers ; but of the scientific use of military weapons, they are entirely ignorant, as well as of the gymnastic art of the gladiators. They seldom attack the enemy with the point, but wound them with frequent strokes. They are wonderfully delighted with sharp-pointed and keen-edged swords, and use all their diligence lest they should contract rust or their points be blunted.—Stan de Reb. Hibern. p. 41, 42. Thus far, Staniburst, with the fidelity of a good observer of what passed in his own time ; but what follows, is, in general, false and ridiculous.

\* This is the language of an inveterate libeller.

mies there; after some time he returned by orders of Henry to Ireland, as deputy, with Raymond le Gros as his colleague. On his return, De Lacy gave him up the city of Dublin; and Robert Fitzbernard, Robert Fitzstephen, and Maurice Prendergast were ordered to go to England, where they defeated Robert, Earl of Essex, and brought him prisoner to the king to Normandy. Strongbow took the command of the troops from Hervey de Mont Maurisco, and gave it to Raymond le Gros, who led them into the territory of Desié, belonging to the O'Fœlans, where they laid waste the whole country, and sent great booty by sea to Waterford, under the command of Adrian de Hereford; and Raymond proceeded by land with a booty of cattle, to the number of 4,000. Having arrived in Waterford, he heard of his father's death, and retired to the castle of Carew, in Wales, determined to lead a private life. After the retirement of Raymond, the command of the army devolved on Hervey, who led them on to make incursions on Limerick, but he was intercepted on his way, by Roderick O'Connor, the monarch, at Thurles, where 1700 of the English lay dead on the field of battle. O'Connor's allies were, the princes of Connaught, O'Melaghlin and O'Neill, prince of Tyrone. This fact is told by Gerald Barry, c. 9, 687; it is also recorded in the Annals of the Four Masters at 1174 A.D. The monarch animated by this success, laid waste the entire territory of Meath, in possession of the English. Strongbow, alarmed at the fate of his countrymen, sent word to Raymond le Gros that he would give him his sister Basilia, in marriage, if he came to free him from his difficulties. Raymond, well pleased with the  
a long butchering civil war, wherein extirpation is the object, on both sides. Cruelty becomes familiar, insatiable and boundless. When old Heber Mac Mahon, bishop of Clogher, harangued O'Neil's army at Benburb, he inveighed vehemently against the accustomed inhumanity of the soldiery. He conjured them, by the duty they owed to God and man, to give fair quarter to the enemy, if Providence gave success, on that day, to their arms.

proposal, embarked for Ireland, with his cousin, Milo, and 100 horse and 300 foot. On his arrival he facilitated the escape of Strongbow from Waterford, and left it to be plundered by the Danes, who put all the English to the sword. The marriage of Raymond with Basilia, sister of Strongbow, was celebrated at Wexford, with all pomp and splendor. He was then appointed constable of Leinster, and put himself at the head of the army and recovered all the English possessions in Meath. In this year, Hervey married Nesta, cousin of Raymond, and daughter of Maurice Fitzgerald, and Eliva, the daughter of the Earl, was married to William, eldest son of Maurice Fitzgerald.

The eminent and celebrated Irish writers immediately before, and at the arrival of the English, were Cuan O'Lochain (Loftus) alluded to in high terms in "The A. Four Masters," by the eminent annalist, Tighernach, and in the annals of Innisfallen; such were his virtues and talents, that on the death of Malachi of Tara he, with Corcoran, a priest, were appointed as joint regents of Ireland; some of his brilliant poetic compositions exist in several private libraries, Cumarec, a poet, the son of Ainmhireé (*Ayn viry*) is thus mentioned by Tighernach the annalist. "The son of Aynvirg, chief judge (of Armagh, and flood of knowledge, or science,) of Ireland." Kinfola O'Cuill (Gill,) Dudley, Archbishop of Armagh, who wrote the annals of Ireland down to his own time; they are to be found in the annals of Ulster. Donagh O'Foley; some of his works are to be seen in the book of Ballymote and Leacan. Morrogh O'Carty of Connaught, Giolla Caomhghin (*Kevin*) a distinguished poet and historian; his works are numerous. Tigheruach, the annalist, abbot of Clonmacnoise, whose records are looked up as a model. Maol Josa, a divine, whose poetic pen was devoted to religion. Tanad O'Mulconry, Coleman O'Shaannon, Abbot Flann, poets; the poems of the last are polished, learned and numerous. O'Ionon; Cuchouacht O'Daly, O'Cassidy (both poets of Meath,)

O'Dunn, chief bard of Leinster, O'Regan, secretary of the king, Mac Morrough; Gilbert, bishop of Limerick, Celsus, and O'Morgair, archbishops of Armagh, Congan, a Cistercian Monk. Space does not allow us to mention many other eminent writers of those days.

About 1172 A.D., Henry II. sent Nicholas, prior of Wallingford, and William Fitz-Aldelm, with a supposed Bull of Alexander III. purporting to confirm that of Adrian IV., and which, it is pretended, was approved of by an assembly of the bishops at Waterford, making Henry lord of Ireland, with other important privileges. Never was a greater fraud than the alleged bull. Henry the Second, who did everything to annoy Pope Alexander III. since 1159 to 1172, and whose own kingdom of England was placed under an interdict in consequence of the king's sinful life, was not such a man to whom it was likely the Pope would grant power over a religious people which was never under an interdict.

About this time Raymond, joined by Donald Mac Giolla Phadrig, made himself master of the city of Limerick, where Donald O'Brien, its king, had taken shelter, and, after pillaging the city, placed a garrison in it under the command of Meyler de St. David, and returned to Wexford. Roderick O'Connor, finding it impossible to check the disorders of the English, entered into a treaty with Henry through Catholicus, abbot of Tuam, Concord, abbot of St. Brennan of Clonfert, and Laurence, his chancellor. The king received them kindly at Windsor, and granted peace to Roderick, with the title of tributary king. Hervey, jealous of Raymond in consequence of the preference, given to him by the troops, and being deprived of the office of Constable of Leinster, wrote a letter to Henry II. representing him as an intriguing and popular character, and likely to corrupt his majesty's subjects in Ireland.\* Henry

\* W. Annals Hib. c. Reign Henry II.

immediately, sent commissioners with orders to bring Raymond to England. Meanwhile, Limerick was besieged by Donald O'Brien; and Strongbow and the commissioners thought it prudent to despatch Raymond to Limerick, with a troop of 80 knights, 200 horse, and 300 foot, and Donald, prince of Ossory, and Murrough, prince of Kinsellach, as allies. Donald O'Brien came to meet them to Cashel, where he fell into an ambuscade, and, after a vigorous resistance, was routed. Raymond, at this time, assisted Dermot Mac Carthy, king of Desmond, to quell the revolt of his son, Cormac, who attempted to dethrone him. Raymond, as a requital for this service, got a territory in Kerry, where he established his son Maurice, whose descendants are called *Clann Morris*.

A.D.  
1176.

Richard de Clare, earl of Strigul (Strongbow), after exercising his tyranny for seven years over the inhabitants of Leinster, without sparing the clergy, churches, or monasteries,<sup>a</sup> died of a cancer at Dublin in June, 1176 (according to Barry 1177), and was interred by St. Laurence O'Toole, Ab. of Dublin, in Christ's church. The Masters say that through the interference of the Irish saints whose churches he destroyed, this miserable death had befallen him. By his wife, Eva, he had one daughter, who was married to William Marshal, an English lord. The issue of such marriage was five sons and five daughters; the sons died without issue, not one surviving to enjoy the ill-got inheritance. As an atonement for his cruelty, and the modes adopted to acquire riches at the risk of his salvation, he founded a priory at Kilmainham, near Dublin, in 1174, which was the grand priory of the Templars in Ireland, with its eight commanderies. Maurice Fitzgerald died this year at Wexford; he was the ancestor of all the noble families of that name, by his three sons, William, Gerald, and Alexander, who settled in the town of Ferns. Immediately after the death of Strongbow,

<sup>a</sup> Keating. b. 2.



A.D. 1177. Henry II. appointed William Fitz-Aldelm, deputy of Ireland, with John de Courcy, Milo Cogan, and Robert Fitzstephen, as his colleagues. He took possession, in the name of the king, of all the places which belonged to Strongbow. Cardinal Vivian being delegated by Pope Alexander III. to visit the churches of Scotland, Ireland, and Norway, happened to be in Down, in Ulster, when John Courcy, a warlike and cruel man, entered that town at the head of 400 men, and gave orders to pillage and plunder (notwithstanding the remonstrance of Cardinal Vivian) which orders were faithfully executed by a barbarous soldiery, amidst the tears, groans, lamentations, and murder of the innocent inhabitants. Roderick, prince of Ulster, having consulted Vivian how to act, and being told by his Excellency, the Pope's legate, to defend themselves and their property by force of arms, collected, in a hurry, an undisciplined army, in order to deliver the city from the tyranny of the English. He was met by Courcy, in the plain, and his army put to flight,\* and Malachi, bishop of Down, taken prisoner but released at the request of Cardinal Vivian, who himself, at first, was obliged to take shelter in a church. Courcy subsequently made incursions into Tyrone and Dalriada, destroying all before him with fire and sword; he fancied the prophecy of St. Columb, regarding the destruction of Ulster, applied to himself. This prophecy he kept under his pillow while he slept. That Cardinal Vivian gave the above advice, we are told by the author of "Cambrensis." Now surely if his illustrious master, Pope Alexander, who delegated him to visit the church of Ireland on matters affecting religion, had given him or Henry a bull, confirming the pretended one of Adrian, it is clear as noon, that he would not have dared to advise the Irish, in violation of such document, to resist Henry's officers, who were only enforcing their king's orders. From

\* Stanihurst, de Reb. Hib. page 182.

this fact alone the reader can infer that there was no bull unless a forged one, and such a document, Lynch and MacGeoghegan assert positively, is no where to be found in the Vatican.

A.D. 1178. Courcy, afterwards, met with a very vigorous attack from Mortach O'Carroll, prince of Oriel, and Roderick, prince of Ulidia, at Glinriy, and next at Dalriada, where his army were totally defeated,<sup>a</sup> having himself narrowly escaped death. About this time Cardinal Vivian convened a council of the abbots and bishops at Dublin, in which, it is said, he endeavoured to confirm Henry II.'s rights to the throne of Ireland; he then set off for England. Henry, meanwhile, gave to his son, John the title of Lord of Ireland and Earl of Mortagne, which title his successors retained till the reign of Henry VIII., who was the first to assume the title of King of Ireland.

1179. Henry II., by a charter, given at Oxford in 1177, granted to Robert Fitzstephen and Milo Cogan the kingdoms of Cork and Desmond, reserving for himself the city of Cork, the cantred<sup>b</sup> of the Ostmans, and the county of Waterford; to Philip de Braos the kingdom of Limerick, reserving for himself the city and the cantred of the Ostmans; to Robert le Poer he gave the government of the city of Waterford, to William Fitz Adelm that of Wexford, and to Hugh de Lacy the government of the city of Dublin. It appears from the charters of King John that Robert Fitzstephen gave his nephew, Philip de Barry, three cantreds in the Co. of Cork, Olethan, Muscri Donegan, and Killede; to Adam de la Roche the cantred of Rosselihar, and to Richard de Vogan the cantred of Muscri O'Millane, with 25 military tenures, &c. Milo Cogan, about this time, entered Connaught, with an army of 40 knights, 200 horsemen, and 300 archers, to assist Connor and Murchard, sons of Roderick O'Connor, to dethrone their father.

<sup>a</sup> Ware, de An. Hib. reg. Hen. II., c. 10. <sup>b</sup> "A cantred contains one hundred villages and townlands."

He advanced as far as Tuam, but was obliged to return, as his army were perishing for want of provisions. After a march of eight days he was attacked by Roderick, and several of his men were killed. After this Roderick chastised his rebellious children; he condemned Murchard to perpetual imprisonment, and confined Connor in an island, in Lochcuan: he was restored the year after to his father's favour. William Fitz Adeln, the deputy, fell into disgrace, and Hugh de Lacy was appointed in his place, with Robert le Poer as his colleague. Milo Cogan and Fitzstephen were recalled to England to account for their conduct; they returned the following year, accompanied by Philip de Braos, with 110 knights, 110 horsemen, and some foot soldiers. They determined to besiege the city of Limerick, but the new troops, disheartened by the difficulty of crossing the river, prevailed on Philip to abandon his enterprise and return to England. About this time Laurence, archbishop of Dublin, Catholicus, archbishop of Tuam, Constantius, bishop of Kilaloe, Felix, bishop of Lismore, Brice, bishop of Limerick, and Augustine, bishop of Waterford, set out for Rome, to attend the third council of Lateran, convened by Pope Alexander III.

A. D.  
1179.

1180. In the mean time John Courcy, now Earl of Ulster, married Africa, the daughter of Godfry, king of the Isle of Man, in order to secure the interest of that prince. The church of Artfert, and the priory of Innis-Fallen, in lake Lane, were pillaged this year by Mildurn, who put some of the community to death. De Lacy, in consequence of his marriage with the daughter of Roderick O'Connor, king of Connaught, and the immense estates he acquired by the oppression of others, being suspected by Henry, was called over to England to account for his conduct, and John Constable, of Chester, and Richard de Pech, placed as chief justices in his room; he was restored

in six months after, with Robert, Earl of Shrewsbury, as his colleague, to watch over his conduct. He continued in office three years, and built a good many castles in Leinster and Meath, viz. Oboney, Norragh, Clonard, Killair, Delvin. Raymond le Gros built the castle of Fort O'Nolan; the one at Trister Dermod was built by Walter de Riddlesford, that at Leighlin by John de Clohut, and that at Kildroghed by John de Hereford.

A.D.  
1181.

Henry II., it appears, having usurped the spiritual, as well as the temporal government of the island, nominated Cummin, a native of England, to the vacant see of Dublin. John Cummin, an Englishman, was consecrated by Pope Lucius III., who granted him a bull, forbidding any bishop holding assemblies in Dublin, without the consent of the archbishop, or a licence from His Holiness.\* Lynch tells us, that Lucius refused Henry's request, asking a bull. In this year, O'Muldory, prince of Tyrconnel, gained a complete victory over the rebellious kinsmen of Roderick O'Connor, and 16 persons of the royal race of Connaught were killed on the occasion. Courcy pillaged the whole country of Dalaraida, in Antrim, and became master of the episcopal city of Down: in 1183, he changed the title of the church, from the "Holy Trinity," to that of Saint Patrick, acting alternately the parts of a robber and a bigot. Meanwhile Milo Cogan, and Ramulph Fitzstephen, were killed on the road to Lismore, by a band of men under their leader, Mac-Tyre.\* Dermod Mac Carthy, king of Desmond, hearing of the news, invested the city of Cork, where Robert Fitzstephen was, but the timely appearance of Raymond, with a reinforcement from Wexford, averted the storm. About this year, Philip Barry, and his brother Gerald, (surnamed "*Cambrensis*," ) arrived in Ireland, to assist their uncle, Fitzstephen, to recover the estate of O'Cane of Cork, which he gave them. At this time, Henry, son of Henry II., died at

A.D.  
1182.

\* Mac Geoghegan, p. 284.   <sup>b</sup> Doctor O'Donovan, in a note to the *Four Masters*, p. 64, v. 3, chastises Gerald Barry, and Moore for their slander of Mac-Tyre on this occasion.

A.D.  
1184.

the castle of Martell, in Gascony, aged 18; he was interred near the grand altar of the cathedral church of Rouen. Henry II., sent John Cummin, Archbishop of Dublin, to prepare the Irish for the reception of his son, John, Earl of Mortagne, and Lord of Ireland. He also removed Hugh de Lacy, and appointed Philip de Wigerne, chief justice, in his place; after his appointment he imposed a heavy tribute on the clergy of Armagh, which he obliged them to pay by military execution.\* After leaving the city, he got a violent attack of the bowels, which nearly cost him his life. Hugh Tirrel was the accomplice of the Deputy; he returned his share of the plunder, he was so sensibly affected by the total loss by fire of the house in which he lodged, the stables, horses, and a great part of the city of Down.

A.D.  
1185.

John, Lord of Ireland, accompanied by Ralph Glanvill, chief justice of England, Gerald Cambrensis, his tutor, and 400 knights, arrived in Waterford, in the year 1185. The Irish lords of the neighbourhood hastened to greet the prince and his retinue, but they received them with coldness and contempt, which so exasperated the Irish nobles, that they conspired to be revenged of the English. The young lord, and his courtiers, being disturbed in their continual scene of profligacy and debauchery, after building the castles of Tibracht, Ardfinan, and Lismore, and granting four cantreds of land, in Louth, to Bertram de Verdon, and Cambrensis his tutor, returned to England, leaving the government to De Lacy. In the meantime, Roderick, king of Connaught, by the assistance of Donald O'Brien, king of Limerick, gained a complete victory over his rebellious son, Connor, and being now worn with grief, abdicated the throne in his favor, and retired to the abbey of Cong, where, after 13 years, he died, aged 82. He was interred at Cluain-Mic-Noise; he left legacies to the churches of Ireland, Rome and Jerusalem.

\* Cambrensis, Top. Hib. dis. 2, c. 50.

After the departure of John to England, John de Courcy was appointed to the Chief Justiceship of Ireland.

About this time a provincial council was held by John Cummin, Ab. of Dublin, in which Albin O'Mulloy, abbot of Baltinglass, inveighed so strongly against the impurity of the English clergy, who corrupted the Irish by their example, that he drew on himself the ire of Cambrensis, who was present, and who shortly after retired to Wales, where he completed his history of the conquest of Ireland.

A.D.  
1186.

Hugh de Lacy,<sup>a</sup> after committing the most flagrant acts of injustice on the people of Meath, was killed at Durrow,<sup>b</sup> by an Irish nobleman, in the disguise of a labourer, and his body was deprived of the right of Christian burial by the people.

Henry, on hearing the tragical death of De Lacy, despatched a large army to Ireland, under the command of Philip de Wigerne; meanwhile, his son Geoffrey, Duke of Brittany, died, and was buried in the church of Notre Dame, at Paris. In this year died at Rouen, in Normandy, that illustrious lady, Matilda,<sup>c</sup> daughter of Henry I., king of England, wife of

<sup>a</sup> We find it recorded in "The Annals of the Four Masters," at 1184, A.D. that De Lacy was killed whilst he was viewing a castle which he got built at Durrow in the King's county, at the border of Westmeath. The name of the man who slew him is O'Meyey. The annals of Ulster record the same fact. Doctor O'Donovan, in one of his notes to the Masters, informs us that De Lacy's body was interred in Durrow, but that afterwards the archbishops of Dublin and Cashel removed it from the Irish territories, and had it buried in the abbey of Bective, in Meath, and the head in Saint Thomas's church, Dublin. In his learned note, O'Donovan nobly defends the character of the accomplished Keating, against the unwarranted attack of the poet, Moore, who knew nothing of Irish, and, as a consequence, O'Donovan says, was not fit to question or contradict Keating on matters which could be within the reach of Irish scholars alone. The authorities referred to, set down De Lacy as a great monster, as a plunderer of the people, and a plunderer and spoiler of churches.

<sup>b</sup> Ware de Ant. Hib. c. 18.      <sup>c</sup> Matthew Paris, ad ann. 1196, p. 99.

Henry IV., emperor of Germany, and mother of Henry II. About this time, the deputy of Ireland, made incursions into Connaught. Connor Maonmuighe, king of that province, joined by Connor O'Dermod, and Donald O'Brien, king of Limerick, gave them battle, and put their army to flight with very great loss, and 16 persons of rank fell on the field of battle. Here we can mention the death of Roderick O'Gavanan, king of Tirconnel, at the bridge of Sligo, by Flahertach O'Maolduin.

In this year, a signal victory was gained over the English garrison of the castle of Moycava, by Donald, king of Tyrone, but with the loss of his life. He was buried at Armagh. About this time, Dermod MacCarthy and his retinue, were killed near Cork, by Theobald Walter and his party, while holding a conference with that gentleman for the regulation of affairs.

In the meantime, the Irish princes, Donald O'Brien, King of Limerick, Roderick, King of Ulster, Donald MacCarthy, king of Desmond, O'Melaghlin Beg, king of Meath and O'Rourke, king of Brefsny, formed a confederacy under one chief, O'Connor Maonmuighe, to rescue themselves from the slavery of the English, but their project was defeated in consequence of the death of O'Connor, at Dunlo, in Hy-Many in Galway. O'Connor left a son, Cahal-Carrach, to succeed him.

A. D. 1188. John Courcy, meanwhile, pillaged the counties of Down and Armagh,<sup>a</sup> and bestowed extensive estates on his followers, viz. the Audleys, Clintons, Gernons, Russels, Savages, Whites, Mandelvills, Jordans, Stantons, and Poers. Whilst de Courcy was engaged in his pillaging excursion, the Irish destroyed the castle of Lismore, and that of Dangisdrony, and put the garrison to the sword. Roger Poer, of noble family, was killed on the occasion.

Henry II., after witnessing with grief and sorrow the conspiracy of his sons against him, died in the castle of Chinon, in

<sup>a</sup> Ware, de Antiq. Hib. c. 21.

Normandy,<sup>a</sup> and was buried with great pomp in the monastery of Font Everard, which he founded.

While we leave John Comin, Ab. of Dublin, Albin O'Molloy, B. of Ferns, and Connachty, B. of Enaghduñe, attending the coronation of Richard Cœur-de-Lion; in Westminster (which was performed by Baldwin, b. of Canterbury,) we will take a cursory view of the old English families who established themselves in Ireland since the 12th century.

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## CHAPTER XVI.

### THE ORIGIN OF THE ANGLO IRISH.

The Irish would have no reason to complain, if the first English settlers, invited by Dermot King of Leinster, for the purpose of aiding him in the recovery of his kingdom, were satisfied with the concessions made to them as a recompence for their valor. But the success of the first tempted others to embark in similar enterprises. Doubtless, the majority of the English leaders were men of rank, and their descendants in Ireland, men of worth and valor, who adopted the language and manners of the country, and who afterwards were taunted by the English, as being more Irish than the Irish themselves, "*ipsis Hibernis Hiberniores.*" The first leaders who joined the king of Leinster, were, Robert Fitzstephen, Henry de Monte Maurisco, Maurice Prendergast, Maurice Fitzgerald, Barry, Cogan, Raymond-le-Gros, &c.

Maurice Fitzgerald established himself in Wicklow and in Kildare; the Fitzgerald family was descended from Otho,<sup>b</sup> an Italian Baron; Otho's son, Walter, accompanied William the Conqueror to England, by whom he was appointed Baron of Windsor Castle. Walter's son, Gerald, went on the King's affairs to Wales, where he got extensive estates for his services.

<sup>a</sup> Baker, Chron. of Eng. in the year 1189.      <sup>b</sup> Lodge's Peerage.



He married Nesta, daughter of Ralph Griffin, prince of that country; she was at first the concubine of Henry I., by whom she had a son, called Henry, who was father to Meyler and Robert Fitzhenry, who came with Strongbow to Ireland; she was, after that, married to Stephen, constable of the castle of Pembroke, by whom she had Robert Fitzstephen, (above mentioned) and lastly, she was married to Gerald Fitz-Walter, by whom she had Maurice and William Fitzgerald. Maurice left a numerous issue in Leinster and Munster; John, one of his descendants, was created earl of Kildare, in 1316, by Edward II. Maurice, brother of John, was created earl of Desmond, by Edward III.; from these houses, are descended the knights of Glynn, Kerry, the White Knight, and many other respectable houses.

William, brother of Maurice, was the father of Raymond-le-Gros, who married Basilia, sister to Earl Strongbow.<sup>a</sup> Raymond established his eldest son, Maurice, in Kerry, from whom are descended the Fitzmaurices; he had another son, Hamo-le-Gros, from whom are descended the Graces. Edward, one of the Fitzmaurices, was created baron of Adorney, and viscount of Kilmaule, by Henry VIII., in 1537.

The name of Barry is to be found in a roll at Battle-abbey;<sup>b</sup> and William de Barry was the common ancestor of the name in Ireland. He married Angareth, daughter of Nesta, and sister of Robert Fitzstephen, he had by her four sons, Robert, Philip, Walter, and Gerald, (Cambrensis); Philip got from his uncle, Robert Fitzstephen, the lands of Oletham, Muskery and Donegan, on which he built some castles. His grandson, David, was Chief Justiciary of Ireland, and one of the family was created Earl of Barrymore in 1625, by Charles I.

The Butlers take their name from Theobald Walter, of the house of Clare, in England, who accompanied Henry II. to

<sup>a</sup> Lodge's Peerage.

<sup>b</sup> Ibid.

Ireland. Henry appointed him to the office of Grand Butler in Ireland, which office his ancestors filled in England—hence the name of “Butler.” Of this family are the Earls of Ormond. The Bourkes or De Burgos, are descended from William Fitz Aldelm, the fourth in descent from Serlo,<sup>a</sup> the son of a Norman Lord, who married Ailothé, the mother of William the Conqueror. William Fitz Aldelm accompanied Henry II. to Ireland from whom he got extensive estates in Connaught. William de Burgo, Earl of Ulster, was assassinated in 1333, and left no male issue. The families M’William Eighter, and M’William Oughter possessed his estates in Connaught. From those are descended Ulic Burke, who was created Earl of Clanrickard, in 1543, by Henry VIII., and Tilbód-ne-Luing, who was created Viscount Mayo, in 1627, by Charles I.

The Lacys are descended from Hugh de Lacy, grandson of Walter de Lacy who accompanied William the Conqueror to England, from whom he received 150 Lordships in that country. Hugh de Lacy got from Henry II. the territory of Meath, (the patrimony of Melachlin, prince of that country). Hugh had two sons, Walter and Hugh; Walter inherited Meath, and Hugh became Earl of Ulster; both died without male issue.

The Nugents are descended from Sir Gilbert De Nugent, who accompanied Hugh de Lacy to Ireland in 1172.<sup>b</sup> Hugh gave Gilbert his sister, Rosa, in marriage and the territory of Delvin, in Westmeath, as a fortune. They were created Barons of Delvin, in 1486, and Earls of Westmeath, by James I.

The De Courcys are descended from Sir John de Courcy,

<sup>a</sup> “Serlo de Burgo;” so called as he was governor of the king’s forts. Bourg is the original word, in Latin, de Burgo (of the fort); hence the true English word is *Bourc*, corruptly *Bourke*. The full pedigrees are given in our first volume.

<sup>b</sup> Ware, *Antiq. Hib.*, c. 27.

Earl of Ulster,<sup>a</sup> (of the race of Charlemagne); he was disgraced, but his son Milo was created baron of Kinsale, by Henry III.

The Birminghams are descended from Robert de Birmingham, grandson of Peter, who possessed a town of that name in England. Robert accompanied Strongbow to Ireland. John, one of the family, was created baron of Athenry, and Earl of Lonth, for killing in battle Edward Bruce, brother of the king of Scotland.

The Prestons are descended from Robert Preston, Lord of the Manor of Preston, in England; he was created Knight of the Garter in 1470, and Viscount Gormanstown, in Meath, in the year 1477.

THE ROCHES (*“de rupe”*) take their origin from Hugh *de la Roche* (OF THE ROCK), who accompanied Strongbow to Ireland. Ralph, one of his descendants, married Elizabeth, daughter of Gilbert de Clare, Earl of Gloucester; one of the family was subsequently created Viscount Fermoy in Cork. Hence the title is not new in that family, though only lately revived in the present nobleman.

The Barnewalls are originally from Little Brittany, in France; they accompanied Henry II. to Ireland. They were all killed in the 15th century by the O'Sullivans (whose property they possessed) except the wife of the chief of them, who was enceinte at the time. She was shortly after delivered of a son, who was the ancestor of the Viscounts Kinsland and Barons Trimblestown. We incline to the opinion that some of the name are Milesiau. The oldest Baronet in Ireland is Reginald Barnewall, nephew of Richard Barnwall, Esq., of Meath. They are Catholics.

The Flemings are descended from Archibald Fleming,<sup>b</sup> one of the descendants of Michael Fleming of Flanders, (who got, from William Rufus in England, extensive estates for his services). Archibald came with Earl Strongbow to Ireland.

<sup>a</sup> Nichol's Rudiments of Honour.

<sup>b</sup> Ibid.

James, one of his descendants, and baron of Slane, was created Knight of the Garter in 1479.

The Plunkets are, it is falsely asserted, of Danish extraction; having come with Henry II. to Ireland, they settled in Meath and Dublin. The Earl of Fingal and Lords Dunsany and Howth are of this family.

The above is the general opinion, but very erroneous. For O'Halloran, a most accomplished and learned writer, in his third volume of the history of Ireland, at A.D. 1059, informs us that Donogh, son of Brian Borivey, had for his second wife Driella, who was daughter of the great Earl Godwin, and sister of Harold, king of England. By her he had a son, Doinnal (*Donnel*). O'Halloran gives the "Bruodin Chronicle" as his authority, and he adds, "In 1050, say our annals, Harold fled for protection to his brother-in-law (in Ireland), by whom he was honorably received. He gave him a large fleet and forces, with which he made a successful landing in Britain." This last fact is to be found in Baker's Chronicle, and in vol. I, p. 133, of "Rapin's England." O'Halloran states that Bruodin affirms and tradition has it so, that from the son of Donogh by Harold's sister, Driella, came the three noble families—Powers, Plunketts, Eustaces. It is true their mother was of Danish extraction. Great credit must be given to the authority of the Bruodins, as they were the hereditary historians and genealogists of the O'Briens of Thomond. Hence it is clear that the families named are of an old royal race. It may be that when their father, Donogh, abdicated the crown of Ireland, his son went for protection to his uncle, Harold, king of England, and his offspring returned to Ireland in the time of Henry II.

The Nettervilles are the offspring of Sir Formal Netterville (of the race of Charles, Duke of Normandy). Formal came to Ireland in the 12th century. Nicholas, one of his family, was created Viscount Louth by James I.

The Dillons are descended from Sir Henry Diloune,<sup>a</sup> who accompanied John, Earl of Montaigne, to Ireland as his first secretary. Sir Henry was of the race of Lochan, son of Hugh Slainé, monarch of Ireland in the 6th century. Lochan, after killing his cousin, Coleman, entered the service of the Duke of Aquitaine, who gave him his only daughter in marriage: after the death of the Duke, he became prince of Aquitaine. His descendants were dispossessed in the 12th century by William, prince of the house of Burgundy, whose daughter, Eleanor, Henry II. of England married, and had the above Sir Henry removed to England, as being a pretender to the principality of Aquitaine. Sir Robert Dillon was created Baron of Kilkenny West in 1619, and Earl of Roscommon in 1622, by James I. Sir Theobald Dillon was created Viscount of Costello Gallen, in Mayo, by James I.

The Bellevs are of Norman extraction; they came with William the Conqueror to England; their descendants came to Ireland afterwards. Sir John Bellew was created Baron of Duleek in 1686, by James II.

The Taaffes are originally from England; they came to Ireland in the 12th century. William Taaffe warmly espoused the cause of Queen Elizabeth against the Catholics. Sir John Taaffe was created Baron of Ballymore, and Viscount of Corran, in Sligo, by James I. Theobald was created Earl of Carlingford in 1662, by Charles II.

The Powers, or le Poer, are the descendants of Sir Roger le Poer, who came with Strongbow to Ireland. Richard was created Baron of Curraghmore in 1452. The Fitz Eustaces, Viscounts of Baltinglass, were of this family. See p. 181.

The following names, though not in the list of Peers, are of noble extraction, and renowned for their valor.

The Walshes are descended from two noblemen, Philip<sup>b</sup> and

<sup>a</sup> Lodge's Peerage.

<sup>b</sup> Ware, Anal. Hib., c. 5.

David, who went to Ireland in the reign of Henry II. They were from Wales; their descendants established themselves in Dublin,\* Kildare, and Kilkenny.

The Warrens are the descendants of Count Warren, of Normandy, who distinguished himself at the battle of Hastings in the cause of William the Conqueror; he was afterwards created Count of Surrey.

The Whites, according to Ware, are of Saxon extraction. Sir Walter Whyte and his brother removed to Ireland in the reign of Henry II. The principal house of the name is LEIXLIP.

The Walls are descended from William Wall, who went to Ireland with Strongbow, from whom he got estates in the county of Carlow and Queen's county.

The Stacks, it is said, are originally from Gaul; they accompanied William the Conqueror to England. They came afterwards to Ireland, and established themselves at Ardfert, where there is a district of the country called, after them, "Poble Stuckoch."

The Darcys are descended from Sir John Darcy, viceroy of Ireland in the 14th century. He was of the race of Norman de Arcy, who accompanied William the bastard to England. William gave him 33<sup>b</sup> estates as a reward for his services. The Darcys of Plattin and Dunmow, in Meath, are descended from Sir John. One of the Darcys of Plattin married the daughter and heiress of O'Duraghy, Lord of Partry, in Mayo, and possessed all the father's property; from this Darcy are descended all the Darcys of Connaught. [De Burgo, p. 276.]

The Jordans, the Nangles of Costello, and the Prendergasts of Clanmorris, are of English descent (according to Camden.)

The Aylmers take their origin from Aylmer, Earl of Cromwall, in the 10th century. Ralph and William Aylmer, brothers, established themselves at Lyons, in Kildare, in the 13th century.

\* Camden, Britta.    <sup>b</sup> Dugdale's Baronage of Eng., b. 2, p. 369.

\*The name is English, but some of the name are of Irish origin, and are called "Banon."

The Browns are of English descent. Sir Valentine Brown of Crofts, in Hertford, was the first who came to Ireland. Valentine Brown was created Baron of Castlerosse, and Viscount Kenmare, in Kerry, by James II. The principal families of the name are those of the Neal, Westport, Brownstown, &c., in Connaught, and Castlebrown in the County of Kildare.

The Wogans are descended from Sir John Wogan, Lord Chief Justice of Ireland in the 13th century. In Kildare, we find the Husseys, De la Hides, Boshells, and Suttons; in Wexford, the Devereuxs, Sinnots, Staffords, Cheevers, Furlongs, Fitzharris, Mastersons, Hores, Hates, Coddess, Meylers, &c.

In Kilkenny are the Graces, Lovels, Foresters, Shortels, Blanchfields, Drilands, Comerfords. The Carews in County Carlow; the Tyrrels in Castleknock; the Herberts, Collys, Moors, in the King's County. In the County Dublin, the Talbotts, Hollywoods, Lutterls, Burnhills, Fitzwilliams, Goldings, Ushers, Caddels, Finglas, Sarsfields, Purcels, Blakeney Cruises, Baths, &c. &c.

In Westmeath, the Cusacks, Garveys, Petits, Tuites, Nangles, Daltons, (Husseys, Barons of Galtrim.) In Waterford, the Stranges, descended from Sir Thomas le Strange, In Limerick, are the Hurleys, Chaseys, and Supples. In the County Louth, are found Verdons, Tates, Clintons, Dowdals, Gernons, Hadsors, Wattons, Brandons Moors, and Chamberlains.

In the County Down, were settled, the Russells, Audleys, Savages, Ridells, Mandevills, Jordans, Stantons, Stokes, Levys, Capilands, Martels, Logans, Sandals, and Camerars. Besides the above, the following are to be found in Leinster—the Wolwertons, Peppards, Wallisses, Blacks, Redmonds, Esmonds, Chettens, Tobins, Allens, Gennits, Wades, Sweetmans, St. Legers, Grants, Archers, Rochfords, Datons, Rothes, Wares, Purfields, Smiths, Cooks, Hooks, Taylors, Dens, and

Archdekins. In Munster are the Lacys, Cantillons, Mathews, Nagles, Morres, Keatings, Johns, Pierces, Commings, Rices, Moclars, Cantwells, Stapletons, Mandevills, Lombards, Tallons, Golds, Baggots, Bagnels, Porters, Cappingers, Cosbys, Denys, Terrys, Goughs, Pigotts, Stritches, Dondons, Waters, Skiddys, and Wolfes, &c. &c.

In Meath, the Everards, Garlands, Griffins, Betaghs, Dungans, Ivers, Dardis, Ledwidges, Pallas, Deases, Cheevers, Dowdals, Cruises, Malpas, and Dromgooles, &c.

In Galway, the Blakes, Kirwans, Lynchs, Frenches, Bodkins, Martins, Graftons, &c. &c.

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#### CHAPTER, XVII.

A.D.  
1190.

Richard I. (Cœur de Lion), being now crowned King of England, undertook an expedition to the Holy Land, to atone for his rebellion against his father. He sent a deputation to Pope Clement III. requesting him to appoint William Long Champs, Bishop of Ely, and Legate of the British Dominions, and that part of Ireland, subject to his brother John.\* It appears the legate never came to Ireland. On Richard's return from Asia to Europe, he was shipwrecked in the Levant sea, and on his way through Germany to England, he was taken by Leopold, the Marquis of Austria, and sold to the Emperor Henry VI. who detained him a prisoner 15 months. His brother, John, in his absence, made some attempts to usurp the crown, but on the return of Richard, he implored his forgiveness, which was readily granted to him.† Richard was continually at war with Philip Augustus, but being at last wounded by an arrow, discharged at him by Bertram de Gordon, he died of the wound, and was buried at Fonteseraud, near the tomb of his father.

\* Matthew of Paris, on the year 1188, part 108.  
Eng. Reign of Richard.

† Baker's, Chron. of



About this time a most deadly and sanguinary battle was fought at Knock-Moy, within seven miles of Tuam in the Co. of Galway, between Cahal Carrach, King of Connaught, whose ally was William Fitz Adelm, and Cahal Crovdearg,<sup>a</sup> his grand-uncle, who was supported by John de Courcy. The victory was various, but it, at length, was declared in favor of Cahal Crovdearg. Carrach and his nobles were killed, Fitz Adelm put to flight, and the castle he built, at MILEACH O'MADDEN, razed to the ground by Crovdearg, who, as an act of thanksgiving for the victory, built an abbey for Bernardine Monks on Knock-Moy,<sup>b</sup> wherein repose his remains. This internecine feud was concocted and matured by the usual policy of England, "divide and conquer." The O'Connor Don of the County of Roscommon, is lineally descended from Crovdearg.

A.D. 1192. Matthew O'Henev, ab. of Cashel, nominated legate of Ireland, by Celestine III., convened a council in Dublin. Donald O'Brien, King of Limerick, destroyed the castle of Dunlus O'Fogartí, belonging to the English, and they in revenge, pillaged the country of Thomond. Nothing appeared sacred to the English. Gilbert de Nangle pillaged the abbey, and island of Inisclohran, in Lough Ree. The unfortunate Dervorguill, wife of O'Rourke, who brought so much misfortune on her country, died this year at Mellifont Abbey, to which she had been removed from St. Bridget's in Kildare.

1194. That valiant and pious prince, Donald O'Brien, king of Limerick, who exerted himself so much to shake off the yoke of the English, to whom he at first submitted, died this year. Donogh Cairbreach, his son, assumed the reins of government, and the eyes of his second son, Mortough, were put out by the English.

The Irish also knew how to gain victories but they had not cunning enough to turn them to advantage. Donald M'Carty destroyed the castles of Kilfeacle and Imacalle, and put the

<sup>a</sup> CHARLES OF THE "RED WRIST."    <sup>b</sup> Ware de Antiq. Hib., c. 26.

A.D. 1195. garrisons to the sword, and after defeating the English in several battles he expelled them from Limerick; they were afterwards relieved by reinforcements from England under the command of Philip de Wigorne, which changed the aspect of affairs.

1196. Russell, commander of the garrison at Kilsandall, as he carried away great booty from the country of Tirconnel, was killed together with his followers by Flahertach O'Maolduin, prince of that country. This prince after a life so celebrated for military exploits and virtues, died at Inis Samer, and was buried at Drum Tuama. Meanwhile, O'Dogherty, his successor, was slain by John de Courcy, after plundering the entire country of Ulster to revenge the death of his brother, Jordan, who fell by the hand of his own servant.

Mortough O'Loghlin, prince of Tyrone, defeated Roderick, son of Dunleví, at Armagh, and destroyed a great part of his army; he was afterwards, himself, put to death by Donogh M'Bloschy O'Cahan, and his body interred at Derry.

1197.  
1198. Hamon de Valoines, Lord Chief Justiciary of Ireland, seized on the castles of Gilbert de Nangle, in Meath, and confiscated his estates; he was afterwards excommunicated himself for encroaching on the church property, by John Comin, Ab. of Dublin. He was shortly after recalled, and Meyler Fitzhenry appointed his successor. The castle of Ard Patrick, in Munster, was built this year, and that of Astretin the year after.

John, earl of Montaigne, in order to secure himself on the throne of England, put his nephew Arthur to death. He was an avaricious prince; he sold for 4,000 marks of silver to William, nephew of Philip de Braos, the estates of the O'Carrolls, O'Kenedys, O'Meaghers, O'Fogarty's, O'Byans, and O'Hefferans, which his father gave to Philip de Worcester, and to Theobald Fitzwalter. Worcester recovered his own by force, and Fitzwalter compounded for his with De Braos, for

500 marks. This king was detested by all, for imbruing his hands in the innocent blood of his nephew; De Courcy openly gave vent to his imprecations against the king. John hearing of it gave orders to De Lacy, the Deputy, to have him arrested and brought to England. De Lacy<sup>b</sup> finding it impossible to reduce his enemy by force of arms, offered a reward for his apprehension; he was arrested on Good Friday, by some of his own attendants and brought to the Deputy, who, after paying them the reward, had them all hanged, and set off with his prisoner to England, to the king, who gave him as a reward for this service, all the lands of De Courcy, in Ulster and Connaught. Meanwhile, the troops of John De Courcy, after plundering Tyrone, and carrying away several herds of cattle, were defeated by Hugh O'Neill at Donoghmore. During this time, the English laid waste the entire country of Desmond, from the Shannon to the eastern sea, and a castle was built at Granard by Richard Tuite.

In the meantime William Fitz Aldelm or De Burgo, received from the king a territory of land, called Loth,\* where Castle Connel now stands. He afterwards made incursions into Connaught,<sup>c</sup> where he committed dreadful devastations; he was excommunicated by the clergy and died without repentance, and his body thrown into a well, where it remained. Cambrensis<sup>d</sup> and Stanihurst<sup>e</sup> say, that he was a man of no honor, intent on amassing riches, shameful and sordid in the discharge of his office, and abhorred and detested both by prince and people.

De Lacy, the Deputy, with all his troops, marched to Thurles to check a revolt against the English, caused by Geoffrey M'Morris, an Irish nobleman; he abandoned his enterprise

<sup>a</sup> Introduction to Life of Duke of Crmond, vol I. p. 18    <sup>b</sup> Stanihurst de Reb. Hib. p. 212.    <sup>c</sup> Keating, b. 2.    <sup>d</sup> Cambrensis Hib. expug. c. 16.

<sup>e</sup> Stanihurst, de Reb. Hib., lib. 4, p. 185.    \* In Galway.

after destroying the Castle of Castle Meiler, and returned to Dublin.

A.D. 1208. Dublin being now nearly depopulated and almost deserted by the inhabitants, a colony of English were sent for to Bristol to replace them. These strangers were in the habit of amusing themselves in the country on festival days. They left the city in crowds on Easter Monday, and were attacked at Cullen's wood by the O'Byrnes and O'Tools of Wicklow, 1209. who killed three hundred of them. They were quickly recruited by another colony from Bristol, as England was then inexhaustible in her reinforcements, when fortune in Ireland was principally the question.

De Courcy, who was confined in England, was restored to his liberty and fortune; he set sail for Ireland, fifteen times, but was driven back by contrary winds (as if by some invisible power); he was at last cast on the coasts of France, where he ended a life, flagrant with crimes and branded with injustice.

John with a numerous and well provided army landed at Waterford, in order to put down the Irish, who rebelled in consequence of a heavy tax he imposed on them, and to check the insupportable tyranny that the English exercised over them. He marched to Dublin, where he received the homage of most of the princes of the country; he then seized on the castles and fortified places of the English—all fled before him.

William De Braos, his wife and son, William, were confined in Windsor Castle, where they were starved to death.<sup>a</sup>

The De Lacys, William, Lord of Meath, and Hugh, the Deputy, fled to Normandy, where they concealed themselves in the abbey of Saint Taurin of Evreux, in the disguise of labourers, but at length, making their origin, birth, and country known to the abbot, they were restored, through his means, to the favor of their king, their liberty and fortunes.

<sup>a</sup> Matthew of Paris, ad ann. 1210.

A.D.  
1212.

The king, in the mean time, appointed John Gray, bishop of Norwich, Lord Deputy of Ireland, and after dividing that part of Ireland subject to him, into shires, with sheriffs to govern them, according to the laws of England, he set off for Wales, where he quelled some disturbances, and took with him 28 young men of rank as hostages, who were hanged in his presence on the first appearance of rebellion in Wales.\*

John was declared a rebel by the court of France, for not appearing to account for the murder of his nephew, Arthur, within their jurisdiction.

After confiscating the property of the church, which drew on him the sentence of excommunication, and depriving the lords of their liberties and privileges, he, detested by all, and overwhelmed with grief and affliction, died at Newark, and was buried at Worcester, and his son Henry declared king.

About this time died John Comin, Ab. of Dublin; he was succeeded by Henry Londres, who was Lord Justiciary of Ireland. It was he that built the castle of Dublin, where the Lord Deputy held his court.

Henry III. having succeeded his father John, at the age of nine years, was crowned at Gloucester A.D. 1216.

The extraordinary ambition of the English adventurers for amassing wealth from the spoils of the Irish, created perpetual jealousies among themselves, and frequently disturbed the public peace. William Marshal and Hugh de Lacy, the younger, caused many troubles in Meath, till the latter built a strong castle at Trim, to secure himself against future attacks. The peace of Leinster and Munster was frequently disturbed by the quarrels of Meyler Fitzhenry and Marshal. The latter, a perpetual firebrand, and confiscator of the property of the church, took possession of the lands of the see of Ferns,<sup>b</sup> an act that drew on him the sentence of excommunication, which

\* Baker, chron. Eng. Reign of John.

<sup>b</sup> Ware de Epise Ferns.

accompanied him to the grave; his five sons, whom he had by Isabella, daughter of Strongbow, and heiress of Leinster, died without issue.

A. D.  
1220.

That cruel and unrelenting tyrant, Meyler Fitzhenry, who, in order to satisfy his insatiable thirst for plunder, never spared church nor monastery, nor their sacred ornaments and vessels, died in the year 1220. He was natural son of Henry II. During the absence of Maurice Fitzgerald, who was engaged in war, the king conferred the chief justiceship on Hubert De Burgo, brother of William Fitz-Adelm; he was afterwards lord chief justice of England and earl of Kent, but fell into disgrace with the king, who confined him in the Tower of London. Geoffrey-de-Maurisco, filled the office of chief justice of Ireland, in the room of Hubert de Burgo; and after filling the highest honors, and accumulating immense wealth in Ireland, fell into disgrace with his monarch, and after hearing of the disgraceful death of his son, who was hanged and quartered for his crimes, died unregretted.

•Cornelius Historicus, a native of Ireland, lived about this time, (as is narrated by Stanihurst and Bale.)

At the same time, O'Connor, king of Connaught, made a spirited appeal to Henry III. to interpose his authority and prevent him being trampled upon by John de Burgo, son of Hubert, "an ignoble adventurer (as he called him) who laid waste his territories by fire and sword, though he paid 5,000 marks for his kingdom to the king of England." His complaints were heard, and Maurice Fitzgerald, the Lord Deputy, and the other lords of Ireland, got orders to expel de Burgo, and restore the king of Connaught to the peaceful possession of his kingdom. Gerald Fitzmaurice, Richard de Burgo, Hugh de Lacy, Earl of Ulster, and Walter de Lacy, Lord of Meath, died about this time—the two former in Gascony. Hugh de Lacy, whose remains were interred at Carrickfergus, left an

only daughter, who was married to Walter de Burgo who became Earl of Ulster. By this marriage Walter de Lacy left two daughters—one married to Lord Theobald Verdon—the other to Geoffry Geneville.

A.D.  
1237.

Peter (Hibernicus), a celebrated philosopher and theologian, lived in 1240. He was appointed President of the University of Naples by Frederick II., where he had the celebrated Thomas Aquinas as his disciple. Maurice Fitzgerald, with a large body of troops, joining Felim O'Connor, arrived in Wales, to assist the king of England, for the purpose of checking the rebellion of those people against him. When Maurice returned to Ireland, he found O'Donnell laying waste the estates of the late De Lacy, in Ulster, and attacking the English wherever he met them. In order to arrest his progress, and to cause a division among the Irish, he formed an alliance with Cormac Mac Dermot, Mac Derry, and other princes. Aided by these he destroyed Donegal, and killed O'Donnell, Giolla Canvinelagh, O'Boyle, Mac Sorley, and other noblemen of the country. He then placed a garrison in the castle of Sligo, which he built, and gave it, and extensive estates in Connaught, to Mac Dermot, as a reward for his services. This nobleman was afterwards removed from the office of Lord Deputy by Henry III., in consequence of some suspicions he entertained of his fidelity, and John Fitzjeoffery was appointed in his place. About this time prince Edward, son of Henry III., married Eleanor, sister of Alphonso, king of Spain, and De la Zouch became Lord Deputy of Ireland in room of Fitzjeoffery. De la Zouch was afterwards Lord Deputy of England, and was killed by Earl Warren, who obtained his pardon by the influence of his friends and the payment of a large sum of money. Stephen "de longa spada," Earl of Salisbury, was named Lord Deputy of Ireland; he gave the O'Neils of Ulster battle, in which many lives were lost. He died two years after, and was

1245.

1252.

A.D. 1260. succeeded by William Denny. During his administration the Mac Carthys of Munster became so formidable to their enemies, that they dare not appear in public ; they killed John Fitzthomas and his son Maurice, 8 barons, 15 knights, and several other men of rank : they were afterwards weakened by their own internal discord; which caused a civil war between the Mac Carthys, O'Driscolls, O'Donovans, and Mac Mahons. Meanwhile, William Denny died, and was succeeded by Richard de Capella, as Lord Justiciary of Ireland. De Capella, Theobald Butler, and Miles Cogan, were afterwards confined in the dungeons of Leix and Dunamase; by the Fitzgeralds, for espousing the quarrel of the Burkes, who were the inveterate enemies of the Fitzgeralds. Capella was recalled, and David Barry appointed. Barry, after checking the fury of the Fitzgeralds and Burkes, was succeeded by Robert Ufford, and he by Richard de Excester ; the latter gave way to Lord Audley during his administration. The Irish attacked the English wherever they met them, and demolished their habitations. The king of Connaught defeated Walter Burke, Earl of Ulster, in a pitched battle, and several noblemen were killed. This battle was succeeded by a plague and famine, which brought desolation through the island.

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About this time flourished John-de-Sacro-Bosco, who, (according to Stanihurst) was a native of Holywood,\* in the district of Fingal, in Ireland. He surpassed all of his own time in the knowledge of mathematical science. He professed the sciences in Paris to the satisfaction of all learned men. He died in 1256. We can here mention the celebrated Florence Mac Flinn, Abp. of Tuam ; he was renowned for his learning and profound knowledge of canon law ; he established a school at Athenry, where he gave lectures himself. He died at Bristol, in England, in 1256.

\* Harris. Hist. Irish Writers, 13th cent.



Thomas Palmerston (or Hibernicus), a native of Kildare in Ireland, was remarkable for his piety and learning; he was Doctor of Theology in the Sorbonne.\* He died in 1270.

Henry, after a reign of 56 years, the longest in English record, died in 1272. Though a century has now elapsed since the invasion of the English, they did not possess more than one-third of the island (called in their language the English Pale) subject to the English laws. The rest of Ireland was governed according to the ancient laws and customs of the country.

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## CHAPTER XVIII.

A.D. 1272 Edward, son of Henry III., though on an expedition in the Holy Land, was proclaimed king of England by the Lords, assembled in London in 1272; and was, on his return, solemnly crowned at Westminster, by Robert Kilwarby, Archbishop of Canterbury. In the first year of his reign, and whilst Maurice Fitzmaurice was Lord Deputy, the Irish destroyed the castles of the Anglo-Irish in Ranada, Airteach, Roscommon, and Sligo; Maurice, being arrested in Offaly, and sent to prison, was succeeded by Walter Geneville. During his executive, the Scotch, having made a descent on Ireland, pillaged the country, put all they met to the sword, and carried away great booty. The English colonists, under the command of Richard de Burgo, and Sir Eustace le Poer, sailed for, and made an attack soon after on Scotland, and Scotch cruelty, in comparison with theirs, whitened into insignificance. The Irish, in the mean time, the better to defend themselves against the iron tyranny and cruel usurpation of the strangers, took possession of the castle of Roscommon, defeated them at Glynbury, and left many of them dead on

\* John de Saxe, "Lives of Preaching Brothers."

A.D. 1276. the field. O'Neill, supported by Ralph Peppard and O'Hanlon, made them feel the force of native bravery. Walter Geneville was removed from the office of Lord Deputy, and Robert Ufford was a second time sent back to Ireland. In his time Murtagh, a celebrated Irish chieftain, was taken and executed by Walter de Fant. O'Brien Roe, prince of Thomond, was assassinated by Thomas Clare, son-in-law of Maurice, son of Maurice Fitzgerald; Clare, with his father-in-law and their troops, were afterwards obliged to surrender to the Irish at Slieve-Bloom. As an atonement for the murder of O'Brien, Le Clare was forced to surrender the castle of Roscommon, and to give hostages, as pledges of his future good conduct—conditions very humiliating to the proud and haughty spirit of the cruel and tyrannizing English. A most desperate and bloody engagement took place between Mac Dermot of Moy-Lurg and O'Connor, prince of Connaught, in which the latter fell. Ufford, being recalled to account for the disturbances that occurred in Ireland under his administration, offered, as an explanation to the king, "*that it was good policy to keep his eyes shut, while one rebel was cutting the throat of another.*" This answer secured him in his office of Lord Justiciary. The Anglo-Irish also were engaged in internecine strife and mutual broils; the Bourkes and Fitzgeralds were ever bitter enemies of each other, and were, occasionally, assisted by the Butlers, Verdons, Birminghams, and by some of the Irish nobles, as their respective interests suggested; O'Connor Faly and his brother Charles were assassinated,—the one, by Jordan Comin,—the other, in the house of Piers Birmingham,—while endeavouring to recover their estates in the possession of these usurpers. In the mean time Mac Coghlan gained a complete victory over William Bourke and his party at Dealna.

John de Sandford, archbishop of Dublin, was appointed

Lord Deputy of Ireland; Sir William Vesey succeeded him. Vesey, during his administration, had violent quarrels with John, son of Thomas Fitzgerald, baron of Offaly; they accused one another of extortion, robbery, and murder. Vesey said, "that his family were noble, before Fitzgerald's bankrupt ancestor made his fortune in Leinster."<sup>a</sup> They proposed, at length, to settle the matter by single combat; the day being named, Vesey embarked for France,<sup>b</sup> and Fitzgerald, through the liberality of his prince, took possession of the Lordship of Kildare, also of Rathangan, the property of Vesey.

William Dodinsell succeeded De Vesey as Chief-Justiciary; but he again was removed to make way for Thomas Fitzmaurice; the quarrels of the Bourkes and Fitzgeralds were finally settled. The English, impressed with the idea, that the right of conquest was a title sufficiently strong to subjugate any country, declared war against Llewyllen, a prince of Wales, whose head, by the orders of Edward, was cut off and exposed on the tower of London;<sup>c</sup> his brother David was afterwards taken and tied to the tail of a wild horse, dragged through the streets of Shrewsbury, his heart and entrails taken out and burned, his head severed from his body, placed on a sharp spike over the gates of the tower of London; his hands and feet placed on stakes over the gates of Bristol, Northampton, York, and Winchester. This is the treatment of two young men, whose only crime was a desire to rescue their country from the yoke of England, and the eldest son of the king, since that time called Prince of Wales. Edward set out from Scotland to enforce his pretended jurisdiction over John Baliol, and Robert Bruce, two competitors for the crown of that country; he proposed to Robert Bruce, that he would support his claim, if he took an oath of allegiance and homage to the

<sup>a</sup> Hollingshead, Chron. Hib. p. 78.    <sup>b</sup> English Baronetcy, vol I. p. 94.

<sup>c</sup> Baker's Chron. Eng. p. 96, of Life of Edward I.

A.D.  
1283.

1291.

crown of England. Bruce scornfully refused, but Baliol accepted the terms, and was crowned king; he afterwards retracted, which was the cause of much bloodshed between both countries, until the union of both crowns under James I.

A.D. 1306. John Wogan was substituted for Thomas Fitzmaurice as Chief Justiciary of Ireland. Edward I. having gained some advantages over the Scotch, died in 1306. About this time lived John Down Scotus, a Franciscan friar, a native of Down, in Ulster (according to *Arthur a Monasterio* and the Martyrology of Camellus); he was educated at Oxford under William Varro; he wrote a great many works, and died in 1308 in Cologne. The reader will keep in view that "Dun" is the Irish for "*Down*."

Edward II. having succeeded his father Edward I., married Isabella, daughter of Philip "*The Fair*," King of France. He was a Prince of a weak and effeminate disposition, and too much attached to his favourites. Piers Gaveston, a native of Gascony, one of the handsomest and most accomplished men in Europe, was his chief favourite. The English Lords threatened to oppose the coronation of the king, if he did not dismiss this favourite; he accordingly sent him to Ireland, but after a short time recalled him, and had him married to the daughter of the Earl of Gloucester. Gaveston was, afterwards, obliged to fly to France, whence he returned immediately, and got from the king, the castle of Scarborough, as a safe asylum; but was arrested and beheaded by orders of the Earl of Warwick, without trial, or any formality of justice. Robert Bruce, in the interim, (the whole of Scotland being brought under his dominion) attacked the northern parts of England. Edward, taking the alarm at his progress, marched to meet him with 100,000 men, whilst Bruce had but 30,000. Both armies fought at Bannockburn, where the English were completely defeated with a loss of 50,000, the king and his nobles having with difficulty escaped.

On this occasion 100 English would fly from three Scotchmen.<sup>a</sup> The Irish, seeing the success of the King of Scotland, solicited his assistance to deliver them from the galling bondage, and cruel sway of the English.<sup>b</sup> Accordingly Edward Bruce, brother of the king of Scotland, landed near Carrickfergus, in Ulster, with 6,000 men, where he was joined by a great body of the Irish. He burned Dundalk, and expelled the English from Ulster, and became master of the province. Sir Edmund Butler, who was then Lord Justiciary of Ireland, left the care of the war against the Scotch to the Earl of Ulster, who was defeated by them at Coleraine, with a loss of a great many lives, among whom were, Sir William Bourke, Sir John Mandevill, Sir Allen Fitzwarren, and John Staunton. Bruce, after this victory, laid siege to Carrickfergus, proceeded to Kells in Meath, where he defeated the English, led on by Roger Mortimer; he then burned Kells, Granard, Finagh, and Newcastle and completely routed the English who were commanded by Sir Edmund Butler, and John Fitzthomas. Bruce, after these victories, returned to Ulster, where he indulged in pleasures, having no enemies to fear. The Irish in the meantime, became a prey to the insatiable fury of their enemies. Edmund Butler at the head of the English, put the inhabitants of Leinster to the sword at Castledermot. The O'Moors, O'Byrnes, O'Tools, and Mac Morroughs, shared the like fate, and the O'Connors Faly were massacred at Ballybogan, near the River Boyne. The Irish, meanwhile, made a partial retaliation, the O'Nowlans of Leinster, having put Andrew Birmingham, Sir Richard De-la-Londe, and their adherents to the sword. The King of

1316. England, in order to induce his Irish subjects, to assist him against the Scotch, conferred titles of honor on them, hitherto unknown to Ireland. John Fitzgerald, descended from Maurice, who came to Ireland in the reign of Henry II., was created Baron

<sup>a</sup> Baker's Chron. Eng. Reign of Edward II. <sup>b</sup> Ware, de Annals Hib.

of Offaly, and Earl of Kildare. Whilst this was being done O'Connor and his party vanguarded a body of English in Connaught, Lord Stephen Exeter, Milo Cogan and eight of the Barrys and Lawlesses, having fallen on the occasion. O'Connor and his men shortly after suffered a defeat at Athenry, from William Burke and Richard de Birmingham, and again in September, from the same chiefs, with a loss of 500 in killed, and their chiefs O'Connor and O'Kelly. In the end of October of this year, John Loggan and Hugh Bisset defeated the Scotch troops in Ulster; 300 fell in the field of battle, and Sir Allen Stewart and Sir John Sandal with many other prisoners were sent to Dublin. In the meantime, Bruce at the head of 20,000 men, marched towards Slane, and thence to Dublin; he pillaged the country as he passed and took the Castle of Knock, where he found Hugh Tyrrell and his wife. The inhabitants of Dublin, in order to defend the city, burned the suburbs and churches, one of which was the Cathedral of St. Patrick. Bruce, defeated in his object, marched through Naas, Cashel, Nenagh, and, hearing of Roger Mortimer's arrival as Lord Justice of Ireland, and that he intended to pursue him with 30,000 men, continued his route to Ulster where he arrived in May. Mortimer having no enemy to contend with, went to Dublin, where he convened a council in order to liberate the Earl of Ulster, who was kept in prison by the citizens of Dublin; he then proceeded to Trim, in Meath where he seized on the properties of the De Lacys, and had them confiscated for siding with Bruce. After hearing of the death of Richard De Clare, Sir Henry Capel, Sir Thomas De Naas, the two Cantons, and 80 others who were killed by the O'Briens, and M'Carthy's, he departed for England; Alexander Bricknor, abp. of Dublin, was appointed Lord Justice, in his absence. Bruce in the meantime, with an army of 3,000 men, marched to Fagher, near Dundalk, where he was met by Sir John Birmingham, at

the head of 1400 men, who gave him battle. Bruce and his army were defeated, his head cut off and presented by Birmingham to the King of England, who created him Earl of Louth, as a reward for his services; he was brother to Richard, Baron of Athenry.\* Mortimer came to Ireland again, as Lord Justiciary, but returned shortly after, leaving the government of the kingdom to Thomas Fitzgerald, Earl of Kildare. About this time Kilcullen Bridge was built over the Liffey, and Leighlin Bridge on the Barrow. Pope John XXII. granted a bull to Bicknor, Archbishop of Dublin, for founding a University there, and one to the King of England, exonerating him from the payment of Peter's-pence. All the temporal acts of Popes, as they regarded Ireland, since the days of Eugene III., was done under the erroneous impression that Henry had got a bull, which he never did, to transfer Ireland to him. John Birmingham, Earl of Louth, being named Lord Justice, after leaving Ralph De Gorges to take his place, who was succeeded by Sir John Darcy, set out to Carlisle, with 8,000 men, joined by the Earl of Ulster, to assist the king against the Scotch. Meanwhile, Sir Henry Traherne, took Mac Morrough prisoner, and murdered O'Nowlan, and 24 of his followers.

Edward II., a tender-hearted, and generous prince, seeing his favourite, Spencer, hanged and quartered, for his affection for his king, sinking under the weight of his misfortune, was forced to abdicate in favor of his son. Sir Thomas De Gourney, and Sir John Metrevers assassinated him by running a red-hot iron through his body while in a dungeon into which his queen and nobles had thrown him. This most excruciating torture was executed by orders of Mortimer who was afterwards hanged at Tyburn in 1330, for having concluded a disgraceful peace with the Scotch, for having lived improperly with the Queen Mother, Isabella, and for having robbed the

\* Nicholas Rudiments of Honour.

king and the people. The queen was deprived of her dowry, and confined in a castle where she spent the remainder of her life.

A.D. 1317. Edward, III., eldest son of Edward II., was crowned king at Westminster, by Walter Reginald, Archbishop of Canterbury. His wife was Philippa, daughter of the earl of Hainault. In his reign were fought the celebrated battles of Cressy and Poitiers. The taking of Calais, and his expeditions against the Scotch, added much to the brilliancy of his administration. Thomas Fitzgerald, earl of Kildare, was now Lord Justice of Ireland. The Anglo-Irish chiefs, not content with their illgotten possessions, quarrelled among themselves on the slightest provocation. Maurice, son of Thomas Fitzgerald, considering himself insulted by Arnold Poer, who called him a rhymer, joined by the Butlers and Birmingham, declared war against the Poers and their allies, the Burkes. The Poers were defeated, their lands laid waste and their habitations burned, and Arnold Poer and William Burke took refuge in England, to escape the fury of their enemies. The Irish taking advantage of the dissensions among the English, proclaimed Donald Mac Morrough, king of Leinster,<sup>a</sup> but he was taken prisoner near Dublin by Sir Henry Traherne and Walter de Valle, who received £110 for his capture; he afterwards escaped from prison by the aid of Adam de Nangle, who was hanged for this generous act.

In the meantime, Thomas Fitzgerald, Lord Justiciary, died, and Roger Outlaw, Prior of Kilmainham, appointed in his place. During his Deputyship, David O'Toole, the Irish chieftain, was executed in Dublin. In the second year of the reign of Edward III., James Butler, afterwards created earl of Ormond, married a daughter of the earl of Hereford, and of Elizabeth, seventh daughter of Edward I.; the king erected the county of Tipperary into a palatinate, in his favor, grant-

<sup>a</sup> Cox's History of Ireland in the year 1327.



A. D.  
1329.

ing him all the royal rights and privileges of that county. The office of Lord Deputy was a second time conferred on Sir John Darcy. During his administration, Lord Thomas Butler, at the head of a great army, was defeated near Mullingar, after a sanguinary and a hard fought engagement, (which proved fatal to Butler and his followers,) by Lord Thomas MacGeoghegan. Butler, and 150 of his followers fell beneath the swords and axes of the Irish. The battle was fought on the eve of St. Laurence—a saint who died a martyr to his country's woes, and whose heart bled and was wrung at her sufferings and thralldom. Meanwhile, the English treacherously massacred one another; John Birmingham, earl of Louth, Peter, his brother, and Talbot de Malahide, with a retinue of 160 Englishmen, were murdered at Ballybraggan, by the Savages, Gernons, and others of their countrymen; James Keating, Lord Philip Hodnet, Hugh Condon, and their followers to the number of 140 men, were killed by the Barrys and Roches, in Munster. And lastly, Sir Simon Genevill was defeated in the barony of Carbery, by the Birminghames, with a loss of 76 men. Sir John Darcy gave the command of the English army, amounting to 10,000 men, to Maurice Fitzgerald, in order to quell the disturbances among the Irish. He began by burning the country of the O'Nowlans, O'Morrourghs, and O'Dempseys from whom he recovered the castle of Ley. He took hostages, levied an arbitrary tax on the people, called (Coyn and Livery) in Irish (Bonaght) which was rigorously enacted. The Irish finding themselves thus aggrieved, and a prey to their enemies, petitioned the king of England to redress their grievances; he referred it to his parliament who rejected it with contempt; all avenues being closed to their appeal, they submitted it to the Roman Pontiff, John XXII., through

\* Lord Deputy and Lord Justiciary were the appellations of the Representatives of the English monarchs in Ireland until 1543.

O'Neill King of Ulster, who wrote in the name of the Irish nation, to His Holiness, representing the cruelty and tyranny of the English, over the Irish. The following is the purport of the letter. "To our most Holy Father John, Sovereign Pontiff, &c.

"The calumnies and false representations, heaped on us by the English, are too well known to the world not to reach the ears of your Holiness. We therefore lay before your Holiness a true representation of our miseries and misfortunes. The Irish were governed by 190 kings of the Milesian race, till Adrian IV., an Englishman, transferred the sovereignty of Ireland to Henry II. who murdered Thomas O'Becket ; since then, we are become a prey to monsters, who exercise over us the most flagrant acts of injustice and unparalleled cruelty, compelled to drag out a miserable existence, in the most abject and disgraceful slavery, forced (instead of our own salutary laws) to yield to a code of their own making, Great God ! what laws !

"The following is a specimen of the humanity and justice which dictated them :—

"1st. Every man not Irish can prosecute an Irishman, for any crime in a court of law, but an aggrieved Irishman cannot resort to legal measures against an Englishman.

"2nd. If an Englishman kill an Irishman, the crime is not punishable before an English tribunal, but the assassin rewarded by the magistrates, who ought to repress crime.

"3rd. If an Irishwoman marry an Englishman, on the death of her husband she is deprived of a third of her property.

"4th If an Irishman falls by the blows of an Englishman, the Englishman takes possession of all his wealth.

5th None but an Englishman to be admitted into the religious communities, established in the possessions of the English.

<sup>a</sup> John of Fordun, vol. 3, p. 908.

“These rules were vigorously enforced, vice was to be eradicated and the seeds of virtue sown, but alas! they have deprived us of our virtue, and have implanted their vices amongst us in its stead, by their wicked examples, &c. &c.”<sup>a</sup>

The following is the purport of the pope’s answer:—

“We, Pope John, &c., to the illustrious Edward, king of England, &c.”<sup>b</sup>

“Our unceasing entreaties to you, dear son, are, to maintain peace in your kingdom, justice in your decisions, and tranquility among your subjects. We have received letters from the princes and people of Ireland, representing the miseries and persecution exercised over them by the English, who imposed on them a yoke of slavery that cannot be endured.

“Our ardent wish is, that your majesty omit nothing that would conciliate the hearts of the faithful Irish, and avoid every thing that would tend to estrange them, &c.”

Roger Outlaw was appointed Lord Justice of Ireland; the winter following, the MacGeoghegans were defeated at Lough-ignerthy, with a loss of 110 men, by the united forces of the Earls of Ulster and Ormond. A meeting, called a parliament, was held this year at Kilthing. Alexander, Abp. of Dublin, the Earls of Ulster and Ormond, William Birmingham, and Walter Burke of Connaught, and other noblemen, attended. All these came with their troops, in order to expel O’Brien from Rikiffe near Cashel, where he was posted.

The Earl of Ulster, and Maurice, Lord of Desmond, were arrested by the Lord Justice, for pillaging the lands of the

A.D.  
1380.

<sup>a</sup> For our arguments shewing there never existed a Bull, signed by any Pope, transferring Ireland to England, the reader is referred to page 136 of this volume. The Bull existed only in the wicked brains of Henry II., and in the misled convictions of the Irish. Henry played his card well, to impose on the Irish with the threat of a document which was never issued by Christ’s Vicar.

<sup>b</sup> Petrus Lombardus, page 20.

A.D.  
1331.

Fitzgeralds on their route to Limerick. These noblemen afterwards fled to England. The English defeated the Irish of Leinster at Kinseallagh, and after at Thurles. A great many English lost their lives in an ambuscade laid for them by the O'Tooles, at Culiagh. The O'Tooles afterwards took the castle of Arklow.

Sir Hugh Lacy was sent to Ireland, as Lord Justice, accompanied by Hugh-de-Lacy, who received general pardon. The Deputy summoned a parliament in Dublin, which was badly attended, and therefore adjourned to Kilkenny, which was better attended. The castle of Ferns, being burned at the time by the Irish, De Lacy entertained strong suspicion that the noblemen who did not attend the meeting, were concerned in the undertaking; he therefore had them arrested viz.:—Henry Mandevill, Maurice Fitzgerald, Walter Burke, and his brother, William, and Walter Birmingham. William was tried and executed in Dublin, and Walter, his son, pardoned.

1332.

The Irish destroyed the castle of Bunratty; the O'Tooles took Newcastle in the County Wicklow, and the Irish hostages in Limerick and Nenagh made themselves masters of these places, but were afterwards retaken, the hostages of Limerick put to death, and those of Nenagh spared.

A parliament held in England, at this time, determined that the king should visit Ireland in person, and that the noblemen who had estates there, should reside on them in order to defend them. The war with Scotland prevented the king appearing in person, the Lord Justice was recalled, and Sir John Darcy; sent in his place. During his administration, William Bourke, Earl of Ulster, was assassinated on the road to Carrickfergus, by his own servants, who were afterwards put to death by the Deputy; his countess, alarmed at the outrage, set sail to England, with her only daughter, who was afterwards married to Lionel, Duke of Clarence, by whom she had an

only daughter, who was married to Edmond Mortimer, Earl of March, and Lord of Trim.

A. D. 1336. Two noblemen of the name of Burke took possession of the estates, and, in order to accommodate themselves to the country, and its language, annexed the article "Mac" to their names, hence the name Mac William. Maurice Fitzgerald was created Earl of Desmond, in 1335, and Sir John Darcy was succeeded by Sir John Charleton, as Lord Justice.

Ireland at this time produced several learned men. John Gibellan, canon of the church of Tuam, a celebrated philosopher and a good poet, died in 1327.

Adam Godham took the degree of doctor of theology at Oxford, wrote commentaries on the four books of sentences, and a book of philosophical directions, according to the testimony of Ware.

William Ockam, a Franciscan friar, and a disciple of John Scot; he was esteemed for his learning and writings.

David Olugey, a monk of the Carmelite order, a great philosopher, an elegant orator, a profound theologian, and the most learned in the law of his time.

Gilbert Urgale, of the Carmelite order, wrote two LARGE VOLUMES, ONE ON LAW, and the OTHER ON THEOLOGY.

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## CHAPTER XIX.

1338. Sir John Charleton, as Lord Justiciary, accompanied by his brother, the bishop of Hereford, as Lord Chancellor, having arrived in Ireland with 200 soldiers, called a parliament in Dublin, but shortly afterwards his brother, the chancellor, took the reins of government as Lord Deputy. This new governor confined Sir Eustace Poer in the castle of Dublin, and, at the head of some English troops, carried away an immense booty from Idrone, in the County Carlow. He was recalled to England, but before his departure he gave his dignity to Roger Outlaw,

A.D. 1340. prior of Kilmainham, who died shortly after, and Sir John Darcy appointed chief justiciary during his life. In the mean time, the Irish were defeated with a loss of 1,200 men, in the County of Kerry, by the Earl of Desmond, and the O'Dempseys pursued by the Earl of Kildare, and some of them drowned in the Barrow.

As Sir John Darcy could not go to Ireland himself, he deputed Sir John Morris to fill his place as Lord Justiciary. He summoned a parliament in Dublin, but the Earl of Desmond convened a general assembly at Kilkenny, and sent deputies to the king, to represent the grievances under which they laboured, and the inefficiency of Sir John Morris to manage the affairs of the kingdom. The king, accordingly, recalled some of the judges of the court of common pleas, but persevered in his orders to the Deputy, and John Darcy, to retain the lands they seized in the name of the crown, and not to admit any person to the high offices of the State, except those who had landed property in England. The king, by these means, thought to put a stop to the disturbances that prevailed, but was ultimately obliged to restore the lands that were seized.

1343. Sir Ralph Ufford was now appointed Lord Justiciary. He married the countess dowager of Ulster; he was more cruel and severe than any of his predecessors. He plundered without distinction the rich and poor, the clergy and laity; some he imprisoned, and confiscated the property of others, and no one found justice at his hands. He convened a parliament in Dublin; the Earl of Desmond refused to attend. The Lord Justiciary exasperated at his conduct, seized on his estates, and the castles of Iniskilly and Ile, and gave orders to hang three knights who were found in them, Eustace Poer, William Grant, and John Cotterel. The Earl of Desmond, humbled in this manner, was obliged to give for his security the Earls of Ulster

1345.

and Ormond, and 24 knights; he did not think it wise afterwards to appear, which cost 18 of the knights the confiscation of their properties; the rest escaped their embarrassments. This Lord Justiciary died in Dublin, abhorred and detested by all, on the ninth of April, 1346.

A.D.  
1346.

Sir Roger Darcy was appointed Lord Justiciary; he resigned in favor of Sir John Morris, whose first act was to release the Earl of Kildare, who was confined in the castle of Dublin by Ufford. During his administration the O'Moores burned the castles of Ley and Kilmehide, and the English were defeated by the Irish of Ulster, with a loss of 3,000 men.

1347.

Sir Walter Birmingham was now named Lord Justiciary; he obtained leave for the Earl of Desmond to plead his cause before the king of England, where he got redress for the injuries he received from Ufford. The Lord Justice and the Earl of Kildare, with their united forces, obliged the O'Moores to surrender and to give them hostages. The Earl of Kildare set out afterwards to assist the king at the siege of Calais, where he received the honor of knighthood as a reward for his services. In the mean time, Donald Oge Mac Morrough, heir of the royal house of Leinster, was killed by his vassals, and the town of Nenagh was burned by the Irish.

1349.

Sir Walter Birmingham, after receiving the estate of Kenlis in Ossory as a reward for his services, was succeeded by Baron Carew, who gave way to Sir Thomas Rokesby; he resigned, and Maurice Fitzgerald, Earl of Desmond, was appointed for life; he died shortly after, and Sir Thomas Rokesby resumed the office of Lord Justice; however, he did not live long, and Almaric-de-Saint-Amand was appointed Deputy by the king, with the privilege of pardoning all the English and Irish he thought worthy of it, for every crime, except high treason. James Butler, Earl of Ormond, succeeded him. In his time, the old Irish were prohibited to fill any office, either lay or ecclesiastical, within the English province.

A.D.  
1361.

The king, in order to complete the conquest of Ireland, determined to send his son, Lionel, for that purpose, who, as Earl of Ulster and Lord of Connaught, by virtue of his marriage with Elizabeth, daughter and heiress of William de Burgo, arrived in Dublin with 1500 men. The chiefs under him were, Ralph, Earl of Stafford, James, Earl of Ormond, John Carew, a Knight Baronet, Sir William Winsore, &c. The pay of the prince was 6s. 8d. per day, each of the knights 2s., each squire 1s., and each archer 6d. a day. The prince was afterwards created Duke of Clarence, his salary was increased, and the number of his attendants too, with additional pay. He first prevented the English by descent<sup>a</sup> to enlist under his banners till defeated by the O'Briens, with a loss of 100 men. They were freely admitted afterwards into his ranks. He conferred the honor of knighthood on Robert Preston, Robert Holywood, Thomas Talbot, Walter Cusack, James de la Hyde, and others. He changed the exchequer from Dublin to Carlow, and gave £500 for surrounding the town with walls. Without completing the conquest of Ireland, or extending the limits of the English province, he departed for England, leaving the Earl of Ormond deputy in his absence. He returned again, for a short time, and appointed Sir Thomas Dale his deputy. During his administration, the Birminghams of Carbery, and the English of Meath, were laying waste the lands of one another. In the mean time the Duke of Clarence returned to Ireland, called a parliament at Kilkenny, in which was enacted the celebrated law called the Statute of Kilkenny. This law was enacted in order to reform the English by descent, or the degenerate English, as they were called by their countrymen. The act forbade them to intermarry with ancient Irish, to speak their language, to adopt their mode of dress or their names,<sup>b</sup> to

<sup>a</sup> As these were excluded, the Irish had no chance.

<sup>b</sup> The English added "Mac" to their names after the Irish fashion—e.g. M'William, M'Yorris, M'Jordan, M'Maurice, &c.

1361.



confer livings on them or admit them into the monasteries, &c. The Duke of Clarence (after leaving this monument of *reformation of Irish morals* by the English behind him) returned to England, and died shortly after at Pavia, in Piedmont, but he was buried in England. Gerald Fitzmaurice, Earl of Desmond, acted as the new Lord Deputy for some time. This governor endeavoured to make peace between the Birminghams of Carbery and the English of Meath. The commissioners, sent for that purpose, were arrested by the Birminghams, contrary to the right of war. Sir William Windsore being now inaugurated as Lord Justiciary, convened a parliament at Kilkenny, which granted him £3,000 for the necessities of the state: he carried on the war vigorously against the O'Tooles and other inhabitants of Leinster. Meanwhile, the English were defeated near Manister Nenay, in the Co. of Limerick, by the O'Briens and Mac Namaras of Thomond, a great number slain, and the Earl of Desmond, John Fitznicholas, Thomas Fitzjohn, and other noblemen, made prisoners. This deputy was recalled and Maurice Fitzgerald substituted. Sir William Windsore was at length appointed the king's Lieutenant in Ireland; he engaged to protect and govern the English province on condition of receiving £11,213 a year. He, afterwards, said he never could subdue the Irish, and, therefore, gave up the enterprise. James Butler, Earl of Ormond, stepped into the office, with power from the king, by letter patent, to grant general pardon to all accused persons (Prelates and Earls excepted.)

There are some few instances that tend much to tarnish the long and brilliant reign of Edward III. 1st. the horrible and barbarous death of his father (he being of an age to feel its atrocity). 2nd. allowing his paternal uncle, the Earl of Kent, to be beheaded for expressing a tender feeling for his brother. 3rd. he sacrificed his honor to revenge, by putting to death the two sons of Sir Alexander Seaton, commander of

the town of Berwick, besieged by Edward III. 4th. in direct violation of the treaty the hostages were executed, long before the day, appointed for the surrender of the town. 5th. at the siege of Calais he gave orders that six of the principal citizens should appear before him bareheaded and barefooted, with ropes round their necks, and the keys of the town in their hands; when they appeared in his presence he ordered them to be strangled, but the queen, by the most pitiful entreaties, with difficulty, obtained their pardon. 6th. he abandoned himself so much to the infamous caresses of Alicia Pierce,<sup>a</sup> that she not only was mistress of his person, but even sat in the courts of justice of the kingdom. Edward III. is said to have instituted the order of the Garter. On an occasion while the queen (some say the Countess of Salisbury) was dancing, she dropped her garter; the king taking it up said, "Honi soit qui mal y pense," "evil to him who evil thinks."<sup>b</sup> He was the first who introduced the title of Duke into the kingdom. He created his son, Edward Duke of Cornwall, his son Lionel Duke of Clarence. Edward III., overwhelmed with grief and sorrow for the loss of his conquests in France, and the death of his son, the Prince of Wales, died, and was succeeded by his grandson, Richard II., son of Edward, Prince of Wales.

Richard II., at the age of eleven years, was crowned at Westminster by Simon Sudbury, archbishop of Canterbury. Richard, on account of his youth not being able to govern, his uncles, the Dukes of Lancaster and Cambridge, were appointed his guardians. In order to curb their ambition, the parliament appointed Thomas Beauchamp, Earl of Warwick, to govern the king and the kingdom, and named the Earl of Ormond, Lord Justice of Ireland, who established the seat of justice in Naas, in the County Kildare; he gave up his office to Alexander Balscot, bishop of Ossory, whose successor was John de Bromwick. During

<sup>a</sup> Selden, Tit. of Honour, part 2, c. 5. <sup>b</sup> Baker, Chron. Eng. reign, Edw.

his time a law<sup>a</sup> was passed in the parliament of England, A. D. 1379, compelling the owners of property in Ireland, to come over and defend them, or forfeit a third of their possessions. They also got liberty to work the mines on their estates, on condition of giving a ninth part to the crown, to send the rest to the mint in Dublin, and pay the usual tax. License was likewise granted to carry on a free trade with Portugal. About this period the French and Spanish galleys were blockaded by the English fleet at Kinsale, 400 of their crews killed, and the rest made prisoners of war. Meanwhile, Edmund Mortimer, earl of March and Ulster, was appointed deputy of Ireland. His successor was John Colton, Dean of Saint Patrick's, and afterwards archbishop of Armagh; he did not long act as lord deputy, as Roger Mortimer was appointed in 1382, who was replaced by Philip Courtney, in 1383, and he again by Robert de Vere, earl of Oxford, who was invested with all the privileges that a king could bestow, or a subject aspire to; however, he never set his foot on Ireland, and Sir John Stanley was named as his deputy. The Earl of Oxford was afterwards created Duke of Ireland by the king, but was despised by the nobles, to avoid their resentment he withdrew to the Netherlands, and died at Louvain in the most abject misery. After his death James, Earl of Ormond, being appointed Lord Justiciary of Ireland, defeated the Mac Moyns at Tascoffin, in Kildare, with a loss of 600 men.<sup>b</sup> The king having no issue by his wife, Queen Anne, sister of the Emperor Wineslaus; Roger Mortimer, Earl of March, and grandson of Lionel, Duke of Clarence, was declared heir to the crown of England. The government of that island began now to think seriously of the conquest of Ireland; they accordingly enforced the law against the absentees,

<sup>a</sup> An absentee tax in our own days would tend much to check absenteeism, which has been a great drain on our national resources.

<sup>b</sup> Cox Hist. <sup>b</sup> What a terrible state of things that a Catholic monarch, whose life should edify his subjects, forced Irishmen to murder Irishmen—*proh pudor, heu malu fidis!!*

A. D.  
1380.

1392.

A.D. 1394. and Sir Thomas Scroop, as Lord Justice, was sent to Ireland to prepare the way for the king, who arrived shortly after at Waterford, with 30,000 archers, and 4,000 regular troops. He received, it is said, the submission and allegiance of some of the Irish in Leinster, viz.:—the O'Moores, O'Byrnes, O'Nowlans, O'Morrroughs, O'Connors, &c., who were obliged, under heavy penalties,<sup>b</sup> to persevere in their submission, and to give up their possessions in Leinster to the king, to belong to him and his successors for ever, but they had liberty to turn to their own use, all the lands of their countrymen they could obtain by force of arms. He received some complimentary letters from O'Neill, prince of Ulster, and from the O'Donnells, O'Hanlons, and Mac Mahons, &c., at Drogheda. The Irish, not being able with their detached parties, to resist an army of 34,000 well disciplined men, had no other alternative but to submit, in order to avert the impending storm.

Richard, satisfied with the apparent submission of the Irish, and having expended enormous expenses in this expedition, returned to England without adding one pound to his revenue, or one acre to the English province, that is—to that part of Ireland denominated "The Pale."

Roger Mortimer, earl of March, was sent as Lord Justice, to Ireland, whose people commenced hostilities, and 600 of them, with their chief, MacConn, were killed by Sir Thomas Burke, Sir Walter Bermingham, and their followers. Meanwhile, Mortimer and the earl of Ormond, wasted the territory of Wicklow, and took O'Byrne's castle. The Irish being well skilled in the law of retaliation, Mortimer and his whole army were put to the sword at Kenlis, in the County of Kildare, by the chivalrous O'Byrne and his party. Moreover, 40 English chiefs and their attendants were put to the sword by the O'Tooles, on Ascension-day. Thomas Holland, Duke of Surrey, was named Lord Justiciary for Ireland. Richard, in order to revenge the death of Mortimer, having sailed for Ireland,

with a formidable army, landed at Waterford, and proceeded to Dublin, where he heard the afflicting news, that his kingdom was invaded by the Duke of Lancaster; having received that intelligence, he immediately confined, in the castle of Trim, the sons of the Dukes of Lancaster and Gloucester, and despatched the earl of Salisbury to Wales, to raise an army. He afterwards had the weakness to give up a kingdom which he governed with so much severity. Being seized, he was imprisoned in the tower of London, and thence, having abdicated the crown, he was removed to Pomfret, where he received the fatal blow from Sir Pierce Exton, who was armed for the purpose. This is another fact to shew how the Divine vengeance pursued the Plantagenets, for the injustice and tyranny they exercised over the innocent Irish, whose only offence was, that they struggled to reclaim their inheritance.

A.D. 1399. Henry IV., Duke of Lancaster, though he had no rightful title to the crown, was proclaimed king by the parliament in this year. His want of hereditary title was the cause of fatal wars between the houses of York and Lancaster for a century after. Henry, having been crowned at Westminster, by the Archbishop of Canterbury, appointed Sir John Stanley Lord Justice of Ireland, and then marched against the Scotch. Four hundred of the Anglo-Irish, commanded by the constable of the castle of Dublin, attacked also a Scotch fleet at Strangford, in Down, but they were all either killed or drowned. Thomas, Duke of Clarence, being appointed deputy of Ireland, held a parliament in Dublin, in 1402; meanwhile, the citizens, headed by John Drake, the mayor, slew 400 Irish at Bray, on the borders of Wicklow. This year, Sir Walter Betterby, and 30 English lords, were cut off by the Irish in Ulster, whose territories they sought to plunder. The Welsh, in the meantime, led on by Owen Glendower, a Welsh nobleman, and being determined to shake off the English yoke, attacked Lord Gray, whom they took prisoner. They afterwards defeated Edmond Mortimer, who lost 1,000 men, and was himself

taken prisoner. During this time, the Anglo-Irish of Dublin committed some piracies against the Scotch, they plundered Wales, and carried away the shrine of St. Cubin, which they deposited in Christ Church, Dublin.

A.D. 1405. At this time, the earls of Ormond and Desmond invaded the estates of MacMorrrough, who gave them battle, but, after a noble struggle, he was obliged to surrender. James, earl of Ormond, being now appointed the Irish Lord Deputy, held a parliament in Dublin, in which the statutes of Dublin and Kilkenny were confirmed by parties retained for that purpose. This was like introducing strangers into the house of a man capable of managing his own affairs, to declare him a lunatic. The substance of the acts was as follows,—“They prohibited, under penalty of high treason, the families of Anglo-Norman, or English descent, settled in Ireland, to form any alliances or intermarriages with the native Irish, thus endeavouring to prevent all intercourse between them; and prohibiting the Anglo-Irish from adopting Irish surnames, the Irish language, dress, manners and customs; and also making it penal to appoint any of the native Irish to ecclesiastical livings, bishops’ sees, “abbotships over monasteries, or any other preferments. (“Annals Four Masters, by Connellan,” page 143.) Ormond, dying shortly after, at Gouran, in the County of Kilkenny, Gerald, earl of Kildare, was installed Lord Justice. At this time, the citizens of Dublin attacked and defeated some Irish troops that were ravaging the neighbourhood. Meanwhile, Cahal O’Connor Faly died by the hand of Meyler Birmingham; Thomas, Duke of Clarence, arrived in Ireland as Lord Deputy, and having arrested the earl of Kildare for state reasons, returned to England, having first deputed Thomas Butler, Prior of Kilmainham, to rule the country in his absence. His first exploit was an unsuccessful incursion into the lands of the O’Byrnes, of Wicklow. Out of 15,000 Irish who were in his army, 800 went over to the enemy in the field of battle. In the meantime,

1406.

1408.

1412 O'Connor Faly made irruptions into the lands of the English in Meath, and carried off 160 prisoners, whilst O'Toole and Thomas Fitzmaurice, sheriff of Limerick, attacked one another in single combat, in which both fell.

Henry IV. had by his queen, Mary, daughter of Humfrey-de-Bohum, earl of Hereford, six children—four sons—Henry Prince of Wales, Duke of Lancaster, Thomas, Duke of Clarence, John, Duke of Bedford, and Humfrey, Duke of Gloucester; Henry died in London, and was interred at Canterbury.

A.D. 1413. Henry V., eldest son of Henry IV., was crowned at Westminster, by Thomas Arundel, Archbishop of Canterbury. Although wild and extravagant in his youth, he became a great king; he never allowed the companions of his dissipation to approach him until they became reformed; the clergy he protected against the parliament,<sup>a</sup> which contemplated depriving them of their possessions. Having married Catherine of Valois, he was declared successor to Charles VII., of France. In the meantime, John Stanley was declared Deputy of Ireland, but died in a short time; the next governor was Thomas Crawley, Archbishop of Dublin, who having engaged, near Kilkea, the O'Moores and O'Dempseys, routed them, one hundred of the Irish being cut off. In the interim, the natives gained a victory over Jenico-de-Artois, commander of the English in Ulster, at Inor, where he lost a great many of his men. O'Connor was equally successful in Meath, and Christopher Fleming and John Dardis, English officers, were made prisoners.

1414. John Talbot, Lord Furnival, a man skilled in the art of war, was appointed Lord Justice; at the head of his troops he marched without effecting much good, through the country of the O'Byrnes, O'Tooles, O'Moores, O'Connors Faly, O'Dempseys, O'Reillys, O'Neills, and O'Hanlons, &c. He held a parliament in Dublin, which was adjourned to Trim, there it granted a subsidy of 400 marks of silver to the king, who afterwards

<sup>a</sup> Baker's Chron. Eng., Reign Henry V.

received 300 marks from a parliament at Naas, and again 700 and 300 marks from a parliament convened in Dublin. The prior of Kilmainham, Thomas Butler, at the head of 1,600 men, was sent to France to assist the King. The Prior died at Normandy some time after. The council of England at this time, decided "that the possessions of every archbishop, bishop, or prior, who would present to, or confer on *the Irish rebels*, any benefice, or introduce them amongst the English, at any parliament, council, or assembly of the kingdom, were forfeited. Then it was that the earl of Kildare, Sir Christopher Preston, and Sir John Bellew, were arrested at Slane, and confined in the castle of Trim, on account of some difference with the Prior of Kilmainham. The Irish enjoyed no protection from the laws, but were looked upon as *aliens, rebels, and enemies*, in the land of their birth; they were, therefore, coerced in self-defence to resist the unjust aggression of the English, and in order to sustain life, they should strive to recover some of their own; this some writers would call pillaging and plundering. It was on one of these occasions, that O'Toole carried off 400 head of cattle from the lands of Ballimore, in consequence of which, MacMorrough, chief of the people of Leinster, was arrested by the Lord Justice, and the castle of Kenneni was demolished; meanwhile, William Bourke, at the head of the English in Connaught, put 500 Irish to the sword, and seized O'Kelly, their chief.

A.D.  
1418.

1419.

1421.

The Lord Deputy, Talbot, returned to England, having invested Richard, his brother, archbishop of Dublin, with the insignia of office. Shortly after, James Butler, Earl of Ormond, was appointed Lord Deputy; he exacted contributions from the O'Reillys, Mac Mahons, and Mac Guires. His army were defeated near the monastery of Leix by the O'Moores, where 26 Englishmen of distinction lost their lives, and 18 others were made prisoners. In order to be revenged for the loss of his people, Ormond entered the estates of O'Moore, where he



put all he met to the sword, without distinction of age or sex. Meanwhile, Mac Mahon, of Ulster, plundered the country of Oriel, and John Gise, bishop of Lismore, accused Richard O'Heidan, archbishop of Cashel, before the parliament, for his over attention to the Irish and his great dislike to the English, and that he inspired other bishops with similar feelings. These imputations were not listened to, as the archbishop's character was irreproachable. At this time lived Henry of Marleburg, an English priest, who wrote the Irish annals to the year 1421. We may here mention a few of the learned men of the last century; but to understand how numerous they were it is necessary to have recourse to O'Reilly's Irish Writers and The Annals of the Four Masters.

Henry Crump, a Cistercian monk of Baltinglass, and a Doctor of Theology in Oxford in 1382. Magrath Mac Gowan, a regular canon of Tipperary. John Clyn, a Franciscan Friar, at Kilkenny, wrote the annals from the Christian Era to 1313. John O'Roddy, O'Carroll, O'Felan, Firbis Mac Firbis, Duigan O'Duigenan, Teige O'Higgins, Mac Egan, Conroy the Bald, Hugh "*of Ireland*," William of Drogheda, Geoffrey O'Hogan, Thomas O'Carroll, archbishop of Tuam, &c. Adam O'Kienan, Connor O'Behan, Mac Curtin, O'Rooney, O'Mullvany, Mac Firbis, O'Hamill.

Henry V., after being victorious in France, left the regency of that country to his brother, the Duke of Bedford, and the government of England to his second brother, the Duke of Gloucester; he died at Vincennes, near Paris, esteemed by all. He is said to have loved ecclesiastics<sup>a</sup> as much as his soldiers.

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## CHAPTER XX.

Henry VI., only son of Henry V., was proclaimed king of England and France while he was yet but eight months old, but these crowns were afterwards lost.

<sup>a</sup> Baker's Chron. Eng. Reign Henry V.

In consequence of the robberies and other crimes committed in England by those, born in Ireland of English descent; an act of parliament was passed obliging all such to quit England except those who were born in England, or whose parents were born in England, and all the king's subjects in Ireland were prohibited to emigrate to England.

A.D. 1425. Edmund Mortimer, Earl of March, succeeded the Earl of Ormond as Lord Justice, but died shortly after. The government thereby fell on John Talbot, who gave place to the Earl of Ormond again in 1426. Sir John Gray becoming Deputy in 1427, appointed Edward Dantzy, bishop of Meath, as his substitute. John Sutton next assumed the reins of the Irish government. In his time juries to investigate criminal prosecutions were established; Thomas Strange was his deputy. Sir Thomas Stanley was now appointed governor of Ireland, and Sir Christopher Plunkett and Richard Talbot were successively his deputies. In the mean time the Duke of Bedford appropriated to himself all the gold and silver mines of Ireland, and all the domains of the king, undertaking to pay a tenth part to the church, a fifteenth to the king, and a fifteenth to the owners of the estates on which mines might be discovered. The Lord Justice, at the head of his troops, triumphed over the Irish, and took Niall O'Donnell prisoner. At this time the Earl of Desmond got possession of the Cork estates of Fitzgeoffrey Cogan, as he had no heir to succeed him.

1438. Lion—Lord Wells—was appointed again in 1440; Wells was deputy in 1442, and James, Earl of Ormond, was appointed Chief Governor in 1443: he took part with the Butlers against the Talbots, who were incensed against one another; he obtained the government of Waterford, Cork, Limerick, and Kerry, from the king, and leave to absent himself from parliament by sending a proxy to represent him; he was afterwards represented to the king, by the Talbots, as a man, overcome with age and infirmity, and incapable of filling the office of Lord Justice.

A.D.  
1447. He was, therefore, recalled, and John Talbot, Earl of Shrewsbury, appointed in his place, with the title of Earl of Waterford, and the possession of that town and country. He held a parliament at Trim in A.D. 1447. Laws were here enacted, that men should shave the upper lip, that the sons of laborers should follow the profession of their fathers, &c. After this the Lord Lieutenant returned to England, leaving his brother, Richard Talbot, his deputy: he wrote a work on the maladministration of the Earl of Ormond in Ireland, "*De abusu regiminis Ormondie, &c.*"

1449. The English army in Ireland, appeared no way formidable to their enemies to this time. It was, therefore, thought prudent to appoint the Duke of York, as governor of Ireland; he possessed great property in Ireland, was Earl of Ulster and Cork, Lord of Connaught, Clare, and Trim. He accepted the office for 10 years, on condition of receiving 4,000 marks for the first year, and 2,000 pounds for every year after, and that he should appoint and dismiss all officers at his will, and return to England when he pleased. He quelled in a great measure the disorders that prevailed in the country, more by his skill than by force of arms; he held two parliaments, one in Dublin, another in Drogheda. The bishops of Leighlin, Ossory, Down, and Limerick, were fined for non-attendance; he had castles built on the frontiers, of Meath, Louth and Kildare.

1451. The Duke of York had a son, born in Dublin, afterwards Duke of Clarence; his sponsors were the Earls of Ormond and Desmond; he then returned to England, appointing the Earl of Ormond his deputy. Ormond was afterwards made Lord Lieutenant, he named John Mey, Ab, of Armagh, his deputy, and went to England; this displeased the court, and they substituted Sir Edward Fitzeustace, deputy to the Duke of York.

1454. The Duke of York on his arrival in England, found the Duke of Somerset in the highest favor in court. Well aware of his own right to the throne, he resolved to restore his family

A.D.  
1455.

on the ruins of the houses of Lancaster, to which Somerset was bound by the ties of blood and interest. Joined by the Earl of Warwick, and his son, the Earl of Salisbury, he marched to St. Albans, where he met the king and queen and Somerset, ready to meet him; there was a bloody engagement. Henry was defeated, 5,000 of his men slain, among whom were found Somerset, and the Earls of Stafford and Northumberland. Henry was made prisoner, and the Duke of York was declared guardian and protector of the kingdom. The Duke of York was afterwards obliged to seek an asylum in Ireland; he and his son, the Earl of March, Richard Earl of Salisbury, Richard Earl of Warwick, Lord Clifford, and others, were declared traitors, and their estates confiscated for the king's use. The Earl of March sailed from Calais, and attacked the king's troops; 10,000 were killed on both sides, and Henry taken prisoner. The queen and prince of Wales escaped to Scotland, and afterwards attacked the Duke of York at Wakefield, where he lost the victory and his life, his young son, the Earl of Rutland, 12 years of age, being barbarously stabbed by Lord Clifford, though imploring him on his knees to spare his life, and the Earl of Salisbury being made prisoner and afterwards beheaded.

In the mean time, the English, instead of extending their possessions in Ireland, were obliged to pay tribute<sup>a</sup> to the Irish in order to be in peace with them.

The barony of Lecall paid O'Neill, of Claneboy £20 a year, Uriel paid £40 to O'Neill, Meath paid £60 to O'Connor, and Kildare £20, Kilkenny and Tipperary £40 to O'Carrol, &c. Meanwhile Edward, Earl of March, in order to be revenged for the death of his father, the Duke of York, at the head of an army of 23,000 men, engaged the king's forces, commanded by the Earls of Ormond and Pembroke, at Mortineer's cross, near

<sup>a</sup> Cox's History.

Ludlow ; \* the battle was bloody, but the royalists were defeated with a loss of 38,000 men who fell on the field of battle. He afterwards engaged with Henry, at Towton, where about 36,000 men were killed on the spot. After this victory, Edward was crowned King under the name of Edward IV. ; he created his brother George Duke of Clarence, and appointed him governor of Ireland, and his brother Richard he made Duke of Gloucester. Two persons in Ireland he raised to the rank of barons, viz. William St. Laurence, Baron of Howth, and Robert Barnwall, Baron of Trimblestown, in Meath. Sir Rowland Fitzeustace was deputy to the Duke of Clarence, but was replaced by the Earl of Desmond, who was obliged to resign his place to John Tiptoft, Earl of Worcester, who had him attainted of high treason, and beheaded at Drogheda. Tiptoft shortly after met the same fate in England. The Earl of Ormond was beheaded at Newcastle. Mints were established in Dublin, Trim, Drogheda, Waterford, and Galway, for coining four-penny and two-penny pieces. The reason assigned for the tragical end of the Earl of Desmond is, the implacable hatred of the queen towards him. The king, with whom he was a great favourite, asked him one day, what was thought of his marriage with Elizabeth Grey, widow of Sir John Grey ; the earl replied, that it was universally disapproved of ; the queen effected her revenge, through the instrumentality of Worcester, who was, afterwards, recalled, and sacrificed to the manes of Desmond. Thomas, Earl of Kildare, having shewn his innocence, was made deputy to the Duke of Clarence. His successor was William Sherwood, Bishop of Meath,<sup>b</sup> who made way for Henry Grey, lord of Ruthen, who was succeeded by Robert Preston, created knight of the Garter,<sup>c</sup> in 1470, and viscount Gormanstown, in 1477. Gormanstown was succeeded as deputy, by Gerald, Earl of Kildare, who continued to hold

\* Baker's Chron. Eng.    <sup>b</sup> A. 4 Mast.    • Nichol's Rudiments of Honor.

A.D.  
1479.

office under Richard, Duke of York, the king's son, who was appointed governor of Ireland. This deputy held a parliament which enacted, that the inhabitants of the English province should hold no intercourse with the Irish. At this time, a military society, called "*St. George's fraternity*," was established, for the defence of the English Province. It consisted of 13 members, of acknowledged honor and loyalty, 140 horse archers, 40 horse men, and 40 pages; their duty was, to arrest rebels, and those against whom warrants would be issued. The reign of Edward IV. was a perpetual scene of intestine commotions; during which England presented a terrible appearance; having gained his crown by the sword, he held it by his frequent victories over the partisans of Henry VI. Edward, assisted by the Duke of Burgundy, and 2000 Dutchmen, marched to London, where having seized Henry, he confined him in the tower, in which the Duke of Gloucester, tragically assassinated him with a dagger, still reeking with the blood of his only son, Edward, who was brutally stabbed by the Dukes of Gloucester and Clarence. Edward IV. afterwards defeated the Earl of Warwick, at the battle of Barnet, and Margaret the queen, and her son, at Tewksbury; he died in the 41st year of his age, and was interred at Windsor, leaving two sons, and seven daughters. His eldest son, Edward, succeeded him, but he, together with his young brother Richard, were confined in the tower, and afterwards put to death by Richard, Duke of Gloucester, who got himself crowned King of England, under the name of Richard III.

1483.

1485.

This tyrant did not long enjoy a throne he usurped by the most brutal murders, for he was defeated at the battle of Bosworth by Henry, Earl of Richmond, who was crowned King of England, under the name of Henry VII. The previous reigns witnessed the most awful and sanguinary scenes, ever enacted in the most savage nation that has, always, existed; Ireland, too, was the theatre of internecine strife.

A.D. 1485. Henry VII., of the House of Lancaster, was crowned at Westminster, and in order to secure himself firmly on the throne, he married Elizabeth, eldest daughter of Edward IV., and heiress to the House of York. He confined in the tower of London Edward Plantagenet, son of the Duke of Clarence, and the last male heir of the house of York; he was the first king of England that established a body-guard, in imitation of the Kings of France; he appointed the Duke of Bedford, Lord Deputy of Ireland, in place of John De la Pale, Earl of Lincoln. Gerald, Earl of Kildare, was continued in his office as deputy. The family of the Butlers and Desmond were restored to their wealth and honors, on account of their attachment to the house of Lancaster.

Notwithstanding Henry's strong claim to the crown by his marriage with the heiress of the house of York, Margaret, Duchess of Burgundy, and sister to Edward IV., set up two pretenders to the crown, Lambert Simnel and Perkin Warbeck. Simnel, a young man of noble and prepossessing aspect, the son of a baker, and educated at Oxford, was to personate the Earl of Warwick, son of George, Duke of Clarence. Simnel was received with distinguished respect by the inhabitants of the English province in Ireland, and being joined by 2,000 men, commanded by Colonel Swart, who was sent to his assistance by the Duchess of Burgundy, was solemnly crowned at Christ's Church, in Dublin. A parliament was held in his name in Dublin, in which laws were enacted, but were afterwards repealed in a parliament called by Sir Edward Poynings, Lord Deputy, at Drogheda in 1494, as will be seen farther on in this chapter where notice will be made of the statutes. The Pretender and his army, shortly after, set sail for England, where they were met by Henry at Newark; the pretender was defeated with a loss of 1,000 men, and the principal leaders of his army were killed on the occasion. Simnel being seized, was appointed to a menial office in the king's service. The

Earl of Kildare, and the other abettors of Simnel, hearing of his defeat, implored forgiveness of the king, who after a slight reprimand pardoned them. Meanwhile, Sir Richard Edgecombe, accompanied by a guard of 500 men, was sent by the king, with a commission to make his subjects renew the oath of allegiance, and by virtue of a bull from the Pope, he caused general absolution to be proclaimed for all the rebels. Edgecombe received the homage of Lords Barry and Courcy, at Kinsale; he then set sail for Waterford and Dublin, where he granted the king's pardon to the Earl of Kildare, and received the homage and oath of allegiance from the Mayor of Dublin, and citizens. He then proceeded to Drogheda and Trim, in which places he received the submission of the inhabitants.

Henry, suspecting the loyalty of some of his subjects, made some of them come over to England, viz:—the Earl of Kildare, Viscounts Gormanstown, Fermoy, and Buttrvant. The barons of Athenry, Kinsale, Delvin, Howth, Trim, Slainlestown, Killeen and Dunsany, and after reprimanding them, gave them a banquet with Simnel, the pretender, as their cup-bearer. They afterwards returned to Ireland, loaded with rich presents from the King. In the meantime, Hugh MacMahon committed dreadful devastations on the lands of the Anglo-Irish, in Louth, and burned 28 villages in this expedition. During this time, Maurice-Bockagh (*“the lame,”*) earl of Desmond, gained a victory over Morrough O'Carrol, and another over Dermod MacCarthy, who were both killed. The earl added their estates to his possessions. This is the way the English settlers acquired wealth at the expense of their neighbours.

A.D.  
1491.

At this time six muskets were sent as a present to the Earl of Kildare. This is the first account of the use of fire-arms in Ireland.

Warm disputes, meanwhile, which terminated in war, arose between Conn-Mór O'Neill, and Hugh Roe O'Donnell, two powerful princes of Ulster, about the payment of a tribute



demanded by the former from the latter; he wrote him a letter in the Irish language, in the following laconic style, “*crur hogum mo chis, no mur cuirthir,*” (“send me my rent, or if not,”) O’Donnell’s answer was, “*nil cis agud orum, agus da meh,*” (“I owe you no rent, and if I did.”) War was the consequence of the refusal, and O’Donnell was defeated.

Henry VII. appointed Gasper, Duke of Bedford, as Lord Lieutenant, and Walter Fitzsimons, Archbishop of Dublin, as his deputy. Sir James Ormond was named treasurer, in place of Eustace, Lord of Portleste, who filled that office for 38 years; the new treasurer had an altercation with the earl of Kildare, which was followed by a battle, disastrous to the families of the Butlers and Fitzgeralds. In the meantime, the Duchess of Burgundy, the deadly enemy of the house of Lancaster, introduced her new pretender, who was to personate Richard, Duke of York, brother and heir of Henry V.; his name was Peter Osbeck, or Perkin Warbeck; he was initiated in all the manners of the court, and acquainted with every circumstance connected with the house of York. He sailed from Lisbon to Cork, where he was kindly received by the citizens; but particularly by John Waters, an eminent merchant, and mayor of the city; he was, afterwards, invited to France, by Charles VIII., from whom he went to Flanders, whence he set sail for England, with 600 men. Not being well received, he sailed for Cork, in Ireland, and his forces, not being able to sustain him, he proceeded to Scotland, where he was honourably received by James IV., who was then king; Perkin married Catherine, daughter of the earl of Hantly. The Pretender, in consequence of an order from the king of England, to James IV., to give up the impostor, was obliged to seek shelter in Ireland; thence he sailed for Cornwall, in England, and hearing that the King’s army was advancing to meet him, he surrendered, and was afterwards hanged at Tyburn.

The deputy, after holding a parliament in Dublin, resigned

his office in favour of Robert Preston, viscount Gormanstown. He held a meeting in Trim, and afterwards in Drogheda.

A.D. 1494. The statutes of this assembly, were, the year after, declared null and void, in a parliament held at Drogheda, by Poyning, the deputy, on the pretext, that the entire province was not represented, and that the deputy had no power from the King to convene parliament. Sir Edward Poyning being this time appointed Lord Deputy, made great changes in the ministers of state; he named Henry Dean, bishop of Bangor, chancellor of Ireland, Thomas Bowering, chief justice of the King's Bench, John Topcliff, chief justice of common pleas, Walter Ever, chief baron of the exchequer, and Sir Hugh Conway, treasurer.

The deputy with 10,000 men and other forces from the English province entered Ulster, where he laid waste the estates of O'Hanlon, Magennis, and others; he made peace with O'Hanlon, and marched directly to Carlow, and took possession of the castle of Carlow, that was taken by the Earl of Kildare's brother. Poyning convened the celebrated parliament at Drogheda, in which many laws were passed, among the rest, one against "Coyn and Livery," and against those who protected traitors, but the most celebrated was that entitled "Poyning's Law," the tenor of which was to this effect. It enacted that prior to the holding of a parliament, the privy council should make known to the king the causes of convening it, and what were the acts which were therein to be passed; unless this form were gone through, no parliament could be held, and though it was, its acts would be null and void unless approved of by an English council. This was virtually depriving Ireland of her senate, and making her representatives mere tools of foreign power. This degrading and unjust enactment was frequently put in abeyance, in the succeeding reigns. Poyning was made knight of the Garter, as a reward for his services.

Lord Justice Poyning's successor as Lord Justice was Dean,

Bishop of Bangor, who was succeeded by the Earl of Kildare, the latter having cleared himself of the charges brought against him by his enemies, who said that “all Ireland was not able to govern him,” “if so,” said the king, “he is the fittest person to govern Ireland.” The earl on his return to Ireland, marched against O’Brien of Thomond, and took the castles of Fellyback and Ballynice, and other fortified places. He called a parliament in Trim, which enacted that all the custom house laws of England should be established in Ireland. The earl espoused the cause of his nephews, Tyrlogh and Con O’Neill, who were deprived of their possessions by their paternal uncle, Henry O’Neill. He laid siege to Dungannon, and forced Niall M’Art O’Neill to surrender the castle. Henry O’Neill was killed and the nephews put in possession of the patrimony of their ancestors. He then proceeded to Cork and Kinsale, and obliged the inhabitants of those places to give him hostages.

A.D. 1499. Henry, duke of York, afterwards Henry VIII., was appointed Lord Justiciary, and the earl of Kildare assumed the title of deputy ; in that capacity having undertaken an expedition into Connaught, he seized the castles of Athleague, Roscommon, Tulsk, and Castlereagh, and placed garrisons in them. He held a parliament in Castledermod, which granted the king and his successors a tax of twelve pence in the pound on all merchandize, imported, except wine and oil ; it was also decreed that noblemen, when riding, *should use saddles*. He quelled a sedition, raised against his nephew, Tirlogh O’Neill, in Ulster, and gave him the command of the castle of Kinard. In the meantime the king granted a general pardon to all the abettors of Perkin Warbeck, and the fort of Sligo was taken by the troops of Rory, son of Tirlogh O’Connor, and the O’Neills defeated the Scotch with a loss of four captains and sixty soldiers.

1500.

Two remarkable marriages took place at the time—Arthur,

A. D. 1501. prince of Wales, the elder son of Henry VII., at the age of fifteen, married Catherine, daughter of Ferdinand, King of Spain. After Arthur's death, which happened in about five months after the ceremony, Catherine was married to his brother Henry, at the age of twelve years.

Sanders<sup>a</sup> in his second chapter and first book says that this marriage was never consummated. The other marriage was Margaret, the king's eldest daughter, to James IV. of Scotland.

In the meantime the Lord Deputy having entered Ulster, destroyed the castle of Belfast, and placed a garrison in the castle of Carrickfergus, under the command of one Staunton. At this time, Theobald Bourke, Lord of Muskerry-Cork, in Mnnster, was killed by Donagh O'Carrol, and Malachy O'Kelly, and some of the Bourkes were defeated. This Burke, called MacWilliam, Lord of Clanrickard, being joined by Tirlogh O'Brien, prince of Thomond, Mulrony O'Carroll, and other noblemen of the south, made great preparations for some expedition, the object of which is not given. The deputy getting intelligence of the movement, advanced towards Connaught, with all his forces, attended by the nobles of Meath, viz. viscount Gormanstown, the barons of Slane, Delvin, Killeen, Howth, Trimbleston, and Dunsany, John Blake mayor of Dublin, and the citizens, O'Donnell, O'Ferral, O'Reily, &c. Both armies met at "Knock-Tuah" (Knocktow) 1504. near Galway; the action began, and the ground was disputed for several hours, until the Connaught army lost ground, and were defeated with a loss of 2,000 men, and the two sons of Ulic were taken prisoners; when the battle was over an English writer tells us that Gormanstown requested of Kildare to cut the throats of the Irish who assisted them, "'tis too soon," answered Kildare, "we want them yet." The reader is referred to the first volume, page 312, of Taaffe, and also to

<sup>a</sup> See Mac Geoghegan's Ireland at this year.

Daunt's Ireland. The deputy made himself master of the towns of Galway and Athenry, and carried of considerable booty, and on his return he distributed 30 barrels of wine among the soldiers, who fought with him. Henry VII. died at Richmond palace and was interred at Westminster.

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## CHAPTER XXI.

**A.D.**  
**1509.** Henry VIII., only son of Henry VII., was crowned at Westminster, by William Warham, Archbishop of Canterbury, and a dispensation being obtained from Pope Julian II., married Catherine of Arragon, his brother Arthur's widow. The ceremony was performed on the 22nd of April—Henry being, nearly, eighteen years old; he had by her three sons, who died in their infancy, and one daughter Mary, who was afterwards Queen of England. He was an accomplished scholar, of great power of mind, polished intellect, and great beauty of person. His reign, instead of being brilliant, presented the most disgusting picture of royalty that posterity ever beheld; his treasures, being exhausted by tournaments, balls and masquerades, were replenished by the most unbounded sacrileges and tyrannical usurpation. He placed the most implicit confidence in Cardinal Wolsey, whom he appointed member of his council, cardinal and legate, chancellor of England, and archbishop of York. The cardinal's ruling passion was ambition; the splendor of his household was incredible. When sent to France as an ambassador from the king, he brought with him in his train 1200 horses, 80 chariots, 60 mules, and the rest of his retinue in proportion. He hoped through the influence of Charles V.<sup>a</sup> to obtain the papal chair, but he was disappointed in his expectation, and through revenge, procured the divorce of Catherine of Arragon, the maternal aunt of

<sup>a</sup> Sanders de Schis. Ang. lib. 1, page 8.

Charles V. Yet this great man, Thomas Wolsey, was only the son of a butcher at Ipswich in Suffolk; he was educated in Magdalen College at Oxford; his first patron was the Marquis of Dorset; he was afterwards taken notice of by Henry VII., who entrusted him with a commission to the emperor Maximilian, in which office he acquitted himself so well that he was appointed almoner to the king. The earl of Kildare, before only deputy, being now appointed Lord Justice of Ireland, having entered Munster, committed dreadful devastations and was carrying away immense spoils, when attacked at Manister by James, son of the earl of Desmond, O'Brien, prince of Thomond, and MacWilliam; the action was bloody, and the loss considerable on the side of the English, whom the darkness of the night preserved from the fury of the pursuers. The earl afterwards invaded Ulster, razed the castle of Belfast to the ground, and carried away immense booty.

The Earl of Ormond viewed with a jealous eye the government of the country, vested in the Earl of Kildare, and feeling that the latter was aware of it, proposed to clear himself of the imputation. They met at St. Patrick's Cathedral, in Dublin, the Earl of Ormond having with him his troops, and the Earl of Kildare attended by the citizens of Dublin, who entered the church with an intention of killing Ormond, and manifested great disrespect towards the images by piercing them with arrows. As an atonement for this sacrilege, the Lord Mayor was obliged by the Pope's legate to walk bare-footed through the city, preceded by the holy sacrament carried in procession, a penance he duly performed. The Earl of Kildare, on his march to the country of the O'Carrolls, falling sick at Athy, died at Kildare, and was buried in Christ's Cathedral, in Dublin. Gerald, his son, was appointed Lord Justice by the council, and, afterwards, deputy by the king. This deputy attacked the O'Moores and O'Reillys, who were

making incursions into the English province. He razed the castle of Cavan to the ground, and burned the surrounding country. In the mean time Thomas Butler, Earl of Ormond, died in London, leaving his immense property in England to his two daughters, Anne and Margaret, the elder of whom was married to Sir James St Leger, and the other to Sir William Bollen, son of the Mayor of London. The Earl's property and title in Ireland reverted to Pierce Butler, of Carrick, his heir in a collateral line. But his right was disputed by Sir James Butler, who was killed between Dromore and Kilkenny by his opponent, which left him in quiet possession of his property. The deputy entered Wicklow, where he killed Shane O'Toole,<sup>a</sup> and sent his head to the Lord Mayor of Dublin. He then marched against O'Carroll, took the castle of Lemevan, after a siege of eight days, and thence advancing to Clonmel, compelled the inhabitants to surrender. The year after he invaded Ulster, and surprized the fort of Dundrum, which was previously taken from the English,<sup>b</sup> as Sir James Ware informs us in his Antiquities. Having taken Phelim Mac Gennis prisoner, he proceeded to Tyrone, which country he laid waste, and burned the fort of Duncannon, and, after enriching himself with spoils, returned to Dublin. He was, afterwards, summoned to England to account for his government. During the investigation he married Elizabeth Grey, daughter of the Marquis of Dorset, which alliance restored him to the king's favor.

The Earl of Surrey was, in the interim, appointed Lord Justice of Ireland, and landed in Dublin with an escort of 100 men, and 1,000 soldiers as a guard. On his arrival he heard that Conn Bockagh O'Neill was advancing with an army to devastate the county of Meath; wishing to signalize himself on the first occasion he marched to meet him, but O'Neill had already returned to Ulster. Conn was, afterwards, restored

<sup>a</sup> Ware, *Antiq. Hib.*, c. 88.

<sup>b</sup> *Ibid.*, c. 9.

A.D. 1512. to the king's favor, who presented him with a gold collar as a pledge of his friendship, and gave orders to the Lord Justice to confer on him the title of knight. Meanwhile, the Earl of Surrey marched, with a formidable army, against the O'Byrnes of Wicklow, who were in arms, and getting intelligence that the O'Moores, O'Connors-O'Faly, and O'Carrolls, were threatening the frontiers of the English province, joined by the militia of Dublin and Drogheda, and other noblemen and their vassals, and supported by some pieces of cannon, he marched, at the head of his army, to the district of Leix, where he narrowly escaped with his life, a musket ball being fired at him, and the person who fired it was put to death on the spot. He thence proceeded to Offaly, in which country he laid seige to the monastery called "*Monaster Feoris*," where O'Connor kept a garrison. O'Connor and O'Carroll, in the meantime, made irruptions into Meath, and, on their return, having met the English army, a warm encounter ensued, with considerable loss on both sides, and Lord Dunsany was found among the dead of the English.

The deputy, aided by O'Donnell, prince of Tyrconnell, and O'Neill, undertook an expedition against O'Melaghlin, of Clonlolan,<sup>a</sup> but O'Donnell, seeing O'Melaghlin likely to fall by the united efforts of the deputy and O'Neill, invaded Tyrone, which obliged O'Neill to abandon his ally and defend his patrimony; this checked the enterprise against O'Melaghlin.

In the meantime, a war having broken out in Munster, between Cormac Mac Carthy, of Muskerry, and James, Earl of Desmond, a bloody engagement ensued between these noblemen near the monastery of Morn, lying between Mallow and Cork. The Earl lost 1,000 of his men, and with difficulty saved his life by flight, his two uncles, John and Gerald, being made prisoners. The Earl of Surrey, not being able to reduce

<sup>a</sup> This fact we find in page 754 of "*Camden's England*."



A.D.  
1523.

the Irish, solicited Cardinal Wolsey to have him recalled. The request was granted, and he set sail, with his family and troops, for England, and Pierce Butler, Earl of Ormond, was appointed deputy in his place. The deputy gave some cause of complaint to Mac Giolla Phadruig, Lord of Ossory, who sent a messenger to the king, to tell him "if he did not chastise '*Red Peter*' he would declare war against the king." The Earl of Kildare, after his return from England, invaded the territory of Leix, and when he had burned some villages, he fell into an ambuscade, laid for him by the O'Moores. From this he escaped with some of his army, having lost the greater part. Meanwhile, Robert Talbot of Belgard (who was looked upon as a spy to the deputy) was killed near Ballymore, by James Fitzgerald, who was brought a prisoner to London; in order to add to his ignominy, he was obliged to bear a rope on his neck as he passed through the streets of the city. The Earl of Ormond, justly incensed at this cruel act, which was committed through hatred towards himself, brought many accusations against the Earl of Kildare in court. Kildare, after a strict investigation in Dublin, was honourably acquitted, and appointed Lord Lieutenant, in place of Ormond who was superseded.

Francis I. of France, in order to defend himself against Charles V. and Henry VIII. of England, made several alliances; among the rest, James Fitzgerald, Earl of Desmond, and Tirlogh O'Brien, prince of Thomond, entered into the views of the French monarch; Francis I. was taken prisoner the year following at Pavia, and a peace concluded between France and England. Through the intrigues of Cardinal Wolsey, the Earl of Desmond was accused of high treason, and orders despatched to the Earl of Kildare to arrest him. In obedience to these orders, the deputy, at the head of his troops, marched towards Munster, without meeting Desmond, which gave rise to a sus-

A.D.  
1527.

picion that he was partial to the earl, who was his kinsman. The Earl of Kildare<sup>a</sup> being summoned to England to account for his administration,<sup>b</sup> before his departure appointed as his deputy, Lord Thomas Fitzgerald, his brother, known by the name of *Silken Thomas*, who was replaced by Richard Nugent, baron of Delvin. The earl of Ormond, and Cardinal Wolsey, had sufficient influence to have Kildare sent to the Tower, and while there, the cardinal sent orders to the officer of the Tower, to have him executed. The officer having communicated the order to the earl, the latter sent him direct to the king, to learn his majesty's will in the affair. Henry, indignant at such conduct, ordered the earl to be set at liberty, and afterwards restored to his former dignities, of which he was shortly after deprived. At this time, Cardinal Wolsey suppressed 40 monasteries in England, the revenues of which he applied to the building and support of the colleges of Oxford and Ipswich, which he re-established. Meanwhile, O'Connor, of Connaught, in order to exact the tribute due to him by the English for keeping peace with them, attacked the frontiers of the English province, surprised the Lord Deputy in an ambuscade, made him prisoner with several of his followers, and put the rest to the sword. Peter Butler, now earl of Ossory, having resigned the earldom of Ormond, in favor of Sir Thomas Bollen,<sup>c</sup> was appointed lord deputy, in the baron of Delvin's place. He issued a proclamation, signed by himself and the barons of Howth, Killeen, Trembles ton and Dunsany, to continue O'Connor's pension; a law was afterwards enacted which abolished these contributions. The earl of Kildare, though in England, could not bring himself to forgive the earl of Ossory, his implacable enemy; through the influence of his brothers and his friends, the O'Neills and the earl of Arran, with the O'Connors, the possessions of the deputy

<sup>a</sup> Kildare refused to make war on the prince of Desmond.      Ware, Annals Hib. c. 18.    <sup>c</sup> Nicholas, "Rudiments of Honor."

were pillaged and laid waste without mercy—conduct which, in a short time, proved disastrous to the house of Kildare.

A. D. 1529. At this time, Charles V. of Germany, sent Gonzaga Fernandez to Ireland, to the earl of Desmond, to incite him to continue his opposition to Henry's daring attempt to force his heretical opinions on the Irish Catholics. But the earl, dying shortly after, the negociation dropped. Henry Fitzroy, duke of Richmond and Somerset, being made lord deputy of Ireland, named Sir W. Skeffington as his deputy. Accompanied by the Earl of Kildare, he arrived in Dublin with 200 horsemen. He had it in command to reconcile the Earls of Kildare, Desmond, and Ossory, in order to be able to meet the common enemy, the Irish, and to tax church lands to meet a part of the public expenses.

1531. The deputy's first expedition was against the O'Moores of Leix, whose country he laid waste, and then, joined by the Earl of Kildare, turned to Ulster, where he destroyed the castle of Kinard, and burned many villages. Hugh O'Donnell, prince of Tyrconnell, alarmed at the devastations, committed around him, and not being able, from illness, to meet the foe in the field, sent to the deputy to sue for peace. Ware and Cox relate these facts. Mutual jealousies now prevailed between the deputy and the Earl of Kildare; in consequence of which they forwarded to England complaints against each other.

The result was, that Kildare was named deputy instead of Skeffington. Kildare appointed George Cromer, Archbishop of Armagh, chancellor and keeper of the seals instead of Allen, the archbishop, who was Cardinal Wolsey's favourite.

1532. Kildare, in order to strengthen his party, formed alliances with two of the most powerful Irish chieftains, O'Conor-Faly and Nehemias O'Carroll, to each of whom he gave one of his two daughters in marriage. Supported by these allies he declared war against the earl of Ossory, devastated his territories, and

carried away immense booty. After this O'Neill and his brother burned the possessions of the English in Howth, and carried off their cattle without opposition. Meanwhile, Kildare at the head of his forces, marched to assist his son-in-law, O'Carroll, who took possession of the lordship of Eilé, after the death of his brother, by virtue of the law of Tanistry, to the prejudice of his nephew, who took possession of Birr, where he was besieged by the deputy, who received a musket ball in the head which very much affected him in after life. These facts are to be read in Ware's Annals. At this time a conspiracy was formed against the earl of Kildare, by Skeffington, whom he supplanted, by Allen, Archbishop of Dublin, whom he deprived of the office of chancellor, and by the earl of Ossory, his brother-in-law. Allen was commissioned by the Privy Council in Dublin to go to England, and represent the state of the decline of the English province, and the many abuses that resulted from the alleged maladministration of the earl of Kildare, who was summoned to England, to account for his conduct. Before his departure, he fortified the castles of Maynooth, Ley, and other places; he appointed his son Thomas, vice deputy in his place, with directions to be guided in every thing by the wisdom of his council. On the earl's arrival in England, he was loaded with irons and confined in the tower.

A.D.  
1533.

1534.

With leave of the reader, we will make a short digression from our history, in order briefly to glance at the source of the pretended reformation of religion in England, and make the principal actors in it known to the world.

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## CHAPTER XXII.

Before the beginning of the 15th century, all the nations of Europe, with very few exceptions, were united in the same worship, the same sacrifice, the same sacraments, and in subor-

dination to the same head in matters of religion. The very few sects who differed from the common faith, made very little impression against the unity of religion, until an ambitious and profligate friar of the order of St. Augustin, Martin Luther of Wirtemberg in Saxony, jealous of the preference, given by Pope Leo. X. to the Dominicans, for preaching indulgences.

Having created controversies against the Catholic church in 1517, he was condemned by a bull, issued by the Pope in 1520. Joined by Andrew Carolstad, Archdeacon of Wirtemberg, and Philip Melancthon, professor of Greek in that university, and protected by the elector of Saxony, he used his pen in publishing the most heinous calumnies against the Catholic church, and the Pope, whom he called Antichrist. He married Catherine Boren, a nun whom he seduced from her convent, in defiance of the solemn vows of chastity they had both made, when embracing the monastic life. The first reformers took the name of "Evangelicals," and, afterwards, "Protestants," in 1529, from the protest, made by six princes of the empire against the diet of Spires, which published a decree against them.\* Luther was protected by the Landgrave of Hesse, to whom he gave permission to keep two wives; at the same time his doctrine was spread through the north of Germany, the kingdoms of Denmark and Sweden, and a part of Poland. In order to establish this doctrine, churches were profaned and stript of their ornaments; priests and other religious persons abused, the mass abolished, and every thing changed through the fury of these innovators. Whilst the Lutherans were acting their part in Germany,<sup>b</sup> another sect, headed by Zuinglius, a priest of Zurich in Switzerland, Oecolompadius, a monk of Basle, and John Calvin, a priest, a native of Noyon in Picardy, were preaching a different doctrine, which brought on them the censures of Luther, who called them "*heretics*,"

\* Osiander, c. 3, lib. 2.

<sup>b</sup> Heylin Cosmog., lib. 2, p. 36.

and “*blasphemers,*” and “*possessed by the devil,*” and who “*sinned against the Holy Ghost,*” &c. Calvin got the precedence of Zuinglius, and added some few articles to his doctrine. He was the author of Presbyterianism, “*a discipline (says Heylin) which was engendered in rebellion, born in sedition, and nurtured by faction.*” Rather than see their discipline rejected they determined to depose kings, to destroy kingdoms, and to overthrow the fundamental constitutions of states, as Heylin tells us. This doctrine, called from its author “*Calvinism,*” was received in Switzerland, some provinces of France, parts of Germany, Hungary, Bohemia, Poland, Holland and Scotland; into the last place it was introduced by John Knox, and others. The principal theologians and writers against these innovators, were, Eckins, Cochleus, and Faber in Germany, Silvester de Prieris, general of the Dominicans in Italy, the theologians of Paris and Louvain, in France and Flanders; Fisher, Bishop of Salisbury, and Sir Thomas More, in England. But the most celebrated antagonist against Luther was Henry VIII., who wrote a book entitled the “*Defence of the Seven Sacraments*” which gained for him the title of “*Defender of the Faith*” from Pope Leo X., the document conferring the title being signed by twenty-seven cardinals. Leo died shortly after, and was succeeded by Adrian VI., a native of Holland, and preceptor to Charles V. Henry VIII., who, at first raised such flattering hopes for the happiness of his people, turned to bad account the admirable qualities which God gave him. His irregularities, his amours, the blood which he caused to be shed, and the dreadful consequences of all his marriages, which proved fatal to almost all his wives, are subjects well known to the whole world. Moreover, as this work is not intended as a history of religion, nor of England, it will be chiefly confined to Irish matters. By a procedure hitherto unheard of he declared against the authority

of the Pope, and proclaimed himself both spiritual and temporal head of the church of England.

Such was the origin of the "*boasted English reformation.*" Henry's debaucheries could not be hidden; after seducing the maids of honor, belonging to the Queen, he became enamoured of Anne Bullen, daughter of Thomas Bullen, and sister of the Duke of Norfolk. "Anne Bullen, was, Sanders says, the offspring of Henry's own intercourse with the wife of Thomas Bullen; she was a prostitute, from her youth, to the master of the household, and almoner of Thomas Bullen." Sanders was an Englishman by birth, and cotemporary witness of the facts he relates; he studied at Oxford, where he became Master of Arts and filled the chair of professor of law. It is, therefore, highly improbable that a man of his character and talents, would impose on the world such unfounded calumnies, and in the lifetime of so many persons who felt interest enough in the matter to refute him, if his statements were false. Cardinal Wolsey, in order to be revenged of Charles V., who did not keep his promise to use his influence in having him appointed to the papal chair, proposed the divorce of Catherine of Arragon, the maternal aunt of Charles. For this purpose he gained over to his views, Longland, Bishop of Lincoln, the king's confessor, who advised Henry to send to Pope Clement VII. to appoint competent authority to investigate the matter. Cardinal Campegio was, accordingly, sent over. The queen protested against the proceedings, and told Wolsey, he was the cause and main spring of all her misfortunes, and that God would be his Judge on the last day. Wolsey, in the meantime, fell into disgrace, and died of dysentery in the most abject poverty and distress. He is represented by the poet as having said to Cromwell, at his death, "Had I but served God as diligently as I have served my king, he would not have given me over in my grey hairs." Such has been, and ever will be the wretched end of every man

of unsubdued ambition. Henry, by bribes, threats, and large sums of money, obtained from the Academies of England, decisions favourable to the divorce. The queen, though she was informed of these proceedings, still persisted in her appeal, and said that she would consent to nothing, without the advice of the emperor, her nephew, and the Pope who was the best judge of her rights. In the meantime, William Warham, Archbishop of Canterbury, one of the greatest men that England ever produced, died, and was succeeded by Cranmer who artfully concealed his marriage from Henry, who appointed him; though married, he did not hesitate to receive the Pope's bulls. He adopted the principles of Luther. Henry could no longer restrain his passion for Anne Bullen, to whom he was privately married by Roland Lee, afterwards Bishop of Lichfield. The marriage was shortly after known to the public, though the sentence of divorce was not yet pronounced. Cranmer, invested, by Henry, with authority, who was now declared supreme head of the church of England, joined by the bishops of London, Wells, Winchester, and Lincoln, declared the marriage of Catherine with the king, null and void, and that of Anne Bullen valid; a parliament held, at this time, decreed, that all cases wherein appeal had been usually made to the Pope, should be settled by the king and his council. They also declared that Mary, the daughter of Catherine, should be considered illegitimate, and that Elizabeth, the offspring of incest and discord, was heiress to the crown. The Pope in the interim, with his consistory of cardinals, declared the marriage of Catherine with the king, valid, and issued a bull of excommunication against Henry and Anne Bullen, unless they appeared in Rome, to put an end to the scandal they had given. But the heart of Henry being hardened, he trifled with the ecclesiastical censure, as he *was declared supreme head of the Church of England* by several



parliamentary statutes.\* Meanwhile, the sanguinary executions of Fisher, More, and many others, for denying the king's supremacy, filled the minds of all with disgust and horror, yet no one had the fortitude to oppose the king's supremacy openly. Henry appointed as his spiritual vicar general, Cromwell, who was the son of a butcher, and, at one time, enlisted as a common soldier; having afterwards, entered the service of Cardinal Wolsey, he became a member of parliament and won the esteem of the king, who appointed him inspector general of all the convents and religious houses in England. This man was a Lutheran, and the intimate friend of Cranmer, who, together with him, went through the visitation of their respective dioceses,<sup>b</sup> this was followed by the suppression of 376 monasteries, the lands and revenues of which were granted to the king by an act of parliament sanctioning this sacrilegious plunder. In the meantime, Catherine of Arragon,<sup>b</sup> having witnessed the martyrdom of John Forrest, a Franciscan, her confessor, and 35 others in her cause, and hearing of the tragical end of Fisher and More, died overwhelmed with afflictions in the castle of Kimbolton, in Huntingdon. Prior to her death she wrote a letter to Henry, expressing her forgiveness, and praying that God would forgive him, and recommending to his particular charge their daughter, Mary. The king read the communication, his eyes bathed in tears; after her death he ordered the household to be put in mourning, but Anne Bullen, through joy, dressed herself and her attendants in yellow. She was, four months, afterwards, accused, and found guilty of incest and adultery; her father, Thomas Bullen, being one of her judges, was the first to pronounce her guilty. She was executed together with George, her brother, Henry Norris, William Brereton, Francis Weston, and Mark Smeton, the accomplices of her guilt. The day after the execution, Henry married

Saunders, *Ang. Schism.*, lib. 1, p. 124.

<sup>b</sup> Baker's *Chron.*, p. 233.

Jane Seymour, daughter of Sir John Seymour, and sister to Edward Seymour, Duke of Somerset.

Jane died in child-bed at Hampton Court, after being delivered of Edward, who was afterwards King of England. Henry, after being two years a widower, married Anne, sister to the Duke of Cleves; at the instigation of Cromwell, who was now created Earl of Essex; the marriage was performed by Cranmer. A few months after the marriage, the king conceiving a dislike for Anne of Cleves, the parliament declared his marriage with her null and void. Cromwell was arrested and declared as a heretic and traitor, and executed on Tower Hill. Eight days after the marriage of Anne was declared invalid, the king married Catherine Howard, daughter of Lord Edward Howard, and niece to the Duke of Norfolk. Eighteen years after her marriage she was accused and convicted of incontinence both before and after her marriage; she was beheaded with Durham and Colpeper, the accomplices of her guilt. Henry now married a sixth wife, Catherine Parr, widow of John Nevill, Lord Latimer; she had the good fortune to survive him, and by this means escaped the unhappy fate of those who went before her. This short digression was necessary, in order to give the reader a brief account of the commencement of the Reformation in England, and lay before his view some of the domestic affairs of Henry VIII. We shall now resume where we left off.

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### CHAPTER XXIII.

A.D. 1535. Thomas Fitzgerald, who was appointed deputy, hearing that his father was beheaded in the tower, and that the like fate awaited himself and his family; by the advice of James de la Hide, his favorite, having formed alliances with O'Neill, O'Connor, and other Irish noblemen, at the head of 140 horsemen, well armed, and mounted, marched through the

city of Dublin, to the abbey of our Lady, where the privy council was sitting. He presented the sword of justice to Cromer, the chancellor, and declared that he was no longer the king's deputy, but his enemy, and that he would make him feel for his tyranny and cruelties. The O'Tooles seized on this opportunity of plundering the territory of Fingal. Whilst they were carrying off great booty, they were attacked by the citizens of Dublin, who with difficulty escaped to the city; eighteen of their party having been killed. Fitzgerald, in the meantime, threatened to besiege the city of Dublin. Francis Herbert, one of the sheriffs, was sent to England, to inform the king of the rebellion, and the other, John Fitzsimons, undertook the defence of the castle on the faith of the citizens of Dublin, who promised to remain neuter. Fitzgerald sent Captains Field, Telling, Wafer, Broad, Bouks and Purcell, each at the head of 100 men, to invest the castle. Herbert returned with orders from the king to the citizens of Dublin to make a vigorous defence, and that he would send them immediate assistance. They accordingly closed the gates of the city and arrested the besiegers. Field with a part of his army swam across the river, and the rest were made prisoners. Fitzgerald, after defeating at Jerpoint, young Butler, eldest son of the earl of Ossory, who refused to join the insurrection, proceeded to Dublin, to punish the citizens for the infraction of the treaty, and to release the prisoners. He changed the course of the river, which supplied the city with water, and was in the act of burning the gates when a report was circulated in his camp, that a large body of English had arrived, and were going to make a general sally, which was so effectually attempted by the citizens, that the besiegers dispersed and abandoned the works. Sometime before this, Allen, Archbishop of the city, and chief baron of the exchequer, in the act of escaping was surprised by Fitzgerald, and his partisans in the village of Tartain, near Clontarf; he was

dragged from his bed by Telling and Wafer, and his brains dashed out in the presence of Fitzgerald. This was the fate of the man who was the principal tool of Wolsey in the destruction of 40 monasteries in England.

George Brown succeeded him as Archbishop of Dublin. Sir William Skeffington was appointed deputy by the king: and a division of troops, consisting of 180 men under the command of Musgrave, on their arrival in Howth, were attacked by Fitzgerald, at the head of 200 horse; he killed some of them, and sent the rest prisoners to his castle at Maynooth. Captain O'Rourke seized on their transport vessels at Howth. The Eglebees and Dacres landed shortly after with a body of cavalry, Sir William Brereton with 250 soldiers, and Captain Salisbury with 200 archers.

Skeffington, accompanied by Lord Grey, arrived, but he was obliged, owing to the approach of winter, to put off his expedition against Fitzgerald until the spring following. Meanwhile Fitzgerald had the castles of Maynooth, Portlester, Rathangan, Carlow, Ley, and Athy, well fortified and provided with all kinds of warlike stores, and made several irruptions, during the winter, into the English province. Whilst the earl of Kildare, was collecting troops from O'Connor, and his other allies in Connaught,<sup>a</sup> Skeffington attacked the castle of Maynooth, which held out against the besiegers for 15 days, and would have held out until the arrival of Kildare, but for the treachery of the governor, Christopher Parse, Kildare's foster brother, who gave up the castle for a stipulated sum of money; after the receipt of the reward of his treachery, the deputy ordered him to be beheaded. Skeffington, having placed a garrison in Maynooth, marched to Naas to meet the earl of Kildare, whom he defeated, and took the castle of Rathangan, which was again re-taken by Kildare, by stratagem.

<sup>a</sup> Ware de Annals Hib, cap. 27.

He caused a herd of cattle to be driven before the castle; the garrison having gone out to seize the booty, were cut off in their retreat by Kildare and his party, who were concealed in the environs of the castle. In this year, Lord James Butler was created viscount Thurles, and he and his father the earl of Ossory, named governors of the counties of Kilkenny, Waterford, and Tipperary and the districts of Ossory and Ormond, on condition of retaking the castle of Dungarvan, and vigorously resisting the Pope's authority. Leonard, Lord Grey, was created viscount Grane, and Thomas Eustace was made baron of Kilcullen, and subsequently created viscount Balinglass. Sir Richard Power was made baron of Croghmore. Lord Grey, who had returned to Ireland, with a reinforcement of cavalry and archers under the command of Sir William Senlo, Sir Rice Mansel, and Sir Edward Griffith, was sent in pursuit of the earl of Kildare, who surrendered on condition of receiving general pardon. But the unfortunate earl and his five uncles were sent prisoners to London, where they were convicted of high treason, and executed at Tyburn. One youth, Gerald by name, a boy of twelve years, escaped the common ruin of the family.

A. D.  
1536.

“This infant, by the vigilance of his guardians, was secreted and conveyed to his aunt, the widow of MacCarthy (Riavach), Irish dynast of South Munster. This lady, solicitous to preserve the remaining hope of her noble family consented to a second marriage with another Irish chieftain, called O'Donnel. on the express condition that he would protect her nephew; but soon convinced of the insincerity of her new husband, who sought to recommend himself to the English government, by delivering up this youth, she conveyed him into France, where the king entertained him, and, when Henry had the meanness to demand him as a rebel subject, favoured his escape to Flanders. The like demand was made to the emperor, when

this young lord had escaped to his court, but with like success. He was permitted to seek the protection of Cardinal Pole, who in defiance of his declared enemy, King Henry, received lord Gerald as his kinsman, educated him suitably to his birth, and by his favour and support, preserved him to regain the honors of the family of Kildare." Leland, vol. 2, Book 3, c. 6, p. 154. "Young Gerald, having filled high posts on the continent, was restored to his estates by Edward VI., and afterwards to his titles and honors by Queen Mary." Taffe's Ireland, p. 322. This one fact should influence the illustrious house of Kildare to resist any aggression on Catholics, and it is only just to say, that the present distinguished duke of Leinster and his accomplished son, the marquis of Kildare, have been consistent friends of civil and religious liberty.

After the execution of the Fitzgeralds of Kildare, James Fitzmaurice, page to Henry VIII., obtained leave from the king to come to Ireland to assert his right to the title and estates of the house of Desmond. He was killed near Fermoy, by his relative Maurice Fitzgerald, who afterwards met the like fate. All the male offspring of this family were killed in the last war of earl Garrett. Brown,<sup>a</sup> a friar of the order of St. Augustine, inaugurated archbishop of Dublin in 1535, was one of the commissioners appointed by Henry VIII. to supersede the Pope's authority, and to establish the ecclesiastical supremacy of the king. He was the first of the Irish clergy who embraced the Protestant religion in Ireland. Cromer, primate of Armagh, at the synod held in Dublin, withdrew when Browne, the tool of Cromwell, had introduced his daring innovation. He called together the suffragans of his province and warned them against the scandalous doctrine. Lord Grey on the death of Skiffington, was deputy under Henry duke of

<sup>a</sup> Ware de Archiep. Dub.

Richmond, natural son of Henry VIII. and Elizabeth Blount. He convened a parliament which was adjourned to Kildare, Cashel, Limerick, and Dublin, for the purpose of having it supposed that Henry's supremacy might be recognised in different places, though the parties present were the same. This peripatetic parliament was composed solely of Englishmen by birth, or origin, selected from the Pale. The substance of their enactments was this: All the accomplices of the earl of Kildare were declared guilty of high treason, and their estates confiscated for their king's use. All English absentees should return and reside on their estates in Ireland, under pain of forfeiture. In consequence of this, the estates of the duke of Norfolk, Lord Bakely, the earl of Waterford and Shrewsbury, the heirs of the earl of Ormond, the abbots of Furnes and St. Augustin of Bristol, the priors of Christ's church of Canterbury, the abbots of Kentesham, Ossory, and Bath, &c., should be vested in the king. A law was passed abolishing the tribute paid by the English colonists to the Irish nobles, and prohibiting the English to intermarry with the Irish. (This act was repealed under James I.) A law was passed forbidding further appeals to be made to the pope, and abolishing his authority under heavy pains and penalties, and all persons holding livings, were ordered to take an oath to maintain the king's prerogative. Their refusal was considered high treason. John Travers, a secular priest, who maintained the Pope's supremacy was the first victim of this penal law; his fingers were cut off, and himself thrown into a fire,\* as Lynch relates at page 205. This parliament granted to the king, and his successors for ever, the 20th part of the revenues of the secular livings, abbeys, friaries, and religious houses in Ireland, and enacted that none should be appointed to livings, only those who

adopted the English customs. It ordered the suppression of the abbeys of Bectiv, Trim, \*Dousk, Duleek, Holm Patrick, in Down, Baltinglass, Graige-na-managh, Teagh Moling, \*Dumbroody, \*Tintern, Ballybogan, Haggis, Ferns; and St. Walstans in the county Kildare, (The heads of those houses thus marked \*, together with the following, were lords Spiritual, having seats in parliament), Mellifont, St. Thomas, in Dublin, and All Hallowes, near Dublin, Jerpoint, Traoton, Magie, Owey, Rossglasser, Monasterevin, and Rattoo in Kerry. The priories, that were suppressed, were St. John of Jerusalem, Holy Trinity, Christ's church, in Dublin, St. Peter's, near Trim, Congal, and St. Walstans in Kildare, Kenlis in Ossory, St. Patrick in Down, All Saints near Dublin, Athassel, Killagh, and the priory of the Blessed Virgin in Louth, &c. The above are only the principal of all the Irish religious houses that were suppressed. As to England<sup>a</sup> and Wales there were suppressed 663 monasteries, 90 colleges, 4 chantries and free chapels, and 110 hospitals.

In the mean time, O'Connor and his vassals made incursions into the territory of Carbery, and Brabazon, the vice treasurer, marched into Offaly, and obliged O'Connor to return to defend his own country. O'Neil, prince of Ulster, compelled the deputy to renew the treaty concluded some time before with Skeffington his predecessor. James Butler, viscount of Thurles, laid waste the estates of the earl of Desmond, in Limerick, by orders of the government. The deputy after destroying O'Brien's bridge, and the castle, and concluding a dishonourable treaty with O'Connor of Offaly,<sup>b</sup> (as Cox tells us, page 232,) turned his arms against the O'Cavanaghs, O'Carrolls, O'Mulloys, &c., whose submission he received, and surprised the castles of Eglisli, Birr, and Modrimege. O'Kennedy of Ormond, O'Brien Arra, O'Maol Bryan of Owey, Ulic Bourke of Clanricard,

A. D.  
1537.

<sup>a</sup> Barne's Remembrancer, page 152. <sup>b</sup> Cox, Hist. of Ireland, p. 232.



**A.D.** and Theobald Bourke Mac William, submitted shortly after.  
**1537.** His next march was to Limerick, where the mayor, bishop and aldermen, took the oath of supremacy, and renounced the authority of the Pope. Through Thomond he moved on towards Connaught, and took the castles of Clare, Ballycolame, and Ballyclare, which last place he gave up to Ulic Bourc, and advanced towards Galway, where he and his army were entertained by the corporation for seven days; the mayor and aldermen took the oath of allegiance and supremacy, and renounced the Pope's authority. The deputy, after receiving the submission of O'Flaherty, O'Madden, Mac Feoris, (Bermingham;) and O'Connor Mac Henry, took a castle in the territory of the Mac Coghlan. From Galway he went to Maynooth. The Earl of Desmond, who was still in arms, concluded a treaty with the deputy, and sent his natural son, Thomas Ruadh, (red,) as an hostage to England, whither he went himself afterwards, and was kindly received by the king, who reinstated him in his ancient patrimony.

O'Neill, of Ulster, collected his forces, in order to take the castle of Ardglassin Lecale. The deputy sent troops to meet him, but a treaty being entered into between both parties, their armies were disbanded. In this year, Sir Anthony Saint Leger, Sir George Pawlet, Sir Thomas Moyle, and Sir William Barnes, were sent to Ireland, as commissioners to investigate the circumstances connected with the late rebellion, and to grant an amnesty. These were instructed to regulate the king's revenues, to let the crown lands in farms, and to value the estates of the Earl of Kildare, which amounted to £893 11s. 8d. They reconciled the deputy, (Grey,) and the Earl of Ossory, who resumed the title of Ormond, (the house of Bullen having become extinct.) The deputy entered the County of Down with his forces, took the castle of Dundrum, belonging to Mac Gennis, burned the cathedral of Down, destroyed the

A.D. 1538. monuments of S. S. Patrick, Bridget, and Columbkil, burned the statue of the Blessed Virgin at Trim, the crucifix of the abbey of Ballybogan, and the crozier of Saint Patrick, which was removed from Armagh to Dublin, in the 12th century. Gilbert, in his history of the city of Dublin, attributes this impious act to the apostate Brown of Dublin. While the deputy was thus employed, O'Connor and O'Toole, made incursions on the English of the Pale, to avenge the tyranny exercised on them.<sup>a</sup> The deputy, (Grey,) made an expedition into Ulster, against Conn O'Neill, where he laid waste the country about Armagh, and carried away immense booty.<sup>b</sup> O'Neill, assisted by O'Donnell, Maguire, Mac Gennis, O'Cane, O'Hanlons, and others, wasted the English possessions from Atherdee, in Louth, to Navan in Meath, and burned these towns. The deputy, having received additional reinforcements from England, and being joined by James Fleming, baron of Slane, and others, surprised O'Neill in his camp at Bellahoa; the engagement was bloody, and lasted until night put an end to the carnage. The Irish lost 400 men, and Mac Gennis, one of their chiefs, the English having lost about the like number, with general Mabe. After this action, the deputy conferred the order of knighthood on Aylmer, Talbot of Malahide, Fitzsimons, mayor of Dublin, and Courcy, Mayor of Drogheda. While Grey was thus engaged, O'Connor Faly, and O'Toole, ravaged the English province.

1539.

Lord Grey, the Lord Justice, having been recalled to England, entrusted the administration of affairs to Sir William Brereton, who marched at the head of 8,000 troops and artillery against O'Neill, O'Donnell, O'Brien, and O'Connor, who were determined to make an effort in favor of their liberty and religion. They, however, deeming it more prudent to wait for

1540.

<sup>a</sup> Cox, Hist. Ireland, p. 255.      <sup>b</sup> Do. p. 264.

a more favorable opportunity, withdrew for the time. Grey being accused of malpractices by the Earl of Ormond, Allen, the chancellor, Brabazon, the treasurer, and Sir John Travers, was beheaded on Tower hill. Sir Anthony St. Leger being Lord Deputy of Ireland, named Brereton Lord Marshal, whom he sent to Munster, to receive the allegiance of James Fitzjohn, Earl of Desmond. Brereton died on the way at Kilkenny, and was buried there, in the church of St. Canice. The king conferred titles of honor on some of the Irish lords. Plunket was made baron of Dunsany, and Oliver Plunket, baron of Louth,<sup>a</sup> Edmond Butler, baron of Dunboyne, William Birmingham, baron of Carbery, John Rawson, Prior of Kilmainham, viscount of Clontarf, and Thomas Eustace, viscount Baltinglass. The deputy held a parliament, the first act of which was to declare Henry VIII. the "King," not "Lord," of Ireland; the latter was the Irish title of the English monarchs up to this date. Hence the representative of Majesty in Ireland is to be designated "Viceroy;" the king being hitherto only "Lord of Ireland," his representative could be but Deputy Lord, or Chief Justiciary. This parliament placed at the king's disposal all the abbey lands of Ireland, which he divided among his nobles, courtiers, and flatterers, reserving for himself a portion of their revenue. Another act was, at the same time, passed, to the effect that none but 40-shilling freeholders should vote at elections, and that, on the death, resignation, or absence of the Chief Governor, the Chancellor should send circulars to the Privy Counsellors in the English province<sup>c</sup> to assemble and elect an Englishman by birth or descent to fill that office. Conn O'Neill, after losing his relative, the Earl of Kildare,

A.D.  
1541<sup>b</sup>.

<sup>a</sup> Nicholas, "Rudiments of Honor." <sup>b</sup> This year the Jesuits first came to Ireland. John Codur was the first of the order in the country.

<sup>c</sup> Dublin, Louth, Meath, Kildare, Kilkenny, Tipperary, Wexford, Waterford, Cork, Kerry, and Limerick.

A D.  
1542.

repaired to Maynooth, where he made peace with the viceroy, St. Leger; many of the Irish chieftains followed his example viz. O'Carroll, O'Moore, O'Mulloy, O'Connor, O'Donnel, O'Flaherty, O'Rourke, &c. The nobles of English extraction followed their example, viz. Barry, Roche, Birmingham, and Mac Quilan. James Fitzgerald, Earl of Desmond, also made his submission to the king, who admitted him to the council of Ireland. The O'Byrnes surrendered the town and castle of Wicklow to the king, who gave orders to erect their country into a county, called Wicklow. Henry VIII., finding it impossible to subdue the Irish by force, endeavoured to decoy them by the pompous titles of Lords. But the Irish nobles entertained too deep a sense of their own nobility to submit to these empty titles of honor, thinking they were intended as the price of their liberty, and a distinguishing mark of their apostacy. Some few, however, were base enough to abandon their hereditary titles, and accept the new ones. O'Neill, hitherto *Prince*, was created Earl of Tyrone, which title was scornfully rejected by his son Shane (John) after his father's death. Henry created Morrogh O'Brien, Earl of Thomond, settled on him the lands of the priory of Innis-na-gananagh (island of the Canons) on the river Shannon, and conferred on his son and his descendants the title of baron of Inchiquin, in the county of Clare, also the revenues of the abbeys of that country. The pedigree of this ancient and illustrious family is given elsewhere in this volume, likewise in the first volume. Brien Mac Giolla Phadruig, hitherto prince, was made baron of Ossory, and obtained from the king the convent of the Dominicans of Aghavo, and the priory of the regular canons of Aghnacart. Henry VIII. conferred on Ulick Bourke the title of baron of Dunkellin, and earl of Clanrickard, in the county of Galway. On him were bestowed the revenues of the abbey *De via Nova*, of Clonfert, and all the religious houses

in his district. He died shortly after at his house at Loughrea, and his two sons, by different wives, disputed his title and succession. The sons were, Richard, by Grace O'Carroll, and John, by Maria Lynch, with whom he lived during the lifetime of his former wife. To investigate the matter the viceroy appointed commissioners, who decided in favor of Richard. By the spoils of churches, and the lands that were confiscated, the scions of the Anglo-Irish nobles supported themselves in splendor and magnificence, while their equals in birth, and their superiors in virtue, were sacrificed for their attachment to the religion and liberty of their country. This is a matter of history.

**A.D.** 1544. St. Leger, the Lord Lieutenant, being summoned to England, was created Knight of the Garter for his services, and was ordered back to Ireland. After his return he reconciled O'Neill, Earl of Tyrone, and O'Donnell, prince of Tyrconnel, and obliged the latter to pay O'Neill a tribute of 60 oxen for the peninsula of Inishowen.

**1545.** Henry VIII. being engaged in war with France, demanded assistance from the viceroy, who sent him 700 men, commanded by Poer, Finglass, and Sherlock. The Irish, by their skill and valor, rendered important services to the king at the siege of Boulogne, according to the testimony of Cox and Hollingshed. St. Leger, and James Butler, Earl of Ormond, having accused each other of high treason, were both summoned to appear before the king and council in England, where they were acquitted, and St. Leger resumed his office of viceroy. The Earl of Ormond and 16 of his servants died of poison at a repast in Holborn, near London.

Henry VIII. did not openly avow himself a reformer, he was only a schismatic; he published a declaration in favor of six celebrated articles viz. Transubstantiation, communion under one kind, celibacy of priests, obligation of keeping

vows, private masses, and auricular confession, and made death the penalty of the open denial of any of them. Henry's death was shortly after caused by dropsy, and an ulcer in his leg. When he felt his end approaching he sent for Cranmer, at the instigation of Sir Anthony Denny, a member of the privy council. When Cranmer arrived, the king was speechless, but he squeezed Cranmer's hand, as a sign that he died in the faith of Christ. He died in 1547, aged 56. He was (according to Salmon, page 274,) "a bad king, a bad husband, and a bad Christian," having "*never spared man in his anger, nor woman in his lust.*" He supported his profligacy and debauchery, by the immense wealth of colleges, monasteries, hospitals, the silver ornaments and vessels of these houses, the spoils of Cardinals, of Wolsey and Cromwell, his vicar general; and the extensive estates of several noblemen, which were confiscated for his use. Hence, from the consciousness of his crimes, he died in despair.

A. D.  
1547.

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#### CHAPTER XXIV.

Edward VI., only son of Henry VIII., by Jane Seymour, was crowned king at Westminster, in 1547, being only nine years old. During his minority, Edward Seymour, Earl of Hertford, afterwards Duke of Somerset, his maternal uncle, was protector of his person and kingdom. This nobleman was a Zuinglian,<sup>a</sup> and all who professed that doctrine were raised to the first dignities, and most important offices of the state. Cranmer was a Lutheran, whose errors were adopted by the king, though educated a Catholic. England was at this time infested with swarms of preachers, professing different doctrines, viz., Cox, Latimer, Bucre, Ochin, Fagius, &c.

<sup>a</sup> Legrand's History of Divorce, vol. 1, page 287.

This schism appeared dangerous to the parliament, which adopted certain articles of the tenets of each sect, and added a portion of Calvinism, which was then becoming popular. "Mass was abolished, marriage of priests allowed, images removed from the churches, the liturgy read in the English language,<sup>a</sup> the six articles established by Henry VIII. annulled, bishops deprived of their sees, and confined in dungeons, the revenues, vessels, and ornaments of the churches converted to profane uses;<sup>b</sup> in fine, a new liturgy established, instead of the old one, which alarmed some of the English inhabitants, who took up arms, in defence of the religion of their fathers."

St. Leger was continued as Deputy of Ireland; he had orders from the king to grant pensions to the canons and prebendaries of St. Patrick's Cathedral, which had been suppressed, and to give the silver, jewels, and ornaments of that church, to the dean and chapter of the Cathedral of Holy Trinity.

At this time, two noblemen of the house of Fitzgerald, who joined the O'Tooles, were arrested, and with other persons, sent prisoners to Dublin, where they were all put to death. A reinforcement of 600 horse and 400 infantry landed this year at Waterford, under the command of Edward Bellingham. This force, joined by the viceroy, entered the district of Leix and Offally, where they proclaimed O'Moore and O'Connor, traitors to the state, dispersed their vassals, and repaired

: <sup>a</sup> In 1550 it was first read in that language in Christ Church, Dublin. It was the first book ever printed in Dublin; Humphry Powell was the printer. In 1551 George Brown, an Englishman, Catholic Archbishop of Dublin, was the first of the Irish clergy who threw off submission to the Pope; and to mark his obedience to the will of his abandoned king, ordered that henceforward the church service should be in English. The bible was first translated into English, and printed A.D. 1535, and presented in the churches of England in 1538.

<sup>b</sup> Baker's Chron., p. 304.

A.D. 1548. the forts of Philipstown, and Maryborough. Bellingham received the honor of knighthood for his services. Brabazon repaired and fortified the Castle of Athlone by order of the privy council. St. Leger brought to England O'Moore and O'Connor as prisoners. They, however, received, each, his pardon, and a pension of 100 pounds a year, during life. Sir Edward Bellingham, who was St. Leger's successor, quarrelled with Francis Brian, an Englishman, who married the Countess Dowager of Ormond. Brian was Marshal of Ireland, and Governor of the Counties of Tipperary and Kilkenny. Bellingham was ordered to England to answer for his conduct, and Sir Francis Brian was made viceroy, but he did not long enjoy his office, as he died at Clonmel on his way to quell some disturbances in the county of Tipperary.

1549. Sir William Brabazon then taking the reins of government, marched towards Limerick, where he received the submission of Teigue O'Carroll, who some time previously, destroyed the Castle of Nenagh, notwithstanding the spirited resistance of the English garrison.<sup>a</sup> The Lord Justice reconciled the Earls of Desmond and Thomond, whose differences had long disturbed the peace of the province. Cormac Roe O'Connor, being proclaimed traitor, surrendered and received his pardon, but being possessed of extensive estates, (which was then a crime for an Irishman), he was arrested by the Earl of Clanrickard, and sent to Dublin, where he was condemned and executed. An Irish brigade, under the command of Donogh, son of O'Connor-Faly, and the sons of Cahir O'Connor, were despatched at this time to Scotland, to assist King Edward in his war against the Scotch, which war was caused by the king's wish to get married to Mary Stuart, in order to unite Scotland with England.<sup>b</sup> Henry II., King of France, sent for the heiress of Scotland; she was afterwards married to his son, Francis II. The for-

<sup>a</sup> Cox's History of Ireland, p. 285.    <sup>b</sup> Baker's Chron. of Ireland.



A.D. 1550. mer at this time ordered to Scotland a fleet, consisting of 160 vessels loaden with provisions, powder, and cannon, but being overtaken by a storm, 16 of the vessels were wrecked on the coast of Ireland, and the rest, having returned with difficulty, reached the coast of France. The King of England, in order to counteract the designs of France against his dominions, sent a fleet of 20 vessels under the command of Lord Cobham, to cruise in the Irish Sea, from the north to the south of the island. Notwithstanding his precautions, a league was formed between the King of France, and the Princes of Ulster, O'Neill and O'Donnel, through the skill and dexterity of the Marquis de Fuorquevaux, and the protonotary, De Montluc, who were sent over for that purpose. This league proved, afterwards, abortive, in consequence of the peace between France and England. St. Leger was re-appointed Lord Deputy; after his arrival he received the submission of MacCarthy, and Charles MacArt O'Cavanagh, who was already proclaimed a traitor. He surrendered his possessions in the presence of the Earls of Desmond, Tyrone, Thomond, Clanrickard, and other noblemen. The lands of these Irish Chiefs were peculiarly attractive to the crowds of the hungry English adventurers, who came to Ireland to seek a fortune how best they could. Richard Butler, son of Peter, Earl of Ormond, was created viscount Mountgarret in the October of this year, as can be seen in "Nicholas's Rudiments of Honor." The viceroy had orders to compel the archbishops, bishops, priests, &c., to conform to the English liturgy. This innovation was vigorously opposed by George Dowdal, Archbishop of Armagh, a grave, learned, and able preacher; on his refusal he was deprived of the title of Primate, and obliged to seek shelter in a foreign country. The reader is referred to O'Brennan's ecclesiastical history of Ireland, for an account of the fiery ordeal through which the clergy of Ireland went at this time. St. Leger

was now removed and Sir James Crofts, a zealous Protestant, substituted. Crofts' first expedition was to Ulster, where, on his arrival, he sent Captain Bagnall, with a detachment, to surprise Rathlin, an island, near Antrim. The detachment was repulsed with a heavy loss, and Bagnall taken prisoner by the MacDonnells, who exchanged him for their brother that was kept in confinement in Dublin.

The Viceroy, on his return to Dublin, arrested the Earl of Tyrone, on account of some complaints, made against him, by his son, Ferdorach O'Neill, Baron of Dungannon. His brothers, in order to revenge the insult offered to the father, gave the baron battle, and defeated him with a loss of 200 men, in killed. Shortly after this, and while the Baron of Dungannon, was on his way to join the English army, he was surprised in his camp, by his brother, Shane O'Neill, who killed some of his men, and the rest he routed. Somerset, who was already deprived of the protectorship, was accused of high treason by the Duke of Northumberland, and beheaded on Towerhill. The Fitzgeralds of Kildare were restored to their estates and titles, in the person of Gerald, brother to Thomas, last Earl of Kildare, who with his five uncles, were executed in England. On this point the reader's attention is directed back a few pages. A bloody engagement took place at this time, between Sir Nicholas Bagnall, and MacMorrogh; the loss was heavy on both sides, and the victory uncertain. Meanwhile, the English garrison at Athlone, pillaged the Church of Cluain-MacNoise, without sparing the books, or the sacred utensils. Donogh O'Brien, after the death of Morrogh, Earl of Thomond, was by Edward, confirmed in that title, and his male heirs for ever. His brothers, Donald and Tirlogh, looking upon the title as the seal of slavery, and the dishonor of a house, up to that time *free and independent*, took, by storm, his castle at Clonrode, in the county of Clare, and put the garrison to the sword. The earl

A.D.  
1552.

was found among the slain. His son, Connor, succeeded to the titles and estates of the father.

In the meantime, Neil MacPhelim, who was in the interest of the English, was killed on the road to Mullingar, by his relative, Teigue Roe O'Melaghlin, who met with the like fate, in a battle, fought against the garrison of Athlone; his estate was, after that, confiscated. Meanwhile, a battle was fought between Richard Bourke, and the children of Thomas Bourke, (Backagh), Richard was made prisoner, leaving 150 of his men dead on the field. Richard, Earl of Clanrickard, entered the lands of John Burke, with an army, and laid siege to his castle, but hearing that O'Brien was coming to his assistance, he raised the siege and did not wait the event of a battle. Edward VI. died at Greenwich, aged 16 years, six of which he reigned. The Duke of Northumberland caused Jane Grey to be proclaimed Queen; she was daughter of the Duke of Suffolk, grand-niece of Henry VIII., and daughter-in-law to Northumberland, being married to his fourth son, Guildford Dudley. He supported her claim at the head of 10,000 men. But seeing that Mary was joined by all the nobility, he followed the current and proclaimed her Queen. He was arrested the day after by the Earl of Arundel, and sent to the Tower.

The reformation advanced with rapid strides, during the reign of Edward, under the protectorship of Somerset and Northumberland, who perverted the authority of an infant king, to gratify their cupidity with sacrilegious plunder, and to enrich the pirates of the court, who had no right by birth to such brilliant fortunes.\*

A.D.  
1553.

Mary was crowned by the bishop of Winchester; she entered London, in great pomp and splendor.<sup>b</sup> She took possession of the Tower, and restored to liberty the old Duke of Norfolk, Lord Courtney, and Stephen Gardiner, the de-

\* Heylin, Hist. Reform, p. 99. <sup>b</sup> Ware de Annal. Hib., Reign of Mary.

A.D.  
1554.

posed Bishop of Winchester, whom she appointed keeper of the seals, and Chancellor of England. She restored to their sees all the other bishops that were dispossessed. Married men, who possessed livings in the church, were removed by Queen Mary. George Dowdal, who was now restored by Mary to the Archbishopric and Primacy of Armagh, had orders to depose all those bishops, and priests who had married, and to fill their places with Catholic prelates. The order was executed against Staples, B. of Meath, Brown, AB. of Dublin, Lancaster, B. of Kildare, and Travers, B. of Leighlin; Bale, B. of Ossory, and Casey, of Limerick, left the country. All these bishops but one were Englishmen, and the first who preached the reformation in Ireland. Brown was a monk of the Augustinian Order in London,\* and appointed to the Archbishopric of Dublin, by Henry VIII., and the first to introduce the reformation into Ireland. Bale was a monk of the Carmelite Order, obliged to quit England: in consequence of his declamation against the Catholic Church he was appointed to the bishopric of Ossory by Edward VI.; he fled to Basle, in Switzerland, in the reign of Mary. The queen was also obliged to make examples of some distinguished personages, viz. the Duke of Northumberland and his two sons, Sir John Gates, Sir Thomas Palmer, Cranmer, Jane Grey, and her husband Lord Guildford.

When the marriage of the queen with Philip II. of Spain was mentioned in England, the partizans of the Reformation, fearing that the alliance of the queen with a Catholic prince would put an end to their system, broke out into a rebellion in Kent, in which Wyat was the principal performer. The queen, by the assistance of her brave and faithful subjects, punished the rebels, and shortly after married Philip II. of Spain. Mary re-established the Catholic religion, and, with the consent of her parliament, repealed all the laws which had been

\* Ware, de Archiep. Dubliniensis.

enacted during the preceding reigns, against the authority and jurisdiction of the Pope. The senate expressed their regret for having consented to enact laws against him. Cardinal Pole, who had just arrived from Rome, in virtue of the power, delegated to him by Pope Julius III., granted them absolution from the censures they incurred by their schism; and England was once more reconciled to the Holy See.\* In the mean time, Sir Anthony Saint Leger, being appointed deputy, received the sword of State from Aylmer and Cusack, his predecessors; and Gerald, Earl of Kildare, Thomas Duff, Earl of Ormond, and Brian Fitzpatrick, baron of Ossory, after distinguishing themselves nobly in the war with Sir Thomas Wyatt, returned to Ireland. Donald O'Brien, thinking it dishonorable that the princely name of O'Brien should be degraded by the pompous title of earl, joined by the people, took several places from the earl of Thomond, his nephew, who required the aid of the English to maintain him in his possessions. Meanwhile a bloody battle was fought between Hugh O'Neill, of Claneboy, and the earl of Tyrone; the latter was defeated with a loss of 300 men, and many were made prisoners. O'Neill, of Claneboy, was afterwards shot in a skirmish with the Scotch on his own estate; his property was divided between Phelim Duff O'Neill, and the children of Phelim Bakagh, (*lame.*) Sir William Fitzwilliams, Sir John Allen, and Valentine Brown, were sent over as commissioners to regulate the crown lands, by which means they procured settlements for themselves in the country. Brian O'Connor-Faly, who was prisoner in London, was restored to liberty by the queen, but on his arrival in Dublin was confined in the castle, lest he might recover his property, of which he had been unjustly deprived.

A.D. 1555. Hugh Curwin, Archbishop of Dublin, was appointed chancellor of Ireland this year; he held a synod, in which regulations were made respecting religion.

\* Baker's Chron. Eng., p.320.

In the mean time, Charles O'Donnell, getting some assistance from Gilla Easpoock Mac Allen, in Scotland, entered Tyrconnel, with an army; took his father, Manus O'Donnell, prisoner, made himself master of the fortress of Innishowen, and the castle of Enagh, and then dismissed his allies.

A. D. 1556. The O'Cavanaghs, after making some incursions into the county of Dublin, withdrew to the fortress of Powerscourt, where they were besieged by a party from Dublin, under the command of Sir George Stanley; they were taken prisoners, and brought to Dublin, where 74 of them were put to death. Saint Leger resigned the insignia of office to Thomas Radcliffe, Viscount Fitzwalter, who was appointed Lord Lieutenant in his stead. The latter defeated the Scotch Highlanders at Carrickfergus, with a loss of 200 killed, and several made prisoners.

1557. Rory and Donogh O'Connor, were, at this time, declared traitors, and their lands laid waste by the English troops. A parliament was held in Dublin, in which all the acts passed against the Pope, since the 20th year of the reign of Henry VIII., were repealed, and all the concessions made by bishop Brown, pronounced null and void. The districts of Leix,\* Offaly, Iris, Sliev Margi, and Clanmalire, were confiscated for their majestie's use, and it was decreed, that they should be called the King and Queen's Counties\* henceforth. O'Donovan, in his notes to the ANNALS OF THE FOUR MASTERS, has erred for want of having consulted the Irish acts of parliament. If he had done so, he would have learned that the confiscation took place in Mary's reign, and that in the same reign a massacre was committed on the native chiefs by the English. This is clearly shown in the first volume of this work. The viceroy, who became Earl of Sussex, by the death of his father, undertook an expedition to Connaught, to punish the O'Maddens

\* Irish Statutes, pages 247—8. See Taaffe's Ireland on this reign. ...

\* Abbe MacGeoghegan, vol. 2, p. 273, bitterly complains of the confiscation of Leix, &c., in this year.

for protecting Donogh O'Connor, who was declared a traitor; he laid siege to the castle of Meelick, on the Shannon, which surrendered. In the October of this year he devastated the lands about Dundalk, Newry, and Armagh, which city he burned. The deputy, being recalled to England, appointed Curwin, the chancellor, and Sydney, secretary at war, his deputies. The latter, shortly after, filled this commission alone.

A.D.  
1558.

About this time Maurice O'Cavanagh and Conall O'Moore, two Irish noblemen, being charged with rebellion, though their act was only in defence of their properties and lives, were tried, found guilty, and executed at Leighlin Bridge. Sussex returned to Ireland again as Lord Lieutenant; he marched to Limerick, at the head of his army, to reduce Donald O'Brien, who renewed the war against his nephew, the Earl of Thomond. He took the castles of Bunratty, and many others in Clare county, and reinstated him (the Earl of Thomond) in his possessions. On his return to Limerick he received the submission of the Earl of Desmond, and stood sponsor for his son, to whom he gave a gold chain. The deputy, Sussex, embarked with his forces for the island of Rathlin, N.E. of Antrim, in possession of the Scotch Islanders. After his arrival he stript the island, put the inhabitants to the sword, and then sailed for Scotland, where having made land he laid waste Cautyre, and the isles of Arran and Comber in the north; whence he made back to Dublin. Meanwhile, the Bourkes of Connaught and their allies, the Scotch Islanders, were defeated in a severe engagement with the Earl of Clarrickard, who cut their forces to pieces. In the mean time, Shane O'Neill was, continually, under arms against his father, the Earl of Tyrone, and his natural brother, the baron of Dungannon. When called on to account for his conduct by the Queen of England, he proudly asserted that he was the real O'Neill, hereditary prince of Tyrone,<sup>a</sup> and that the house

<sup>a</sup> Camden, Reign of Elizabeth, page 69.

of O'Neill was degraded by the title of earl, which his father was base enough to receive.

At this time the Earl of Desmond, treasurer of Ireland, died, leaving three legitimate sons, Gerald and John, whom he had by the daughter of O'Carroll, and James, whom he had by the daughter of Mac Carthy. He had another son, Thomas Ruadh (or Rufus) by the daughter of the Viscount of Fermoy, whom he repudiated, and therefore the offspring was considered illegitimate. Queen Mary died in the November of this year (1558), in the forty-second year of her age and sixth of her reign. It is said, the loss of Calais, the absence of her husband, and the death of her father-in-law, Charles V., hastened her death. The Bishop of Winchester died before her, and Cardinal Pole sixteen hours after. Thus did Catholicity lose the protection of three of its principal supporters.

## CHAPTER XXV.

### THE REIGN OF ELIZABETH.

A.D. 1558. Elizabeth was crowned at Westminster by O'Glethorp, bishop of Carlisle. The ceremony was performed according to the Roman ritual. The contemporary princes were, Ferdinand, emperor of Austria, Henry II. of France, Philip II. of Spain, and Pope Paul IV.<sup>a</sup>

"Rapi's  
England."

The ruling passion of Elizabeth was ambition, and a desire to reign *alone*, which gave her a distaste for marriage though solicited by many princes of Europe, particularly by Philip II., king of Spain, her brother-in-law, who promised to get a dispensation from the Pope for that purpose. Elizabeth declined the offer, knowing well that such a course would invalidate the marriage of her mother, Anne Bullen,<sup>b</sup> with Henry VIII. Elizabeth now turned her attention to the *reformation* (!) of religion; she deputed Parker, Cox, Sir Thomas Smyth, and

<sup>a</sup> Baker's Chron. Eng., reign of Eliz. <sup>b</sup> Camden's An. rerum Ang., p. 5.



others, to correct the Book of Common Prayer and lay it before the public. It was approved of by the parliament, which gave to Elizabeth the ridiculous appellation of "*Sovereign Pontiff*," or "*supreme head* of the church,"\* though the same parliament never passed an act in favor of her legitimacy. The mass was abolished, altars demolished, and images removed from the churches—bishops, who refused to take the oath of supremacy, deprived of their livings and thrown into dungeons. Among them were, Heath, archbishop of York, Bonner, bishop of London, Tonstal, bishop of Durham, White of Winchester, Tirlby of Ely, Watson of Lincoln, Pool of Petersborough, Christopherson of Chichester, Bourn of Wells, Oglethorp of Carlisle, &c. Parker being nominated to the see of Canterbury, consecrated all the bishops named by the Queen to the vacant sees. This was now the state of religion in haughty and inconsistent England, which changed her faith five times in thirty years, as people change the style of their dress.

#### KNOX THE REFORMER.

In the mean time a parliament, composed of men who were English by birth or origin,<sup>b</sup> was convened in Christ's Church, in Dublin, by Sydney, the Deputy. In this assembly all the laws favorable to the Catholic religion were repealed, and acts similar to those of the English parliament passed and attended with the like baneful consequences, but not rigorously enforced by Elizabeth till after the defeat of the Spanish Armada, for fear of exciting an insurrection in Ireland while she had many foreign enemies to encounter.

The laws, made in the reign of Queen Mary against reformers, obliged many of them to seek an asylum in foreign climes. John Knox fled to Genoa,<sup>c</sup> thence he proceeded to Frankfort, whence, after having for some time preached Calvin's doctrine,

\* Heylin, *Hist. Reform.*, p. 280.

<sup>b</sup> Mac Geoghegan, note, p. 250.

<sup>c</sup> Heylin, *ib.*, p. 250.

he was expelled by Doctor Richard Cox, a Protestant reformer. Knox, hearing of the rapid progress of the Presbyterian religion in Scotland, went to that country, where he became the preacher and firebrand of rebellion 1559 A.D. He pronounced the most dreadful invectives against the Catholic church, and inveighed in envenomed language against Queen Mary of Scotland, advising the rebels to seek assistance from the Queen<sup>a</sup> of England, who, in direct violation of the laws of nations, sent assistance to the rebels against their lawful princess, and by their means the French troops were expelled from Scotland, the Queen Dowager deposed, and Mary Queen of Scots, obliged to seek an asylum in England, where, after eighteen years' imprisonment, she was put to death by order of Elizabeth, and James VI. confined in Stirling.<sup>b</sup> In fine, the sanguinary wars in England and Ireland under Charles I., his tragical end on the scaffold, the exclusion of his son, Charles II., were the fatal consequences of the fanaticism of the misguided Puritans.

A.D.  
1560.

The earl of Sussex returned to Ireland as Lord Deputy in 1560, with orders to arrest the earl of Kildare if he would not go to England; Sussex was to build castles at Leix and Offaly, and to people these districts with Englishmen. He had it, likewise, in command, to reduce Shane O'Neill by force or *otherwise*, to invest the baron of Dungannon with the government of Tyrone, to seize the O'Briens, who resisted the earl of Thomond, and to call a meeting of the clergy, in order to oblige them to take the oath of supremacy. The Irish Catholic clergy, steadfast in their attachment to the ancient religion, withheld their compliance with such an outrage on conscience. In consequence of which William Walsh, bishop of Meath, was deposed, arrested, and thrown into prison, (as Ware tells us.) Thomas Leverons, bishop of Kildare, was treated in a similar manner, and obliged to gain his livelihood, by teaching

Baker's Chron., p. 830.

<sup>b</sup> Ware's Annals, c. 3.

a school in Limerick. Adam Loftus, a violent Protestant, was by Elizabeth, raised to the see of Armagh, vacant by the death of George Dowdall, who died in London, whither he had gone to remonstrate against the cruelties, practised on the Irish Catholics who, viewing with alarm, the inroads that were made on their religion and, not acknowledging the authority of the English, except by compulsion, deeming it just to resist a foreign power which had no right to interfere with their religion, or country, assembled in great numbers under the leadership of Shane O'Neill, the most powerful nobleman of the country, and the first hero of Catholicity in Ireland. At the head of this force he marched to the English province, where he carried on a successful war, and then retired to winter quarters to Ulster. In the meantime, Sussex having received fresh succor from England, consisting of 400 men, 4 pieces of cannon, and 60 barrels of gunpowder, set out on an expedition to Ulster, attended by the Sheriffs, Bedlow and Gough, with their respective detachments. This expedition was fruitless; O'Neill immediately after went to England and was reconciled to her majesty, but was, after a short respite, obliged to have recourse to arms. The deputy, in vain, endeavoured to dislodge him.

A. D.  
1561.

1564.

By the entreaty of his relative, the earl of Kildare, he was once more reconciled to the Queen, and on his return, he defeated the inhabitants of the Hebrides, and killed their *chief James M'Donnell*, (as Camden and Ware informs us.) Shane looked on the Irish nobility as his vassals, which forced Maguire, Magennis, and others, to present their complaints to the Lord Deputy, who represented to the Queen that much was to be feared from such an enemy. She sent him word "*to tell his troops, that the rebellion of O'Neill would turn to their advantage, and that lands were to be bestowed on those who had need of them.*" The Deputy issued a proclamation, obliging all those who were enrolled for O'Neill's army, to lay

down their arms under pain of death, and confiscation of their properties. During this time, O'Neill burned the Protestant church of Armagh, expelled Maguire from Fermanagh, laid siege to Dundalk, and devastated the whole country.

In the meantime, a bloody conflict took place between Garret Fitzgerald, earl of Desmond, and Thomas Butler, earl of Ormond, consequent on the frequent incursions they made on each other's lands. Ormond was always on the watch to have revenge on his rival. For this purpose he marched to meet him at Athmean, in Waterford, where Desmond was attended with only a few men. A battle ensued in which Desmond lost 280 men, himself having received a pistol shot, by which his thigh was broken, was taken prisoner and sent to London. Some time previously the earl of Desmond, on his way to assist his friend, Teigne MacMorrough O'Brien, who was beseiged in his castle at Inchiquin, by the earls of Thomond and Clanrickard, gave these noblemen battle, and after a vigorous attack, routed them before him. The earl of Sussex, (Ware, in his Annals, tells us) called the territory of Analy, in Meath "Longford." He then divided the province of Connaught into six counties, viz. : Clare, Galway, Mayo, Sligo, Roscommon, and Leitrim. Clare was at a later period attached to the province of Munster. He was removed in 1565, and Sir Nicholas Arnold substituted as Deputy. Sir Henry Sydney immediately succeeded him. At this time Mac Carthy Mór, one of the most powerful princes in Munster, and chief of the illustrious tribe of the Eoganacht, made his submission, and received the titles of earls of Glencar, and baron of Valentia. During the absence of the Lord Deputy in England, Sarsfield, Mayor of Dublin, at the request of Lady Sydney, saved the city of Drogheda, that was threatened by O'Neill. For his services on this occasion he received the honor of knighthood. O'Neill, a prince of great skill and talents, always maintained

an army of 4,000 foot, and 1,000 horse; he was a terror to his powerful neighbours. He defeated a Scotch legion, and 3,000 of them fell under his sword. Their chief, MacDonnell, was made prisoner of war. He made frequent incursions into the English province, and became so formidable to the government, that the queen dispatched Knolles to Ireland, in order to confer on him the titles<sup>a</sup> of earl of Tyrone and baron of Dungannon, if he submitted. He received the proposal with contempt, and said, "*If Elizabeth be Queen of England, I am O'Neill, King of Ulster; I am not ambitious for the abject title of earl; my family and birth raise me above it; my ancestors were kings of Ulster. I have gained that kingdom by the sword, and by the sword I'll maintain it.*" The government, finding him determined in his opposition, had recourse to force. Colonel Randolph, at the head of 700 men, took the town of Derry, and after banishing the priests and monks, converted the church of St. Columb into a magazine for powder and warlike stores.<sup>b</sup> O'Neill immediately marched to Derry; the powder magazine took fire, the town and fort were blown up, and 700 Englishmen, with Randolph their chief, met a miserable fate. The O'Neill afterwards vanquished the English, who assisted O'Donnell, and gained over them the celebrated victory, called in Irish "*Cah na g-cassogue dearg*": (*The battle of the red coats.*) 400 English were killed, and several of their chiefs.

O'Neill afterwards appearing in the camp of 600 Scotch, commanded by Alexander MacDonnel, brother of Sorley Boy, whom O'Neill restored to liberty, was sabred with all his followers, and his head sent to the Deputy, to Dublin, who exposed it on a pole on the castle. Such was the end of that great man, who sacrificed every thing for the interests of religion and the liberty of his country. He left two sons, Henry

A.D.  
1567.

<sup>a</sup> Cam. reign Eliz. part 1, p. 127.    <sup>b</sup> O'Sullivan, vol. 2, lib. 4, c. 3.

and John. His estates, and those of the nobles of his party, were forfeited and applied to the queen's use, by an act of the parliament, held in Dublin in 1567.<sup>a</sup> The estates were, Clanboy, Fews, Coleraine, Routes, Glinns, Iveach, Farney, Uriel, Loghty, Dartry, Trough, and Clanbrassail. Turlogh Lynagh O'Neill, who had taken the title of The O'Neill, declared war against the Scotch, and killed their chief, Alexander MacDonnel, the murderer of Shane O'Neill. The earl of Desmond who was kept a prisoner in the tower of London, was, at this time, restored to liberty. He put himself at the head of 2,000 men, and opposed the attempts of Thomas Roe, who assumed the title of earl of Desmond; he then gave battle to the earl of Ormond, his implacable enemy, at Drumlin in Munster. The latter presented his complaints to the queen,<sup>b</sup> who, as we are told by Cox, gave orders to the Deputy to reduce the earl of Desmond. He was accordingly arrested at Kilmallock and brought to Limerick, where he was accused of high treason. The Deputy, at his own request, being summoned to England, brought with him the earl of Desmond, the baron of Dungannon, O'Connor Sligo, O'Carroll, and others prisoners; the earl of Desmond and O'Connor, were afterwards restored to liberty.

Weston, the Chancellor, and Sir William Fitzwilliams, were named Lord Justices, in his absence. Meanwhile, Daniel MacCarthy Mór, renounced the title of earl of Glencar, and assumed that of king of Munster, and Connaught was torn by the factions of MacWilliam Oughter, and O'Connor Sligo. Elizabeth, in order to extend her ecclesiastical jurisdiction, sent over English conformists, having first instructed them to expel the Catholic ministers, to suppress every catholic institution and to establish Protestant free schools for the purpose of "seducing the minds of the youth."<sup>c</sup> The refusal of Irish Catholics to attend these schools, and their non-attendance at

A.D.  
1567.

<sup>a</sup> Ir. Stat. Reign Eliz., p. 309. <sup>b</sup> Cox, Hist. Ire. p. 325. <sup>c</sup> Ir. Stat. p. 346.

Protestant service on Sundays, was construed into the enormous crime of high treason, by an act of parliament. Richard Burke, earl of Clanrickard, was arrested by orders of the queen for being a Catholic; his sons, Ulick and John, took up arms, and thus won their father's liberty. The Catholic chiefs, seeing a blow, aimed by the government, at the heads of the Catholic party, formed a confederacy, the chiefs of which were, Fitzmaurice, cousin to the earl of Desmond, M'Carthy Mór, MacDonogh, Fitzgerald of Imokelly,<sup>a</sup> and Edmond, Edward, and Peter Butler, brothers to the earl of Ormond. Their first act was, to depute the bishops of Cashel and Emlý, and one of the sons of the earl of Desmond, to go with letters to the Pope, and to the king of Spain, to solicit their assistance. They harassed the English, by every means in their power, ravaged their estates in the neighbourhood of Kilkenny, laid waste the counties of Wexford, Waterford, and Ossory, and proceeded to the very gates of Dublin. They were proclaimed traitors by Sydney. The three brothers of the earl of Ormond, through his influence, (he being at that time in England,) received pardon of all the offences laid to their charge, and were by this means detached from the Catholic party.

The earls of Ormond and Thomond sacrificed their religion and the freedom of their country to their own ambition and the smiles of a court. In the meantime excommunication was pronounced by Pope Pius V. against Elizabeth and her abettors, and her subjects absolved from the oath of allegiance. A parliament was held in Dublin, this year (1569) in which acts were passed,<sup>b</sup> for the confiscation of the estates of Christopher Eustace, Lord of Cotlaustown, and Thomas Fitzgerald, knight of Glynn. The Deputy rebuilt the town of Kilmallock, which was burned by James Fitzmaurice, and placed a garrison in it of 400 foot soldiers, and 100 horse, the command of which

<sup>a</sup> Camd. Elizabeth, p. 172.

<sup>b</sup> Irish Statutes, p. 301.

A.D.  
1569. he gave to Colonel Gilbert, whom he appointed governor of Munster. A treaty was ratified this year, between the Deputy and Turlogh Lynogh O'Neill of Ulster. In the meantime Brien O'Cavanagh,<sup>a</sup> son of Cahir MacArt, created great disturbances in Leinster; he killed Robert Brown, Lord of Malrenkam, for insulting him. He defeated Sir Nicholas Devereux, in a battle in which the latter, with thirty of his officers, and some soldiers; fell. Connaught, in consequence of the tyrannical conduct of the governor of the province, Fitton, whom the Burkes of Clanrickard could not bear, was also in a state of revolt. Meanwhile, the O'Moores and O'Connors burned Athlone, and made incursions on the English province, and Brien MacFelim O'Neill burned Carrickfergus in Ulster.

At this time Brien Mac Art O'Neill killed the bastard son of Thomas Smyth, an Englishman, and counsellor to the Queen, who was sent to Ireland with a colony, to take possession of the property of O'Neill, and divide it among his followers on the pretence of civilizing the inhabitants. Sdyney obtained permission from the Queen to return to England; he appointed Sir William Fitzwilliams, his brother-in-law, deputy in his place. The Irish characters for printing were introduced this year to Ireland by Nicholas Walsh, chancellor of St. Patrick's. 1573. Walter Devereux, viscount Hereford, was created earl of Essex by the Queen, and sent to Ireland with the title of captain-general of the province of Ulster; he had, scarcely, arrived when he wished to return, fearing the armed hostility of the inhabitants of Ulster. By the intriguing policy of the earl of Leicester, he was, a second time, sent to Ireland with the empty title of Lord Marshal. He died in Dublin of poison, caused to be given him, it is said, by Leicester, who married the countess of Essex during the lifetime of her husband.

James Fitzmaurice, chief of the Catholic party, gained

<sup>a</sup> Camden, Elizabeth, part 2, page 240.  
20



A.D.  
1574.

several victories over the royal troops; he defeated them at Kilmallock, Sanid, Kuillehugi, and Cluoine, where (O'Sullivan in his Catholic history tells us) Captain Morgan was killed.<sup>a</sup> The Queen sent orders to the deputy to offer him terms of peace. He consented, on condition that the persecution against the Catholics would cease in the province, and that the Earl of Desmond and his brother, who were prisoners in the Tower, would be released. The deputy got orders secretly to detain the Earl of Desmond, on his arrival in Dublin, and to despatch his brother, John, for Fitzmaurice, on pretext of ratifying the treaty; Desmond, being apprised of the design, fled immediately, and owed his life to the swiftness of his horse. He was now proclaimed a traitor, and 1,000 pounds, and 40 pounds a year, offered as a reward to any one who would give him up alive, or 500 pounds, and 20 pounds a year, for his head. Fitzwilliams, the deputy, was recalled, and Sydney once more appointed with a promise of £20,000 a year. On his arrival he reconciled the O'Neills, O'Donnells, Mac Mahons, Magujres, and other nobles of the north; thence he marched to Leinster, where he found the county of Kildare and the King's and Queen's counties laid waste by the O'Moores and O'Connors. He then passed through Waterford, Cork, and Limerick, and afterwards went by Thomond to Galway, where he received the submission of the Bourkes of Clanrickard, and left garrisons in the towns on his route to Dublin. From this he wrote to the Queen, saying, that he imposed a tax of 200 pounds on the inhabitants of Connaught to rebuild Atheury, which had been burned by the Mac-an-Earla<sup>b</sup>, and that he took the castles of Ballyclare and Ballinasloe from the Earl of Clanriccard; that Brefsne was tranquil; that he appointed Thomas Lestrange and Thomas Dillon commissioners in Connaught for the settlement of private quarrels, and that he made Robert Dampont high

<sup>a</sup> Hist. Cath. Hib., tome 2, lib. 4, c. 8.

<sup>b</sup> The son of the earl of Clanrickard.

sheriff of the province. Meanwhile, William Gerald was elected chancellor, and Sir William Drury, president, of Munster. The deputy, on receiving information from the mayor of Galway that the Bourkes of Clanrickard were again in arms, and that they burned the gates of Athenry and pulled down the Queen's arms, set out for Connaught, where he found no enemy to contend with. He sent the Earl of Clanrickard a prisoner to Dublin, to account for the conduct of his sons. He next visited Galway city, where he remained for some days; thence he went to Limerick, where Drury was installed president of Munster, over which he exercised the greatest severity, as Ware records. The Bourkes were again in arms, and laid seige to the castle of Loughrea, in which there was a garrison commanded by Thomas Lestrange. The deputy, assisted by Mac William Oughter, a powerful lord, of the family of Bourke in Connaught, marched thither with his army, quelled the disturbances, constituted Nicholas Malby governor of the province, and restored Mac William to his possessions. At this time the daughter of the Earl of Clanrickard, who was divorced by her first husband, O'Rourke, got married to Sir John, brother of the Earl of Desmond, by which means the alliance with the house of Clanrickard was strengthened.

A.D.  
1577.

In the meantime, Rory O'Moore and O'Connor-Faly, surprised the English, and burned a great many of their towns, viz., Naas, Carlow, Leighlin, Rathcoole, and Ballymore. The O'Moore being afterwards attacked by some English troops, took two of their captains, Harrington and Cosby,<sup>a</sup> prisoners,

<sup>a</sup> Cosby, who took such a fiendish pleasure, in hanging, from the boughs of an aged yew tree before his door, the Catholics young and old. This Cosby was appointed governor of the districts of Leix and Offaly, which were confiscated in the reign of queen Mary. He was a Protestant in the guise of a Catholic, and immediately after the accession of Elizabeth he exhibited his sanguinary and ferocious disposition. The beautiful monastery of Stradbally, in Ossory, he appropriated to himself as a mansion;

and brought them to his retreat in a wood. Here he was betrayed by a servant, who was bribed by the enemy, and surprised by Robert Harpool, at the head of 200 English. The persons with him were his cousin, John, his wife, and an aged gentleman. He cut a passage with his sword, through the enemy, and escaped, with his cousin, John; his wife, and the aged gentleman were brutally stabbed by the English. Sometime afterwards, while reconnoitring the army of MacGlolla Phadruig Fitzpatrick, who was at the head of 500 of the Queen's troops, he was invested by a detachment, and fell nobly fighting for his religion. Such was the end of that nobleman, who sacrificed his life for the interests of religion, and the freedom of his country. In him Ireland lost a pillar of strength, and Catholicity a fearless defender. Francis Cosby, governor of Leix, exercised the most unparalleled cruelty over the Catholics of that country. He convened a meeting in the castle of Mullach Maston, (in the present Kildare,) on pretence of the public welfare; 180 men of the family of O'Moore, and many others, were massacred on this occasion, by assassins posted there for the purpose, as we are informed in the Annals of the Four Masters, as well as in the annals of Dowling and Glynn. On this act there is no second opinion. The reader is referred to page 324 of first volume of this work. The septs assembled under protection of the English law, as the Masters tell us.

and before the door of that house, once the place of refuge for the pilgrim and the pauper, there now sat in an arm-chair, the monster Cosby, now drawing near 78 years, addressing the tree thus:—"Too long, old tree, have your leafless boughs hung on your naked shoulders without buds to give hope, or leaves to ornament. I will now ornament you with the buds of young Papist rebels, with the full-grown leaves of old traitor Papists; you shall be no longer naked, for I will keep you constantly covered with living figures." And so he did, for many, many a Catholic man, woman, child, and infant did he strangle thereon. The descendants of this Cosby removed, afterwards, to Kerry.—*Taaffe, A. Four Masters in a note, Mac Geoghegan, Philip O'Sullivan.*

Hence the atrocity of the act is without parallel in the pages of history. This cruel tyrant took pleasure in hanging Catholics, men, women, and children by dozens, from an elm tree that grew before his door at Stradbally, where he resided. Meanwhile, an Englishman, expressly commissioned by the queen to assassinate O'Connor-Faly, fell by the sword of that nobleman, as O'Sullivan states.<sup>a</sup> Sir Henry Sidney, disgusted with the office of governor, resigned in favor of Sir William Drury, president of the South. It is said of Sidney, that, though four times Lord Justiciary of Ireland, he never appropriated one inch of land to his own use in that country. The massacres committed in Ireland whilst he was Deputy, were perpetrated either in his absence or against his will. Garret Fitzgerald, Earl of Desmond, who never lost sight of the interests of religion, sent his cousin, James Fitzmaurice (Fitzgerald,) to Rome, to consult Gregory XIII., as to the best mode of protecting the old faith. The Pope received him kindly, and 2,000 men were raised, and embarked in a small fleet, under the command of Thomas Stukely,<sup>b</sup> who had orders to sail to Lisbon, and wait there for Fitzmaurice, who was to go by land. Stukely, on his arrival in Lisbon, was prevailed on by Sebastian, King of Portugal, to join him in the war with Africa; here Stukely lost his life, a just record for his neglect of the Pope's orders. Fitzmaurice, thus disappointed, being attended by Cornelius O'Moel Ryan, Bishop of Killaloe, and Doctor Saunders, an English priest, and 800 men, in six vessels provided with all kinds of ammunition and arms, for 4,000 men, sailed for Ireland, and landed near Dingle, in Kerry. He was kindly welcomed by the Desmond family, and other nobles of Munster. He thence proceeded to Connaught, to collect his friends who were anxious to embark in the common cause of their country. He was surprised by Theobald

<sup>a</sup> Cath. Hist. Hib., t. 2, l. 4. c. 7. <sup>b</sup> Camd. Reign Eliz. p. 2, year 1578.

Bourke, eldest son of Sir William Bourke, of Castleconnel, who, in order to please Elizabeth, sacrificed the interests of his country and religion. Fitzmaurice, on this occasion resolved to conquer or die. Though wounded by a musket-ball, yet he opened a way with his sword through the enemy, and by a simple blow severed the head of Theobald Bourke from his shoulders. Bourke's brothers also fell, and their entire force was routed. Elizabeth, for the purpose of consoling the father for the loss of his children, gave him a pension of 200 marks, and conferred on him the title of Lord baron of Castleconnel. Camden informs us that the old man died through excess of joy at the new title. Fitzmaurice, six hours after the victory, departed this life, supported with the hope of a glorious hereafter. Sir John Desmond then took the command of the Catholic army, and performed heroic actions in defence of his religion, and country. He vanquished a powerful force of English, under the command of Herbert and Price, near a forest, called Blackwood. Herbert and Price, the captains, and a great number of their men, were put to the sword on the occasion.

The Deputy, having fallen sick gave the command of the troops to Malby, governor of Connaught. The latter having left 300 infantry and 50 horse at Kilmallock, encamped near Manister, then a fine territory, where, afterwards, Desmond gave him battle, and after a dreadful engagement, which lasted an hour and a half, Desmond became master of the field, of all the baggage and cannon. Sir Thomas Brown, ancestor of the Earl of Kenmare, fell on the occasion, whilst fighting in the ranks of the Catholics. Immediately after he gained another triumph over the garrison at Kilmallock, and another at Gort-na-Pisi, where the English Battalions were mowed down.\* The gallant Fitz-

See Philip O'Sullivan's Catholic History, and O'Daly. Their fathers commanded in Desmond's army; therefore their narration of facts may be relied on; so Doctor O'Donovan in a note of this year, supports. The most perfect and full account of the Elizabethan wars in Ireland are those of O'Sullivan and Archbishop O'Daly.

maurice, afterwards, made assaults upon Ormond, his brothers and relatives, whom with all their forces he almost annihilated, at the battle of Knock-Griffin, in Tipperary. This place was the strong hold of the royal O'Sullivans, until they were driven into Kerry and Cork by the English in 1192. Drury, the Deputy, who was sick at Waterford, died, and Sir William Pelham became his successor. He presided at the assizes of Kilkenny, and condemned Edward MacNeill, and others, to death for high treason. The Earl of Desmond was to be proclaimed a traitor, unless he submitted before 20 days. Viscount Gormanstown, and the baron of Delvin, though generally members of the council, refused to sign a document condemning Desmond. Desmond in the meantime, stormed Youghal, and destroyed a body of troops, sent by the Earl of Ormond for the relief of that town. Daniel O'Sullivan, father of Philip, the historian, assisted in this enterprise. The Earl of Ormond had the Mayor of Youghal afterwards hanged, on pretence of his having not defended the town against Desmond. The Lord Justice set out from Limerick, for Galway, attended by the Earl of Thomond. He, on his arrival, renewed the privileges of that city.\* He then marched through Athlone to Dublin. Shortly afterwards he arrested the bishop and chancellor of Limerick, on suspicion of holding a correspondence with the Earl of Desmond. The Lord Justice, and the Earl of Ormond, divided the army, and acted separately. Ormond burned and destroyed the country of Slievelogher, in Kerry; Pelham laid siege to the castle of Carrickifoyle, in Kerry, put a part of the garrison to the sword, and had the rest, with their chief, hanged. At this time, Pope Gregory XIII. addressed a letter to the Irish people, and clergy, to assist Desmond in defending the Catholic faith. Meanwhile, a sanguinary engagement took place between James, Desmond's youngest brother, and Donald, brother of

A. D.  
1580.

\* Cox's History of Ireland, page 362.

Cormac, the son of Timothy Mac Teigue MacCarthy of Muskerry. Desmond was captured and handed over to Warham St Leger, High Sheriff of Munster; he was beheaded, and the head placed on one of the gates of the City of Cork, and MacCarthy knighted to reward his treachery.

The Earl of Ormond, in the interim, put the Catholics to the sword, wherever he went. Thus was the South one scene of carnage, filled with widows and orphans. Some noblemen of Leinster, seeing the Catholic clergy persecuted, the mass abolished, and their churches profaned, united to defend their religion. The chiefs were, (according to Philip O'Sullivan, in the 14th chapter of his work,) James Eustace, Viscount Kilcullen, Fiach MacHugh O'Byrne, of Wicklow, and Gerald, Earl of Kildare, who was reinstated by Queen Mary. Arthur Grey, lord baron of Wilton, being now lord deputy, in an attempt to dislodge the confederates from the defiles of Glendaloch, met with a signal defeat; there was a dreadful carnage of the English, the deputy and his cavalry were forced to fly, having left 800 soldiers, and Sir Peter Carew, Colonel More, and Captains Audley and Cosby, dead on the field of battle. The last named was one of the most truculent tyrants that ever disgraced humanity. We are informed by the Four Masters, that in this year 45 persons were hanged in Dublin, for high treason. Eustace and his family fled to Spain, and were generously supported by Philip II. It is thought by some, that Kildare fought at this time, but O'Sullivan tells us that he gave himself up to the English, that he went to London, and died in the Tower.

Grey, in order to retrieve his fallen honor, with all his forces proceeded to Smerwick, or *Dun an óir*, near Dingle, to lay siege to this fortress, which was garrisoned by James Fitzmaurice,\*

\* The Four Masters tell us that Fitzmaurice arrived from France in 1579, with only a few ships, not saying how many. The Rev. M. Kelly, in a note

who arrived with him. The viceroy, after a siege of 40 days, being unable to take the fortress, resolved to effect by treachery what he could not by bravery. He therefore proposed to capitulate on the most honorable terms, (as O'Sullivan states.) Plunkett, an Irish nobleman of the garrison, was opposed to the truce, but San Josepho, Risano, and the Duke of Biscay, consented, on conditions that were sworn to by Grey; when the garrison, to the number of 700, having surrendered under the promise of protection, were butchered in cold blood by the English, with the exception of the governor, who escaped. Muratori says that San Josepho "shamelessly surrendered this stronghold." O'Daly who wrote about that time calls him "a traitor." Doctor O'Donovan, in a note to the Four Masters, chastises the poet Moore for seeming to doubt the Punic faith as regards this fact, and that of the massacre of Mullaghmast.— How strange! and yet our learned friend has sought to place the odium of the latter tragic scene on Irish Catholics. We cannot believe that he ever wrote the note on this point. The faith of Grey afterwards became a proverb in the country.

The viceroy being informed that Munster and Connaught were up in arms, having a formidable reinforcement from England, and having collected all the Irish forces he could in the Pale, he scoured the country, condemned O'Molloy, Lord of Fearcall, to death, as a rebel, arrested the Earl of Kildare, his

to his edition of "O'Sullivan's History of the Catholics," states, that The Masters mentioned that the number of soldiers who accompanied Fitzmaurice was only eighty, and the ships three, and that these three were taken by the English. Not a word of this is to be found at 1579 A.D., except that the arrival was in that year. Fitzmaurice died a natural death after having made a short will, in which he ordered, that, after his death, his friends should cut off his head, and carry it with them, that the enemy might not recognize and mangle his body. The Earl of Desmond, and the Geraldines of Munster, rallied round Fitzmaurice, and thus nobly fought in defence of the Catholic faith.



son, and son-in-law, the Baron of Delvin, and sent them to the Tower of London. He next advanced towards Munster, and after having made Zouch governor of that province; he returned to Dublin, through Connaught; in his passage he spread desolation and death. Zouch and Dowdal, (or Audley), having learned through a spy, that John Desmond and James Fitzgerald were to cross the Blackwater, in order to reconcile David Barry, and Fitzgerald, seneschal of Imokelly, who were encamped on the bank of that river, prepared to fight for the common cause, set out with a strong force to surprise these noblemen. After a vigorous defence the Geraldines were made prisoners; John Desmond having received a mortal wound, died on his way to Cork; his head was cut off, sent to Dublin, and placed on a spike, on top of the castle. His body was tied to a gibbet, and fastened to the gates of Cork, where it remained for four years. James Fitzgerald was ignominiously put to death.\* The Earl of Ormond, with a fresh reinforcement from England, pursued the Earl of Desmond, and compelled him to seek shelter in the middle of the wood of Glaua Geenta, five miles east of Tralee, where he subsisted on whatever chance

• In reference to the last Earl of Desmond The FOUR MASTERS have these words—"It was no wonder that the vengeance of God should exterminate the Geraldines for their opposition to their sovereign." I am grateful to my friend O'Donovan for the following pithy censure of the words quoted. The learned Doctor observes—"What a pity it is that O'Daly had not seen this observation of the Four Masters, that he *might brand them and their Trinity College-educated patron, Farrell O'Gara, with eternal infamy.*" The reader is aware that O'Gara was a Protestant, and the reader can also plainly understand that the words imputed to "The Masters," could not, by possibility, have been written by *them*. O'Donovan is equally as severe on the poet Moore for his impertinence in having sought to dishonor the memory of the glorious Desmond. To give an entire account of the wars of the Munster Geraldines would occupy volumes. In a work of this kind there can be only an outline of them. The Annals of the Masters relate that Grey spared neither the old, nor young, man, woman, nor child—that the sick and the blind were sacrificed to glut his thirst for blood.

A.D. 1583. presented. He was at last surprised in his retreat, his head cut off, sent to London, and exposed to public view on the bridge of that city. (The reader is referred to the first volume of this work, where he will find the slander against the O'Moriartys refuted.) Thus fell by the treachery, apostacy, and wickedness of Kielly, a base Irishman in the pay of England, the illustrious house of the Fitzgeralds of Desmond, who sacrificed their lives in defence of Catholicity and of their country. Their vast estates and their properties, were confiscated and afterwards parcelled out amongst English retainers, and the Earl of Ormond became a large sharer in the spoils. Meanwhile O'Connor Kerry, Donald O'Sullivan of Bere, and Mac Carthy Riagha, assisted in these wars. Fitzmaurice, Baron of Lixnaw, having made himself master of Ardfert, put the garrison to the sword. He also took the castle of Lisconnell, and devastated the districts of Ormond, Tipperary, and Waterford. He was, afterwards, defeated by Dowdall, and these places retaken. At this time, Thomas Butler was created Lord Baron of Cahir, and Doctor Sanders, an Englishman, and Papal legate in Ireland, after having received the rites of the Catholic church, died in a wood, where he lay destitute of all relief. Alas! hundreds of instances of a similar nature, are to be found on the red pages of our history. Many a holy bishop, priest, nun, and monk thus perished, of whom nothing will be known until the day of Judgment, when the murderers will be forced to appear, face to face, before their holy victims.

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## CHAPTER XXVI.

### CONTINUATION OF THE REIGN OF ELIZABETH.

The Catholic lords, who were engaged in the defence of the religion of their country, seeing the unhappy state of affairs, thought of providing for their safety. For it was enough to be an Irishman to be persecuted, and a Catholic to be crucified.

In order to form a rampart against heresy, establishments were founded in Catholic countries, for the education of youth, whose

parents had not renounced the faith of their ancestors. A college was founded at Douay, by William Allen, who was educated at Oxford; at Rheims, by the duke of Guise; at Rome, by Gregory XIII.; at Douay, in Flanders, Lille, Antwerp, Tournay, and at St. Omer, by the efforts of Christopher Cusack, a priest of Meath, who was president and general of all, as Harris, in page 252 of his history, informs us. An Irish college was founded at Paris, through the zeal of an illustrious and virtuous nobleman, John Lescalopier, who was much interested in the fate of the Irish priests who were banished from their country, for faithfully clinging to the religion of their ancestors.

The college of the Lombards was made over to the Irish students in 1676, and rebuilt by Maginn and O'Kelly, Irish ecclesiastics. Colleges were founded at Toulouse and Nantes, under the patronage of Anne, queen of Austria, and one at Bordeaux, by Francis-de-Lourdis, Archbishop of that city. Sarbonne, and others in Spain and Portugal, were also founded.

These depositories of learning attracted the attention of the English court, who issued an edict, commanding all those, who had children, or relations, in foreign countries, to give in their names to the judge of the district, and recall them within four months under pain of being considered as rebels, and punished accordingly. They were also forbidden to harbor there seminarians or Jesuits, in consequence of which several priests, Jesuits and Monks, suffered martyrdom. Among the first were the celebrated Jesuits, Personius, and Campiauis, and Dermot O'Hurly, Archbishop of Cashel, who by orders of Adam Loftus, the chancellor, was arrested at the earl of Ormond's, in September, and confined in a dungeon till the June following, when he was hanged before day-break without the city. Gelasius O'Culleman, abbot of the monastery of Boyle, in Roscommon, and Owen O'Mulkern, a priest, were hung the November following, for clinging to the religion of their fathers.

A D.  
1584.

A circumstantial detail of those who suffered martyrdom for the religion of their ancestors would shock the ears of the reader, and be likely to raise a blush in the cheeks of the English (if they are capable of such a thing) writers who have the effrontery to affirm, that Elizabeth never interfered with the religion of her subjects. Sir John Perrot was sent Deputy to Ireland, invested with all the civil and spiritual jurisdiction that a subject could enjoy. After spending some time in consultation with the privy council in Dublin, he set out for Connaught, and on his arrival in Galway, he endeavoured to reconcile the English Lords of that province. He thence marched to Munster, where he checked an insurrection set on foot by O'Neill, from whom he received hostages. After settling the government of this province, he proceeded to Dublin, and thence to Ulster. Here he confirmed the truce of the former government, with Tirlogh Lynogh, Magennis, MacMahon, and other noblemen, from whom he received hostages. After laying waste the lands of Brian Corrows, on the banks of the river Bann, besieging Dunluce, and Donfert, and compelling Sorley Boy to give him hostages, he divided the government of Ulster between Tirlogh Lynogh O'Neill, baron of Dungannon, and Sir Henry Eagnal, and returned to Dublin, where he held a parliament, the principal act of which was the "Baltinglass (or, as O'Sullivan has it, Kilcullen) act," by which James Eustace, Viscount Baltinglass, and his brothers, Edward, Thomas, Walter and Richard, were declared traitors, and their properties confiscated.\* In a subsequent sitting of the same parliament, acts were passed, for the confiscation of the properties of Desmond and his adherents, and a numerous brood of avaricious English adventurers received as a reward for their services the properties of these noblemen whom they cruelly persecuted. So numerous were the confiscations, that 140 proprietors were stript of

their possessions in Munster alone. Norris, the president of Munster, exercised unheard-of cruelties over the Catholics of that province. The two MacSweenys, Gelasius and Bernard, Fitzgerald, and Donald MacGrath, all noblemen of Munster, were inhumanly put to death, and many others compelled to seek shelter in the mountains, to escape the pursuit of these blood-thirsty men. The reader who would know more of these tragic scenes must have recourse to De Burgo, O'Sullivan and the Masters.

Sir Richard Bingham, governor of Connaught, if possible eclipsed Norris in cruelty; he put many of the Catholic clergy and laity to death; several of the O'Connors, the Catholic Bourkes, O'Kellys, and other noblemen were hanged. O'Connor Roe, though a very old man, shared the like fate. Bingham, with a troop of armed men, having pursued two of the Bourkes, who took refuge in the castle of Lough-Mask, was vigorously resisted by them. He with difficulty escaped. He made a second attack on them, but with the like result. After receiving O'Kelly into favor, he sent an armed multitude to besiege him in his house. O'Kelly, after conveying his family through a subterraneous passage from the house, solicited an interview with the commander, whom he shot dead, and escaped through the same passage. Bingham after receiving the submission of Richard Bourke one of the confederate chiefs, had him arrested and put to death. The governor, joined by the earl of Clanrickard, Birmingham, and others, gave the confederates, who were supported by 2,000 Scotch, battle at Ard-naree on the Moy. MacGeoghegan says the Irish lost the day. The arrival of a body of Scotch islanders in Ulster, commanded by Alexander, son of Sorley Boy MacDonnell, attracted the attention of Perrot, the Viceroy. The invaders were met by Merriman, an English captain, at the head of a body of armed men. Alexander proposed to Merriman to decide the matter by single combat; Merriman accepted the challenge, but got

out of it dishonorably. He chose a gladiator of his ranks to fight Alexander, and the gladiator falling, by the sword of Mac-Donnell, Merriman entered the lists with his exhausted adversary ; he cut off his head and sent it to Dublin, to be exposed to public view.

Perrot, in order to be revenged of O'Donnell, who refused him hostages, had recourse to an expedient worthy of a pirate or a robber. He ordered John Bingham, a merchant of Dublin to freight a vessel with merchandize, and to sail to the ports of Tyrconnel on pretence of selling his merchandise, and to decoy young O'Donnell on board and sail with him to Dublin. His plan succeeded, but was looked upon as a trait of the blackest perfidy, and punic faith. He was, shortly afterwards, recalled to England, and confined in the tower for some offence, where he died.

Sir William Fitzwilliam was now appointed deputy. The Irish Catholics received some inconsiderable support from the Spaniards, and some secret aid from James VI. of Scotland. But the best cause generally suffers from want of union among its promoters. Some of the Irish chiefs were seduced by titles of honor, others attached to the English court, and more continued neutral.<sup>a</sup> The house of Desmond was now extinct. Ormond and Thomond embraced the reformed religion. Daniel Mac Carthy, Earl of Valentia, wasted his property in cultivating the friendship of the Saxons. Ulick Bourke, Earl of Clanrickard, after killing his brother John, endeavoured to conciliate the English court towards him. Party feuds and repeated wars deprived all the other chiefs of the power of giving their united aid to the common cause. Hence the misfortunes of our unhappy and ill-fated country, Ireland.

The following is a list of the principal Irish, ancient and modern, who approved or abetted the war of 1588 (called the war of Tyrone).

<sup>a</sup> Cath. Hist. Ireland, tom. 3, lib. 1, cap. 6.

*Modern chiefs who supported the Queen.*

In Munster, Thomas Butler Duff, earl of Ormond ; Barry, viscount Buttevant ; Mr. Pierce Butler, baron of Dunboyne ; Baron de-Courcy ; Burke, baron of Castleconnel ; Theobald Burke-na-Lung ; and Birmingham, baron of Dunmorris.

In Leinster and Meath, Henry, William, and Gerald Fitzgerald, earls of Kildare ; St. Laurence, baron of Howth ; Preston, viscount Gormanstown ; Nugent, baron of Delvin ; Fleming, baron of Slane ; Barnwall, baron of Trímbleston ; Plunkett, baron of Louth ; Plunkett, baron of Dunsaney ; Plunkett, baron of Killeen.

*Ancient Irish chiefs who supported the Queen.*

In Munster, Donagh O'Brien, earl of Thomond ; Mac Carthy Riagh of Carberry ; Mac Carty of Muskerry ; Morrogh O'Brien, baron of Inchiquin.

In Connaught, O'Connor Don. In Meath, O'Melaghlin.

*The ancient Irish who espoused the Catholic cause.*

In Ulster, Hugh O'Neill, prince and earl of Tyrone ; Magennis, prince of Iveach ; Mac Mahon, prince of Oriel ; Mac Guire, prince of Fermanagh ; O'Cane, prince of Iarachty ; James and Ranold Mac Donnell, princes of Tyrconnell ; the three Mac Sweenys of *Tueth*, *Fanid*, and *Banach* ; O'Dogherty, prince of Innishowen, and the O'Boyles.

In Munster, O'Sullivan, prince of Bere and Bantry, and O'Sullivan Mór ; O'Connor Kerry, prince of Iarachty ; Donagh Mac Carthy ; Mac Donough and Dermod Mac Carthy ; Mac Donough of Duhallow ; O'Driscoll, prince ; O'Mahony of Carberry ; O'Donnovan, and O'Donohoe of the Glynn, O'Brien, earl of Thomond. O'Donnovan, O'Sullivan Mór, and one of the Mac Carthys, afterwards went over to the enemy.

In Connaught, O'Rourke, prince of Brefsú ; Mac Dermod, prince of Moylurg ; O'Kelly, prince of Mainech, and Dermot O'Connor, O'Malley of Mayo.

In Leinster, O'Cavanagh, O'Connor-Faley, O'Moore of Leix, O'Byrne of Wicklow, and Mac Geoghegan of Meath.

Besides the above, many nobleman and lords of English origin manfully espoused the Catholic cause at the risk of their properties.

Hugh O'Neill, baron of Duncannon and earl of Tyrone, one of the first noblemen in Ireland, both by birth and extraction, descended in an uninterrupted succession from several monarchs of Ireland, was the guiding spirit of the national struggle for liberty of conscience. He was the most powerful prince of his day, in landed property, money, and arms. He was brave, warlike, strictly just, and a most accomplished scholar. He was a great favorite with Elizabeth, whose first cause of quarrel with Tyrone was the hospitality with which he received some Spaniards who were cast by a tempest on the coasts of Ulster.

A misunderstanding long prevailed between Philip II., king of Spain, and Elizabeth. Treaties of peace were often ratified between them, and as often broken. Philip, finding that faith was not kept with him, determined on war. For this purpose he fitted out a fleet of 130 vessels,<sup>a</sup> which was called "The Invincible Armada."<sup>b</sup> Of this Armada Don Alphonso, Duke of Medina-Celi, was rear-admiral, and Jean Martin Recald vice-admiral. The prince of Parma, governor of the Low Countries, received orders to meet them on their arrival at the Thames with 30,000 men. The English, on their part, made every preparation to oppose the designs of the Spaniards. Lord Charles Howard, as rear-admiral, and Drake as vice-

<sup>a</sup> In volume IX. of Rapin's History of England (reign of Elizabeth), is given the following account of the Spanish Armada:—"130 ships, of 57,868 tons, 19,295 soldiers, and 8,450 mariners, 2,088 slaves, and 2,630 great pieces (cannon) of all sorts, besides 20 caravels for the service of the army, and 10 salves with six oars a-piece."

<sup>b</sup> Baker's Chron. England, Reign Elizabeth, page 374.



admiral, commanded the English fleet. The Spanish fleet, after sailing from the mouth of the Tajo, was dispersed by a violent gale, having with difficulty collected their vessels. Being disappointed in succors which they expected from the Low Countries, they fought three unsuccessful battles with the English, and having no hopes of success, even though they landed on the English shores, the admiral sailed for Spain, by the Orkneys. In sailing round the coasts of Ireland, the fleet encountered a storm, and the Spaniards, who escaped the fury of the waves, were hospitably entertained by the Irish nobles, among others by Hugh O'Neil, who kindly received them. This act of humane hospitality to destitute strangers, was, by the treachery of Conn Mac Shane O'Neill, or (as others say) by Hugh Gavalere, made known to the enemy, and construed into treason by the English court. O'Neill, in the name of the Queen, was summoned to England to answer the charge. But so well did he manage his defence that he was acquitted, in spite of the influence of William Cecil, the treasurer, the implacable enemy of the Catholics and the entire Irish nation.

Fitzwilliam, the deputy, pursued and barbarously murdered the Spaniards, wherever they went, with savage brutality, and persecuted the Irish for having afforded them an asylum in their distress. Bingham, governor of Connaught, and Ulick Burke, Earl of Clanrickard, with a strong force of English and Irish, attacked, at Drumdha, O'Rourke, prince of Brefni, who refused to deliver up to the viceroy 300 Spaniards whom he had sheltered. O'Rourke, being driven from his district, went to Scotland, in the hope of obtaining succour from James VI. to recover his possessions. The latter, notwithstanding Elizabeth's treatment of his mother, Mary Stuart, and in direct violation of the laws of hospitality, had O'Rourke arrested and sent in chains to Elizabeth, who ordered him to be hanged at Tyburn, without even the form of a trial, as Lombard and Philip O'Sullivan hand down.

At this time Red Hugh Mac Mahon promised the deputy 700 oxen if he would secure him in the right of his ancestors, against the other branches of the tribe. Fitzwilliam consented, and began by parcelling out for himself the best part of the principality, and, on Mac Mahon's refusal to pay the stipulated amount (or from some other cause), appointed a jury of 12 to try and find him guilty. The jurors said they could not, contrary to the dictates of their conscience, condemn an innocent man, but 12 others of pliant conscience were found who condemned him to death. He was, accordingly, executed at Monaghan and his estates confiscated, a great portion of them being given to Sir Henry Bagnall and Captain Henslow.

A.D. 1591. Ireland, according to the best authorities, was the nursery of literature, and of science, in the early ages of Christianity, and celebrated for her colleges, which supplied foreign universities with the best and most learned professors. Of this happiness, she was in a great measure deprived by the English invasion,\* and by way of compensation, in this year, Queen Elizabeth founded a college in Dublin, under the title of the Holy Trinity, for the encouragement of Protestantism. It was built on the site of the old monastery of All Saints, which was suppressed by Henry VIII. Thomas Smyth, Mayor of Dublin, laid the first stone, William Cecil, grand treasurer of England, was its first chancellor, Adam Loftus, first provost, Luke Challoner, William Daniel, James Fullerton, and James Hamilton, the first fellows, the celebrated James Usher, Abel Walsh, and James Lee, the first bursars. Michael Moore was the last Catholic provost of the college, being obliged to surrender in the reign of James II., on account of his religion. He was, afterwards, president of the College of Navarre, where he died. This year is remarkable for Queen Elizabeth's celebrated edict<sup>b</sup> issued against the ministers of

Bede's Ecclesias. Hist. passim.    <sup>b</sup> Relatio Gerald, cap. 26, p. 171.

the Catholic religion, and filled with invectives against the Pope, the King of Spain, the priests, seminarians, and Jesuits. Other ecclesiastics, and all who received them into their houses, were condemned to pay heavy fines under pain of the charge of high treason, which consisted in their refusal to embrace the reformed religion, and acknowledge Elizabeth as *supreme head of the church*. About this time, eleven priests and Jesuits were arrested in Munster and Connaught, for preaching against the reformation; Michael Fitzsimon, one of them, son of an Alderman in Dublin, was hanged in the public market-place. The Jesuits were fearless of danger or death, whenever the field required the presence of the pastor. In the meantime, MacGuire, Prince of Fermanagh, forced an English Magistrate, named Willis, and his followers to seek refuge in a church, where they were saved by the interference of Tyrone. MacGuire was also suspected of having burned in his house Thomas Jones, Protestant Bishop of Meath,\* for having forced by intimidations, Catholics to embrace the reformation, at least so O'Sullivan tells us. MacGuire was summoned before the English judges, but denying their authority, he was, consequently, proclaimed a traitor. Accompanied by Edmond MacGauran, Archbishop of Armagh, and Primate of all Ireland, who came from Rome to encourage the Catholic party, the prince of Fermanagh entered Connaught sword in hand. Bingham, the Governor of the province, sent Guilford, an English officer, with a detachment, to oppose him. They met at a place called "*Skieth-na-Theart*." MacGuire killed Guilford, and put his party to flight, but his joy was changed to sorrow, at seeing the primate killed by a fugitive English party. MacGuire, at the head of the catholic party in Ulster, gave great alarm to the English. Marshal Bagnall, and the Earl of Tyrone, (who did not as yet declare in favor of the Catholic

A. D.  
1592.

\* O'Sullivan's History of the Catholics of Ireland, vol. 3, lib. 2, c. 6.

A.D.  
1594.

party), were sent to lead an expedition against him. The opposing forces commenced the fight on the banks of the river Erne, where after a brisk encounter, partly in favor of the English, Tyrone was wounded in the thigh by the arrow of an Irish archer, and repaired to Dungannon for medical aid. Meantime, Hugh O'Donnell, (called by the Irish "Ball Dearg" O'Donnell), Daniel MacSweeny, Flann O'Gallagher, Henry, and Art, sons of Shane O'Neill, found means of escaping from the Castle of Dublin, where they were imprisoned for seven years. O'Donnell, as soon as he got possession of his principality of Tyrconnell, endeavoured to conciliate, and thus to enlist, all the leading noblemen, in favor of the Catholic cause, of which he was so zealous an advocate. O'Donnell and MacGuire, with their united forces, were far superior in strength to the English, and kept them in a state of constant alarm. Persecution against the Catholics of Leinster was carried to such a degree, that Sir Walter Fitzgerald of the house of Kildare, and others of the nobility, were forced to quit their dwellings, and take up arms in defence of the common cause. These facts are graphically described by Philip O'Sullivan. Fitzgerald defeated at Leighlin, Dudley Bagnall, brother to the Lord Marshal, who was found among the slain. He overthrew also the Butlers of Ormond, made inroads on Meath, and other parts of Leinster, became a terror to the English Protestants, and in the end gave a glorious testimony of his faith, by shedding his blood in its defence. Rapin writes that he was the most formidable enemy England had in Ireland. O'Donnell, meanwhile, laid siege to the Castle of Enniskillen, belonging to MacGuire, which was taken some time before by Bingham, Governor of Connaught, through the treachery of one MacCraine, an officer of the garrison. The garrison was put to the sword except the traitor. O'Donnell designed to reduce the place by famine.<sup>a</sup> The English raised 2,000 infantry for

<sup>a</sup> Hist. Cath. Hib., c. 11.

its relief. In this emergency O'Donnell applied to the Earl of Tyrone for aid, who sent his brother, Cormac O'Neill, at the head of 100 horse and 300 foot to Tyrconnel. The latter, immediately, despatched 1,000 foot soldiers, under Mac Guire and Cormac O'Neill, to meet Sir Duke, who commanded the English forces. A battle ensued on the banks of the river Farna, which continued from eleven in the morning up to night; 400 English were found amongst the slain,<sup>a</sup> and many were drowned in endeavouring to escape across the river. The castle surrendered to O'Donnell, who restored it to its rightful owner, MacGuire. O'Donnell, after reducing Enniskillen, marched to Connaught, to be revenged of Bingham, the governor, for the cruelty he exercised over the Catholics of that province. He obliged the English in Connaught to abandon their possessions, and return to England, highly indignant with those who induced them to leave their homes and seek their fortunes in Ireland.

A.D.  
1595.

Hugh O'Neill, Earl of Tyrone, who, for a long time, waited for a favorable moment of avowing himself the champion of Catholicity, and declaring against the queen, now renounced the title of earl, and assumed that of "the O'Neill," on the death of his cousin, Tirlogh Lynogh, who considered the name alone much more honorable than the empty title of baron or earl. O'Neill and O'Donnell, at the head of the Catholic party, gained frequent victories over the English, which greatly alarmed the court at London. The queen determined to put an end to these disasters by subduing the Irish Catholics. For this purpose she sent to Ireland, Sir John Norris as captain general,<sup>b</sup> at the head of 3,000 men, who said on taking leave of the queen, that he would force O'Neill to leave Ireland, or obey her majesty. The sequel will show how badly he performed his promise.

<sup>a</sup> Camden, *Eliz. ad au.* 1594.

<sup>b</sup> Baker's *Chron.*, p. 383.

O'Neill, on hearing that Norris was marching to Ulster, commenced hostilities, and at the same time, in vindication of his conduct, wrote letters to the Deputy, Russel, who succeeded Fitzwilliam, saying that he wished to live in peace with the queen, provided he and his followers were allowed the free exercise of their religion.<sup>a</sup> The English policy required that these letters should be misrepresented, and to make it known to the King of Spain, that Elizabeth granted pardon to O'Neill, for the purpose of preventing the king from sending O'Neill the succors he promised.<sup>b</sup> But the strong conditions required by O'Neill from the commissioners, Sir Robert Gardiner, and Sir Henry Wallop, forcibly proves the falsehood of their policy. These were the terms—first, a general liberty of conscience; second, a full pardon for the past; and lastly, the entire removal of the English from Ulster. The Deputy, Russel, seeing the result of the conference useless, proceeded to Dundalk to encounter O'Neill. They fought at Kileluona, with great fury on both sides. The English lost 600 men on the occasion, and O'Neill's loss was only 200. The viceroy, being unsuccessful in Ulster, gave the command of the troops to Norris who, marched towards Monaghan. He was opposed by O'Neill at Clontibret. Norris and his brother Thomas were wounded, after which an English officer named Legrave, forced his way to the Earl of Tyrone, and engaged him in single combat. The officer fell, and his party retreated, 700 of them being left dead on the field of battle. At this time, young George Bingham, who was in possession of the Castle of Sligo, having left the command of it to Ulick Burke, who was one of the garrison, having gone in search of plunder, pillaged the town of Rathmullin and the Carmelite Convent, and divided the spoils amongst the soldiers. Ulick Burke, seeing his partiality, slew Bingham, and gave up the castle to O'Donnell, who made

<sup>a</sup> Camden, Elizabeth ad an. 1595. <sup>b</sup> Peter Lombard *ibid.* p. 391–393.

Burke governor of it. Sir Richard Bingham, Governor of Connaught, with a fresh reinforcement, besieged the castle, to revenge Burke for the massacre of his friends. But the timely arrival of O'Donnell with 1,600 men, raised the siege, and a retreat from Sligo was the result. The authors who flourished at this time were, Thomas Long, professor of Canon Law in Paris; Richard Creagh, Archbishop of Armagh,<sup>a</sup> who died for his religion in the Tower of London; John Usher, Mayor of Dublin; Nicholas Walsh, Bishop of Ossory; Richard Stanihurst, a native of Dublin, at first a Catholic priest but became an apostate;<sup>b</sup> Thadeus O'Dowling, a doctor of Theology; several Wards, O'Higgins, O'Dalys, O'Cassidys, O'Conrys, O'Conways, O'Donnells, Magraths, O'Donnellan, Archbishop of Tuam, O'Higgin, *the blind*, brother of the Archbishop of Tuam. Daniel MacCarthy, first Earl of Clancarthy, was a great writer at this time, and others, whose names it would be inconvenient to enu-

<sup>a</sup> "Richard Creagh, a native of Limerick, also lived at this time. He studied at Louvain with applause, and received the order of priesthood. He went afterwards to Rome, where he was consecrated by the Pope, Archbishop of Armagh. He was author of some works, viz.—a Treatise on the Irish Language; an Ecclesiastical History; a Book of Controversy; a Chronicle of Ireland; the Lives of some Irish Saints; and a Catechism in the Irish Language. By orders of the English government, this holy prelate was at length arrested, on account of his religion, and imprisoned in the tower. It was then that the pretended ordination occurred at the Nag's Head tavern, so called from the head of a horse being the sign of the house. The Irish prelate was offered his liberty and a great reward to ordain the false bishops of the Reformation; but this he firmly refused.\* He died after a long imprisonment in the tower of London," A.D. 1595.—Mac Geoghegan's Ireland, page 486.

\* "They importuned, with vehemence, a certain Irish archbishop (Creagh) whom they had in prison in London, to assist them in their difficulty, and offered him rewards and his liberty, if he would preside over the ordination of these men. But the good archbishop could not be prevailed upon to lay his sacred hand on the heretics, or to be an accessory to the sins of others."—Sanders on the English Schism, book 3, page 297.

<sup>b</sup> He returned, and made ample reparation.

merate ; as in Greece, so in Ireland, the more war raged the greater was the number of writers.

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## CHAPTER XXVII.

### CONTINUATION OF THE STRUGGLES OF THE IRISH CHIEFTAINS.

The Queen and her council made repeated overtures to O'Neill which he scornfully refused. He, at the same time, wrote letters on the common cause to his allies of Leinster and Munster, and received assurances from the king of Spain, of a renewal of his promises.\* Meanwhile the English took Armagh by surprise and placed a garrison in it guarded by an army under General Norris. O'Neill attacked his forces and put them to flight, and intended to reduce the garrison by famine. The English of Dundalk, hearing of the sad condition of the garrison, sent a supply of provisions, under an escort of three companies of infantry, and a troop of horse. The O'Neill surprised the convoy and put the troops to the sword ; he then ordered his own men to assume the apparel of the English, and marched within sight of the garrison of Armagh, where a sham battle commenced between O'Neill and the supposed English. Stafford, the commander of the garrison, rushed forth with his troops to relieve his supposed countrymen. He was attacked front and rear by O'Neill, and his troops cut to pieces, and obliged to surrender the garrison to O'Neill, who allowed him to join the rest of the English at Dundalk. Shortly after O'Neill gained a complete victory over Norris with his forces at Moloch Breac. MacGuire on this occasion signally distinguished himself. Norris, seeing no hopes of reducing O'Neill, joined by the earls of Thomond and Clanrickard, and Theobald, *na Luing*, with an army of 10,000 men, invaded Connaught, in order to

\* Cath. Hist. Hib., c. 5, 6, 7.



reduce, by force, O'Donnell, the three Mac Sweenys, and O'Dogherty of the north, Maginn, O'Rourke, O'Connor Roe, O'Dowd, Mac William Bourke, O'Kelly, Mac Dermott, and Mortough Mac Sweeney, who, two years before with only 300 men did signal service against the enemy, as MacGoeghegan relates. The confederates were committing dreadful devastations on the English in that province.<sup>a</sup> With hostile banners displayed both armies met in the vicinity of Ballinrobe near Lough Mask. Norris, after some smart skirmishing with O'Donnell, and the desertion of some of his forces to the standard of the Catholics, was obliged disgracefully to quit the province.<sup>b</sup> At this time Fiach MacHugh, the illustrious chief of the O'Byrnes, and a zealous champion of the catholic cause, was killed by Deputy Russell. His son Felim, a young man of acknowledged bravery, assisted by O'Neill, took possession of his father's patrimony which was seized by the English ; and Owen O'Moore, son to the celebrated Rory O'Moore, who was killed by the English, was proclaimed by his father's vassals lawful heir to the principality of Leix. Warham St. Leger, the governor of the district, encountered him, but was defeated with a loss of 500 men dead on the field of battle. Russell, the Viceroy, was recalled, and Lord Burrough<sup>c</sup> appointed in his place, while he marched to Ulster with all his forces. Richard Tyrrell, a nobleman in the army of O'Neill, with a small troop of 400 infantry, attacked a thousand men of the Anglo-Irish of Meath, under the command of young Barnewall, son of Baron Trimblestown, near Mullingar, at a place since called *Tyrrell's Pass*; Tyrrell being apprised of the enemy's advance, feigned a flight until he reached a defile, covered with trees. Here he waited to receive their charge, O'Connor Roe being his lieutenant. So general was the slaughter of the English army—that *only one soldier*

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<sup>a</sup> O'Sullivan, c. 2 & 6. <sup>b</sup> Pet. Lomb. *ibid.* p. 359, & O'Sullivan, c. 2 & 6.

<sup>c</sup> Ware, *ibidem*, c 40.

escaped through a bog to Mullingar. Tyrrell spared the life of young Barnewall, and brought him a prisoner to O'Neill.<sup>a</sup>

The Viceroy, having placed a garrison of 500 men in the castle of Portmór, was on his way to Dublin when he heard that Tyrrell was again besieging the castle. Immediately retracing his steps, he crossed the Blackwater with all his available forces. He was received at Binburb, by O'Neill<sup>b</sup> and his brothers Cormac and Art, also MacMahon and MacDonnell *of the Glynnns*. A sanguinary engagement took place; Burrough the Deputy, was mortally wounded, and in a few days died at Newry. The like fate befell the earl of Kildare, who took the command of the flying army. The Viceroy's brother-in-law, Francis Waghams, and Turner, were found among the slain. This was one of the most signal defeats the English sustained in Ireland. The carnage was great, many were drowned, and more wounded. It is to us a mystery, why after that day, O'Neill did not become complete master of Ireland. Sir Conyers Clifford, now governor of Connaught, got orders to relieve the Deputy in Ulster. He already set out with 700 men, but was unfortunately intercepted by O'Donnell, by whom he was completely defeated, having lost several men of rank. Sir Thomas Norris, president of Munster, succeeded Burrough, as Deputy. He died in course of a month, and the Deputyship devolved on Loftus, Archbishop of Dublin, and Sir Robert Gardiner, who were named Lord Justices. Thomas Butler Duff, (black) earl of Ormond, was appointed Lieutenant-General.

<sup>a</sup> One of the chief causes why the Anglo-Irish of the Pale did not rise against Elizabeth was, their distrust and national hatred of the Irish. They were, in every respect, except religion, Englishmen, living west of the Irish sea, un-Irish in prejudices and feelings as thoroughly as any Orange colonists since 1688. The success of the native Irish and degenerate English would be regarded by the Pale English as a national defeat.—Rev. M. Kelly, p. 144, O'Sullivan's Catholic History.

<sup>b</sup> Pet. Lombard, *ibidem*, p. 398.

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They proposed terms of peace to O'Neill, which he disdainfully rejected. After sending to his ally, O'Moore of Leix, 1,500 chosen men, who under their chief Brian-Riach O'Moore subdued 3,000 English, 1,500 of whom he left dead on the field of battle, and took the castle of Portelaise, O'Neill with all his troops laid siege to the fort of Portmór or Blackwater. Marshal Bagnall, with the flower of his army, came to relieve the fort. He fell in with O'Neill at a place called *Beal-an-ath-Buidhe*, (*Bagul-an-a-bwee.*) A bloody engagement commenced. Bagnall lost 24 officers and 2,000 men killed on the spot. This victory cost O'Neill 200 men killed and 600 wounded. He became master of 12,000 pieces of gold, 34 stand of colors, the warlike stores, instruments of war, and artillery of the enemy. O'Neill's repeated victories filled the Catholics with universal joy. They looked upon him as the liberator of his country, the assertor of their freedom, and the protector of the Irish nobles who were persecuted by the Saxons.

The English officers represented to her majesty, that unless they were speedily relieved, they could not carry on offensive war, much less defend themselves in Ireland. Bingham, the late governor of Connaught, remarkable for his cruelty, was sent over with 2,000 foot and 100 horse, but he died shortly after his arrival in Dublin.

Owen MacRory Óg O'Moore, at the head of 800 infantry and some horse, joined by Raymund Burke, baron of Leitrim, Dermot O'Connor and his brothers, and Richard Tyrrell of Fertullagh, set out to Munster, where they revived the fallen courage of the Catholics, and gave great alarm to Thomas Norris, the governor of the province; he attempted to drive the enemy out of the province, but was obliged to retreat to Cork, where he disgracefully concealed himself, while the war of the confederates was blazing in the province. Norris, to retrieve his humbled pride, mustering all his forces, amounting to

2,500 men, marched to Kilmallock in order to draw from the garrison the veteran troops, and replace them by new ones. After effecting his purpose, he was attacked at Ardskea by the Earl of Desmond, James, son of Thomas Roe Fitzgerald, Richard Tyrrell and others,\* and with the loss of several of his men, he escaped to Kilmallock. Norris undertook another expedition against Roche, Viscount Fermoy; the latter supported by his allies, after 12 days skirmishing, defeated Norris, who lost 200 of his troops at Monaster-na-mona. A young man, named John Burke, in the army of Thomas Burke, brother to the Baron of Castleconnell, gave Norris a mortal blow with his lance, of which wound he died a few days after at Mallow. Clifford, governor of Connought, at this time, prepared an expedition against O'Donnell. He was joined by O'Connor Sligo (who was restored to his patrimony by Elizabeth), the earls of Thomond &c. Clanricard, and Morrogh O'Brien, baron of Inchiquin. He intended a siege of the Castle of Ballyshannon. The castle was vigorously attacked, and as nobly defended by

\* Fitzmaurice Fitzgerald, baron of Lixnaw; William Fitzgerald, Knight of Kerry, and lord of Rafinnan; Edmond Fitzgerald, *knight of Glinn, or of the valley*; Sir Edmond Fitzgerald, called the White Knight, with other branches of that illustrious family; Dermot, and Donagh Mac Carthy, (rivals for the principality of Duhallows), Daniel, son of the Mac Carthy Mór. Patrick Condon, O'Donoghue Mór of Onaghty, The O'Donoghue Glinn, Roche (Viscount Fermoy), Butler, Viscount Mountgarret, husband of the daughter of The O'Neill, Thomas, baron of Cahir, The O'Sullivan, O'Driscolls, O'Donovans, O'Mahonys of Carberry. The head of the Munster Confederates at this time was Thomas Roe Fitzgerald, recognised as the Earl of Desmond. He was brother of Garret, the late Earl; but James, for sixteen years a prisoner in the Tower of London, son of Garret, was the rightful heir of Garret, and therefore the real Earl of Desmond. After the death of Thomas Roe, the people called his son, James the Earl of Desmond, as the other James, who was cousin-german of Thomas, was so long absent. Mac Geoghegan (vol. 3, p 525) states that these chiefs were animated not solely by a motive of upholding Catholicity, but that English tyranny left them no alternative but to arm against the common enemy.

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the besieged, till O'Donnell gave the alarm that O'Rourke, on one side, and O'Neill on the other, were marching to relieve the castle. So precipitate was the retreat of Clifford, that he lost 300 men in killed and drowned; while crossing the river Erne. O'Donnell sword in hand, invaded the estates of Clanrickard, scaled the walls of Athenry, sworded the garrison, and devastated the lands of the baron of Inchiquin, Torlogh O'Brien, and the O'Shaughnessys.

In the meantime, O'Neill despatched his brother Conn, at the head of 3,000 troops, to his allies in Munster. Conn opening a way with his sword through the enemy who disputed his passage, left 2,000 of them dead on the field of battle. Elizabeth, viewing with alarm the deplorable state of affairs in Ireland, the revolt becoming so general, seeing herself on the eve of losing all her authority in that country, consulted her councillors with regard to the choice of a Lord Lieutenant. The lot fell on Robert D'Evereux, Earl of Essex. He, invested with every prerogative that a subject could enjoy, arrived in Dublin, with an army of 1700 foot, and 1300 horse. His first act of jurisdiction was to publish a proclamation in the Queen's name, excluding the ancient Irish from all hopes of pardon.\* He next divided his forces; 300 foot and 500 horse, he gave to Henry Harrington, in order to check the confederates in Leinster; 3,000 men he sent to Clifford, the governor of Connaught, for the same purpose. With the rest of his army he set out for Munster. On his route through Leinster he found a formidable opponent in Owen O'Moore, under whose strong sword several of his men fell at a place called *Bearna-na-Glete* (or Pass of Plumes.) Essex laid siege to the castle of Cahir, on the river Suir, and took it, after a vigorous defence by James Butler, brother of the baron of Cahir. He after that marched to the relief of Askeaton, and on his return, was

\* Peter Lombard, *ib dem*, p. 413.

attacked by Daniel M'Carthy Mór and the Earl of Desmond, at *Baile-in-Finitere*. The action was bloody, and well sustained on both sides; a great number of the English were put to the sword, and Henry Norris, one of the leaders, was found among the slain. Meanwhile the O'Moores of Leix gained a complete victory over General Harrington; the latter lost 1,200, of whom was Adam Loftus, son of the Protestant Archbishop of Dublin.

Essex, finding his forces diminished, and having left Munster, without performing one deed worthy of a man of reputation, ordered James Butler to make an effort to recover the castle of Cahir.\* He, shortly after, communicated to the queen the state of affairs in Ireland, and laid down a plan whereby to prevent the probable loss of the island. His plan was, that the priests should be expelled, strong garrisons maintained, and the people deprived of all means of subsistence. Essex now turned his thoughts towards Ulster, and gave orders to Clifford, governor of Connaught, to proceed against its frontiers. Captain Clifford, therefore, assembled his army at Athlone, to the number of 2,500, and his Irish auxiliaries, headed by O'Conor Don, Maolmór Mac Sweeney of Tueth, and Richard Burke, son of the Earl of Clanrickard.

Clifford, having arranged his army, set out for Boyle, in order to rebuild the castle of Sligo, which was destroyed by O'Donnell, and to give O'Donnell battle if he prevented its reconstruction. O'Donnell, aware of Clifford's intention, placed a strong garrison in Sligo, and advanced with his forces to the Curlew mountain, through which Clifford was to pass into Sligo. He took possession of the defile that he might intercept Clifford's passage. It was the eve of the Assumption of the Blessed Virgin, being the 14th of August, 1600. He prepared his army by a fast for the devotion of the next day, in order to

\* Cox, Hist. of Ireland.

implore the intercession of the Mother of God in so holy a cause. Scarce were the devotions ended when the English appeared, and the war cry was raised, the carnage proceeded, the work of death continued for a long time, until the appearance of O'Rourke with a body of infantry, turned the scale of victory. So great was the terror of the English, that the route became general, and 1400 of them were killed with Clifford; and Henry Ratcliffe, an English nobleman, was found among the slain. 140 of the Catholic army fell or were wounded, and the O'Donnell became master of a vast quantity of arms, cannon, dress, and other warlike preparations. O'Connor Sligo surrendered to O'Donnell, who put him in possession of his demesne. Cox, an English Protestant historian, states that if the monastery of Boyle in which the enemy sheltered themselves, was a little farther away, *not one man* had survived to give an account of the action. Such was the daring conduct of the few badly armed forces of O'Donnell. Several writers record this signal victory of the few over the thousands of fully armed and regularly disciplined English. The Earl of Essex, much disconcerted by Clifford's defeat, with a fresh reinforcement proceeded to the frontiers of Ulster. O'Neill, aware of his intentions, marched to meet him to the town of Louth. The viceroy proposed terms of peace,<sup>a</sup> which O'Neill would not accept unless on the following conditions,—first, “that there should be no religion in Ireland, but the Catholic;” second, “that the church properties should be restored to the church;” third, “that properties should be restored to their rightful owners, to the utter exclusion of the usurpers.” Essex, though displeased with the answer, earnestly solicited an interview with O'Neill. He reminded him of the ancient friendship that existed between O'Neill and his father, and that he ought to feel some sympathy for his son. O'Neill, moved by these expressions, consented to

<sup>a</sup> Petrus Lombard, p. 420.

truce of six weeks; that was the woful truce to Ireland. After some mutual compliments had passed between them,<sup>a</sup> Essex took leave of the Prince of Tyrone, and proceeded to Dublin, where he received a letter from the Queen, reproaching him for his pusillanimity. Mortified at this, having placed the government of affairs in the hands of Adam Loftus, the chancellor, and George Carew, treasurer of war, he departed for London, where he was coldly received by the queen. He was, afterwards, detained in prison,<sup>b</sup> and beheaded through the influence of one of Elizabeth's chief favorites. In the meantime, two ships, laden with warlike stores, arrived from Spain, and shortly after, Philip III., successor to Philip II., sent over two legates, Mathew de Viedo, whom the Pope appointed Archbishop of Dublin, and Don Martin-de-la-Cerda, a Spanish Knight. These had power to grant indulgences to the Irish, who fought in defence of their religion, and had a present of the rarest plumes for O'Neill, prince of Tyrone.

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Tyrone, encouraged by this assistance, marched at the head of 700 men to Munster, for the purpose of soliciting the aid of the chiefs of that province against the enemies of God, their religion, and their country. Some he gained over by his powerful reasoning, and by severity others, whose replies highly displeased him, as he deemed their policy injurious to religion. During O'Neill's stay in Munster, Hugh Maguire, commander of the cavalry, with only two attendants, Edmund Mac Caffry, his standard-bearer, and a priest, having gone out of the camp to take an airing, fell in with St. Leger, President of Munster, at the head of 60 cavalry. Maguire rashly forced his way through the enemy to the commander, who shot him through the body. The former instantaneously pierced St. Leger's head through his helmet with his lance. This happened near Cork. Both generals died of their wounds a few days after. O'Neill,

<sup>a</sup> Petrus Lombard, p. 421.

<sup>b</sup> Ibidem, p. 434.



having reinforced the garrisons with veteran troops, visited Leinster, and left fresh troops with O'Moore of Leix. He then advanced towards Ulster, where he arrived safely, crowned with laurels.

Charles Blount, baron of Mountjoy, succeeded Essex as viceroy, and Sir George Carew was made President of Munster.<sup>a</sup> The latter, being attended by the Earl of Thomond, Lord Audley, and Captains Harvey, Brown, Dillon, and others, with a force of 700 foot and 100 horse, on his way to Munster, visited the Earl of Ormond, who proposed to meet Owen, son of Rory O'Moore, in conference at a place, called *Corunduff*, in the county of Kilkenny. The President and his attendants accompanied Ormond to the place of meeting, where he opened the conference by abusing the Pope and the church of Rome.<sup>b</sup> O'Moore would not listen to this tirade of abuse against a church, in defence of which he was resolved to shed the last drop of his blood. He dragged him from his horse and made him prisoner. The Earl of Thomond and the President, who ran to his assistance, owed their safety to the swiftness of their horses, and were the heralds to the Countess of Ormond of the capture of her husband. In the meantime, O'Connor-Faly, at the head of 100 soldiers, took the castle of Knock-Cruaghan,<sup>c</sup> commanded by Thomas Moor and Gifford—both Englishmen—and put the garrison to the sword. Meanwhile, at the earnest solicitation of Tyrone, a bull arrived in Ireland from Pope Clement VIII., granting to the Catholics of Ireland who aided that earl in his defence of the old faith, all the indulgences which the Roman Pontiffs were accustomed to bestow on those who fought against the Turks for the recovery of the Holy Land.<sup>d</sup>

Mountjoy, the viceroy, after receiving fresh reinforcements from England, proposed terms of peace to O'Neill, who scorned his overtures, as he had no confidence in the promises of the

<sup>a</sup> Pacat Hib. c. 1, p. 6. <sup>b</sup> Hist. Cath. c. 8. <sup>c</sup> Ib. <sup>d</sup> Cam. Eliz. ad an. 1600.

English. Mountjoy, finding the prince of Tyrone deaf to his proposals, resolved to harass him by sea and land. For this purpose he ordered a fleet of 67 ships, with 5,000 infantry and 300 horse on board, under the command of Sir Henry Docwra, to take possession of Lough Foyle, between Donegal and Derry, in Ulster, O'Neill, being informed of the movements of the viceroy, determined that O'Donnell should oppose the attempts of the garrison of Lough Foyle, while himself would march against Mountjoy. A party of English, who were guarding their baggage, being attacked and killed by a detachment from the Catholic army, gave the deputy such alarm that he returned to Dublin, and proceeded to Kilkenny to visit the Earl of Ormond, who was released from prison through Tyrone's interference. He thence advanced to Leix, at the head of some troops, and as he was cutting down the corn of the inhabitants, to deprive them of subsistence for the following winter, he was vigorously opposed by the Catholics, and, with difficulty, escaped through a neighbouring bog. This victory of the Catholics was very dearly purchased, for they lost Owen O'Moore, a nobleman, illustrious by birth, and the very soul of the confederacy in Leinster. His death produced the greatest consternation through the leaders of that province. With him fell the independence of Leinster, which it has never since been able to recover.

Meanwhile, O'Donnell watched the movements of the garrisons of Lough Foyle, and O'Neill having surprised 1500 of their men, who were foraging, put them all to the sword. The English, omitting nothing that could cause disaffection among the Irish, endeavoured to reduce them to the most abject wretchedness, by destroying their crops and their flocks, robbing them of their gold and silver, and substituting for it a base copper coin, which very soon lost its value. The considerable force of 3,000 infantry and 150 cavalry at the command

of the President, Carew, for carrying on the war, gave great alarm to some of the Catholic nobles of the province. Dreading, as Ware says, the consequences, they thought it prudent to submit. Among the number were, Thomas, natural son of Sir James Fitzgerald, Lord of Desie; Thomas Power, a relative of Lord Power's; Lord Barry, Condon, Barret, &c. Florence Mac Carthy, prince of Carbery, after vigorously attacking and putting to flight Captain Flower, at the head of 1300 soldiers, was warmly solicited by Carew, the President, and the Earl of Thomond, to surrender himself. This he declined, unless on the following terms, from which the President withheld his assent:—1st., that he should get the patrimony of his father-in-law, the Earl of Glencar; 2nd., that he should get the title of the *Mac Carthy Mór* or Earl of Glencar; and lastly, that he should have 300 soldiers for his defence. Carew, having entered the district of Clanwilliam, compelled John and Theobald Burke to surrender. After this he sent 300 soldiers to invade the patrimony of the O'Maol Ryans, in Munster, which they pillaged and burned, and committed unheard-of cruelties on the natives. This being done, and having placed garrisons in the castles of Kilmallock, Askeaton, and Likadown, he returned with his army to Limerick. James Fitz-Thomas, Earl of Desmond, was betrayed by some of his own soldiers into the hands of the President, who confined him under a strong guard in the castle of Conillo; he was, shortly after, rescued from his imprisonment by Fitzmaurice, baron of Lixnaw, Dermot Mac Carthy Riagh, the Knight of Kerry, William Burke, Bernard O'Kelly, and other chiefs of the confederacy, at the head of 100 men.

O'Donnell, after being successful in his skirmishes with the English in Ulster, determined to make a diversion in favor of Munster. To effect this, he left the defence of Tyrconnell, to John O'Dogherty, Prince of Innishowen, Nial Garv O'Don-

nell. and Daniel O'Gallagher. This being arranged he marched through Connaught to Thomond, and carried away booty from the country as far as Loophead in Clare, without meeting any disaster,<sup>a</sup> though Captain Flower, at the head of 800 infantry and 60 cavalry were sent to repel him.

O'Donnell, on his return to Ulster, found a serious change in his own affairs. The Lieutenant of General Docwra was killed by O'Dogherty, Arthur O'Neill followed the policy of his father, Tirlogh Linogh, and declared for the English, and Nial Garv O'Donnell, ambitious to obtain the title of *The O'Donnell*, revolted from the Catholic army.<sup>b</sup> This traitor, having collected all his adherents, and some of the English soldiers, seized on the Franciscan Convent of Donegal, drove out the friars, and made an arsenal of the house, in order to hold out against the rightful O'Donnell. The fortress after being besieged for three months by Hugh O'Donnell, took fire; 1,000 men perished by the flames and the swords of the assailants. Among those who perished was Conn O'Donnell, brother of Nial Garv. The O'Donnell (Hugh) proceeded then to Connaught, where he was attacked by the Earl of Clanrickard, at the head of an English army, but with very little success. In the meantime, Mountjoy, the viceroy, advancing at the head of 6,000 men to Ulster, O'Neill was prepared to receive him; both armies joined in battle at Dundalk and Carlingford. Both engagements proved fatal to the English, who lost 4,000 men. Mountjoy, being dangerously wounded, was carried to Newry, to have his wounds dressed. After this, a proclamation was issued offering a reward of £1,000 for the head of O'Neill, or £2,000 to any person who would deliver him up alive.

Meanwhile, the president became master of the castles of Croom and Glynn, and despatched a party under the com-

<sup>a</sup> Hist. Cath. c. 5.

<sup>b</sup> Hist. Cath. Hib. *ibidem*.

mand of Maurice Stack,<sup>a</sup> who surprised the castle of Liscahan, and put the garrison to the sword; he then reinforced the garrisons of Askeaton and Kilmallock, and returned to Limerick. The President immediately after proceeded to Carrigafoyle, and despatched Sir Charles Wilmot, with 600 infantry and 50 horse, on an expedition to Clanmorris. He took the castles of Lixnaw, and Rathowen by surprise, and returned victorious to Carrigafoyle. Patrick Fizmaurice, a zealous champion of the Catholic cause,<sup>b</sup> died at this time, and was succeeded by his son Thomas, who married Honora, sister to the Earl of Thomond.

The Earl of Desmond, in the interim, having destroyed Castle Island, and several strong forts in Kerry, fearing the English would possess them, was attacked by Sir George Thornton, at the head of a large force, with several experienced officers. Desmond fought bravely, but was defeated with a loss of 200 men, and Teague and Hugh O'Kelly were found among the slain, and their heads sent the next day to the president. Desmond, after his defeat, returned to the country of Ormond, with Dermot MacCarthy, Bishop of Cork. When Desmond was overthrown, Fitzmaurice, John Fitzthomas, brother to the earl, Peter Lacy, and other leaders, proceeded to Ulster to join O'Neill.<sup>c</sup> Many more of the noblemen having submitted to Mountjoy, surrendered their castles. At this time, James, son of Garret, the last earl, who was detained a prisoner in the tower of London, was sent over to Ireland, with the empty title of "Earl of Desmond." On his arrival he visited the county of Limerick, where he was received with the acclamation of the people, who looked upon him as the successor of the champion of their religion and their country. However, being seen coming out of a Protestant church in Kilmallock, he was assailed with the imprecations and insults of that people who almost worshipped him the day before.\*

<sup>a</sup> Pacata Hib. *ibid.*, c. 10. <sup>b</sup> *Ibid.*, c. 13. <sup>c</sup> Cox's *Hist. of Irel.*, p. 435.

\* His appearance in Desmond was to win over the people to the Queen: having failed, he returned to London, where he died.

In the meantime, Mountjoy carried away the wife, and eldest son of Felim O'Byrne; as prisoners, and pillaged and burned the country as he passed; having visited the garrisons of Triin, Mullingar, Athlone, and Drogheda, he proceeded to Dublin. By an order from the queen, he conferred the principality of Tyrconnel on Nial *Garv*, and that of Fermanagh on Connor *Roe MacGuire*, to the exclusion of the lawful princes. These were called the "Queen's O'Donnell," and the "Queen's Mac Guire," to distinguish them from the lawful chiefs who remained true to Ireland. At this time, Dermod O'Connor, a noble scion of the Royal family of Connaught, on his way to Munster, to visit his brother-in-law, the young Earl of Desmond,<sup>a</sup> was killed by Theobald Burke, *na-lung*, and his head cut off without any form of trial. This act of hostility drew on Burke the censures of his friends, and rendered him detested by the people.

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## CHAPTER XXVIII.

### THE REIGN OF ELIZABETH CONTINUED.

The Catholics of Ireland, at this time, made a most noble stand in defence of their religion and country, against the English, and some domestic enemies, who declared in favor of the Queen. The King of Spain, not forgetful of his promise to O'Neill, sent over to Ireland Don Martin-Lerda, with two vessels, laden with ammunition and other necessaries for war.<sup>b</sup> The earl of Clanrickard, previously attached to the Queen's interest, began now to espouse the cause of the confederates. The English court, dreading an invasion of Ireland by the Spaniards, thought it prudent to grant a general amnesty to all the nobles, who would submit to the president, except to James, son of Thomas Roe Fitzgerald, titular earl of Desmond, his brother John, Peter Lacy, Thomas Fitzmaurice, the O'Moores, and the O'Conors Faly. In the meantime, Docwra, the

A.D.  
1601.

<sup>a</sup> *Pa cata Hib.*, c. 17.

<sup>b</sup> *Pet. Lom. ibidem*, p. 452

governor of Lough Foyle, seized possession of Innishowen, and joined by Niall *Garv*, pillaged the country all around. The Viceroy, Mountjoy, at the head of his forces marched to Ulster, and after taking some castles, despatched Sir Henry Davers, to possess the abbey of Armagh, and place a garrison in it. He failed in his attempt, but it was captured by Mountjoy, who placed in it 750 foot and 100 horse. These perpetrated dreadful acts on the inhabitants.<sup>a</sup> The Viceroy ordered Sir Christopher St. Laurence's regiment to Benburb, where it was attacked by the advanced guard of O'Neill, who lost 200 men in the fight, and the English 100, according to Cox. Some days after, the Irish proceeded to the camp of the enemy, to attack it, but their flank being set on by 400 English, several of them fell. Among these were Peter Lacey, Lord of Bruff, one of the most zealous defenders of Catholicity, during the troubles of Ireland, and one, whose memory should be ever dear to the Irish church.

A.D.  
1601.

The Catholic cause suffered much at this time by the arrest of many of the confederate chiefs. Of these were James, son of Thomas Fitzgerald, alluded to above. He was betrayed by Fitzgibbon,<sup>b</sup> chief of the Clangibbons, who, for this act of treachery, received 1,000 pounds from Carew. Florence MacCarthy Mór was taken in Cork. They were sent under a strong guard to the tower of London, where Desmond died. James, the real earl of Desmond, son of Garret, repaired to England, shortly after, where he died. Thus ended the illustrious house of Desmond who sacrificed their lives in the cause of religion. The President Carew issued a circular letter to Dermot and Teague MacCarthy, and Maolmo O'Mahon, on pretence of attending the assizes at Cork.<sup>c</sup> On their appearance, they were arrested and thrown into prison. Lord Plunket of Dunsany, at this time, was driving away 1,600 head of cattle from the

<sup>a</sup> Cox's Hist. of Irel., p. 438. <sup>b</sup> Relat. Gerald. c. 28. <sup>c</sup> Pacata Hib., c. 7.

estates of MacMahou, who having pursued him with 140 men, deprived him of his booty; fifty men were lost on both sides. Ireland was now exhausted, having sustained the burden of the war for many years, without any foreign aid. Munster lost its leaders, Leinster was broken down from continual devastations, Connaught could not attempt anything, and the forces of O'Neill and O'Donnell were too few to stand against the English and the unfaithful sons of Ireland. Such was the state of affairs in Ireland, when Don John De Aquila, sent by Philip III., king of Spain, arrived in Kinsale. He had but 2,500 men on landing, after leaving seven of his ships laden with artillery and other warlike stores, under the command of Don Petro de Zubiaur, who took shelter in Coruuna in Gallicia. The Spanish general took Kinsale and garrisoned two castles at the entrance to the harbor, called Caslan-na-Park, and Binncharrain. He found none of the Munster chiefs to assist him on this important occasion, except the O'Sullivan, prince of Bere, who promised to furnish him with a thousand armed men. The Spanish general, and Fra Mathee, archbishop of Dublin, wrote to the princes of Ulster to come to their assistance in forced marches.

In the mean time, the viceroy, having collected his forces from Ulster, Leinster and Connaught, to the number of 8,000 men, laid siege to *Caslan-na-Park* and Binncharrain, which surrendered after two months siege, and a small squadron of ten vessels, under the command of Richard Levison, were incessantly pouring broadsides into the town. Still the siege of Kinsale lasted three months, though defended only by a handful of Spaniards, who fought valiantly during the day, and defended the walls of the town by night.\* Meanwhile, Don-Pedro-Zubiaur, with his seven vessels, arrived in Castle-Haven, where they were kindly received by the O'Driscolls. On the news of their arrival, the English admiral,

\* O'Sullivan's History gives an interesting account of the siege of Kinsale.



Levison, with six ships, proceeded to engage them. After an engagement, repeated two days with the Spaniards, he returned to Kinsale, with a loss of 575 men, vainly boasting of his successful expedition. The O'Sullivan Bere, in order to convince the Spaniards of the sincerity of the Irish, gave them his castles, in which Don John issued orders to place the 700 Spaniards that arrived at Castlehaven. The castles were, Castlehaven, Donneshed, at Baltimore, Donnelong, in the island of Inisherkan, and Dunboy, which protected the harbor of Berehaven. The princes of Ulster, O'Neill, and O'Donnell, not forgetting their promises to the Spanish general, arrived in the County of Cork on the eighth of December, with their united forces, amounting to 6,000 Irish soldiers. Their intention was, not to attack the English, who were 16,000 strong, but to throw in succor to the Spaniards. O'Neill and O'Donnell, after various skirmishing with the English, and not succeeding in their plan, gave up the campaign, as it was advanced in the season, waiting for a more favorable opportunity. O'Neill returned to Ulster with a loss of 200 men, and O'Donnell gave the command of his army to Roderick, his brother, who marched to Tyrconnel. He embarked himself for Spain, with Redmond Burke, Hugh Mostian, and archbishop Conry of Tuam, and other noblemen. On his landing, he was honorably received by the Count de Coracena, the archbishop of Compostella, and his Catholic majesty, who gave the necessary orders for an expedition to Ireland. In the meantime, the Spanish general, Don John, though having his garrison at Kinsale, furnished with 2,500 men, well stocked with provisions and other warlike stores, proposed terms of capitulation to the English general, who anxiously accepted the proposal, as he could no longer sustain the siege, having only six days' provisions, the treasury exhausted, the artillery unfit for effecting a breach,<sup>a</sup> and half the army, consisting of 16,000,

<sup>a</sup> Pacata Hib. *ibidem*, c. 23, p. 244.

lost both by disease and the sword of the enemy. Don John gave up all places in possession of the Spaniards, on condition of a safe transit for himself and his forces to Spain. For a more minute account of this man's conduct, the reader is referred to volume I. On his arrival in Spain, he was arrested by orders of the king, who had, already, satisfactory proofs of his dishonorable treaty with the English.

A.D.  
1602.

The Viceroy, after the campaign in Munster, set out for Dublin, and having reviewed the English troops, put them in convenient garrisons till the next expedition. In June of this year he marched into Ulster, threw a bridge over the Blackwater, and erected a fort which he called Charlemont; over it he placed Captain Caulfield with a garrison of 150 men. The inhabitants of Dungannon, on the approach of the English, set fire to the town and castle of Tyrone. O'Neill having resolved to act on the defensive, withdrew to Castle Roe, on the river Bann, and thence to Gleanneon Kein, near Lough Erne, where he had nothing to dread from the enemy. The only chiefs who remained steadfastly attached to the cause of Tyrone, were O'Rourke, MacGuire, and Captain Tyrrell. The Viceroy returned to Dublin, confiding the affairs of Ulster to Docwra, Dauvers, and Chichester, the latter of whom exercised his commission so cruelly, that famine was the consequence—"children were seen feeding on the entrails of their mothers who died of hunger," (as Ware relates). Daniel O'Sullivan, Prince of Bere, illustrious for his virtues and his birth, was still at the head of the Catholic league in Munster, and in possession of the castle of Dunboy, the command of which he gave to Richard MacGeoghegan, of the noble house of Moy-cashel, with 120 men, who by their gallant defence of Dunboy, well merited the name and character of heroes. The President, Carew, with 5,000 land forces and marines and artillery from 18 ships of war,\* after making some

\* Pacata Hib., cap. 4.

A.D. 1602. overtures to the governor of the castle, which were scornfully rejected, laid siege to Dunboy, and raised a battery of five pieces of caannon within 140 paces of the place, which played incessantly on the castle. A part of the castle having now fallen, an attack being ordered, the assailants were vigorously repulsed by the besieged; after repeated attacks they gained the hall of the castle, but they were forced to abandon it. The English artillery continued to play on the castle from five in the morning until one in the afternoon, when a fourth assault was directed. The Catholics, at length, overwhelmed by the number of the English, roused by despair, fought with desperation until night, sometimes in the hall, the cellars, and on the stairs; during this time blood was copiously shed on both sides. The Saxons, being not yet masters of the castle, proposed terms of peace to the besieged. Richard MacGeoghegan,<sup>a</sup> the governor, though mortally wounded, on seeing the enemy enter in crowds, seized on a lighted match, and made an effort to fire a barrel of gunpowder that was placed near him, in order to blow up both himself and the enemy rather than surrender. He preferred to die fighting, rather than surrender to a foe without honor. The garrison was composed of men of integrity and principle, who willingly sacrificed their lives in defence of their religion and country. The English themselves admit, that so obstinate a defence was not witnessed within this kingdom;<sup>b</sup> O'Sullivan, prince of Bere, not disheartened by the fall of Dunboy,<sup>c</sup> being joined by Captain Tyrrell, marched, at the head of 1,000 men, into Muskerry, and made themselves masters of Carraig-na-Chori, Duin-Deaire, and Macrumpé. Glengariffe, a wild district near Bantry bay, was the mountain fastness where O'Sullivan made resistance against his merciless pursuers; they continued to make incur-

<sup>a</sup> *Pacata Hib.*, p. 316. <sup>b</sup> *Cox, Hist. Ireland*, p. 450. <sup>c</sup> *Hist. Cath.* c. 4.

A.D.  
1602.

sions into the district of Cork, and returned laden with booty, as the Four Masters inform us. Cormac MacCarthy, though attached to the English, was suspected of holding secret meetings with O'Donnell, O'Neill, and other Irish chiefs. Being arrested and imprisoned in Cork, he, however, escaped and attached himself to O'Sullivan Bere. But shortly after, finding his castles, Blarney, Kilcree, and Macrumpé, in the hands of the Saxons, Muskerry laid waste, and his wife and sons captured, he surrendered. O'Sullivan, when he heard of the submission of MacCarthy, and the still more disastrous news, the death of O'Donnell in Spain, and finding himself forsaken by his faithful allies, Captain Tyrrell having led his few troops to Connaught, and Wilmot, the English captain, having the title of governor of Bere, and proclaiming pardon in the queen's name to all who would desert O'Sullivan's standard, set out with O'Connor Kerry,<sup>a</sup> at the head of 400 men, to take refuge with O'Neill, prince of Tyrone. On his route to O'Rourke, prince of Brefney, whom he intended to visit, he desperately cut his way through the enemy, who pursued him in every quarter, the MacCarthys of Muskerry, the people of Duhallow, the garrison of Slievalogher, under Captain Buff, the Barrys, Fitzgibbons, and a detachment sent by the Earl of Ormond to check his progress; overcoming all the difficulties, he crossed the Shannon at Portumna, in boats called currachs. Philip O'Sullivan gives a classic account of the O'Sullivan's manly and dauntless courage at this time. It is given at length in the first volume of this work. On reviewing his brave little army, he found it reduced to 200 men; on this occasion O'Mally of Mayo was drowned in the passage of the Shannon. The Prince of Bere afterwards encountered at Aughrim, Captain Malby, and Sir Thomas Bourke, brother to the Earl of Clanrickard; Malby fell and O'Sullivan was victorious. After

<sup>a</sup> Hist. Cath., c. 8.

this, whilst on his march, he experienced great dangers, and having with heroic fortitude, surmounted them all, he arrived at Brefsni where he was honourably received by O'Rourke, who had already afforded shelter to William Bourke, chief of the MacWilliams of Connaught, and to MacGuire, of Fermanagh. MacGuire and O'Sullivan determined to have recourse to O'Neill, for the purpose of inducing him to renew the war against the common enemy. Having, accordingly, set out they forced their way through several parts on the banks of lake Erne; MacGuire then got possession of Fermanagh, and Donald O'Sullivan having made his way to the shore, sailed to Spain, where he was created Knight of St. Iago, by Philip III. As far as we could ascertain the O'Connor-Kerry went to Scotland, thence to England. At this time, Owen MacEggan, apostolic vicar from the Pope, and elected bishop of Ross by his Holiness, was shot in a skirmish, with the people of Carbery against the English. Dermod MacCarty, a priest, being *tied to a horse's tail was dragged through the city of Cork, then hung on a gibbet, quartered, his entrails torn out and scattered through the streets*, because he refused to renounce the Catholic faith. Mountjoy meanwhile having received intelligence of the approaching dissolution of the queen, offered a general amnesty to O'Neill and his allies, with the free exercise of their religion, and the peaceful enjoyment of their estates, on condition that they would lay down their arms. O'Neill, looking on these terms as most favourable, accepted the offer, and was confirmed in the title of earl of Tyrone by James I., and Roderick O'Donnell, brother of Hugh, was created earl of Tyrconnell, while the faithless Niall *Garr* was left to content himself with the title of baron of Dungannon. Thus ended the *boasted conquest* of Ireland, after a war of 400 years, while England was conquered in the single battle of Hastings by William the Conqueror.

A.D.  
1603.

Elizabeth, afflicted with melancholy and sadness, and abandoned by her courtiers, who flocked to Scotland to adore the rising sun,<sup>a</sup> died the 24th of March, aged 69 years, 44 of which she reigned; she possessed great talents, and was well learned and had a knowledge of several languages, but her talents were obscured by the perverseness of her disposition. She was a compound of ingratitude, jealousy, cruelty and duplicity, of which her treatment to her favorites afford ample proofs. Ireland was her difficulty, which afflicted her to distraction; she had constantly to support in Ireland an army of 20,000 men, independent of the naval armaments connected with them, and to support a powerful fleet on the coasts of Spain, to intercept the succors intended for Ireland. The expenses of the wars of Elizabeth, with the Irish, amounted to £300,000 a year. It is no wonder then why she should be distracted. Her court was a theatre in which each of her wily ministers played his part with skill. Her's was the most wicked ministry that was ever known in any reign. The desire of being admired was her predominant passion. The fine qualities both of mind and body, that Mary Queen of Scots possessed in an eminent degree above her, brought on that most accomplished woman a tragical end; Elizabeth having confined her for nineteen years,<sup>b</sup> signed the warrant for her execution, and abolished a religion that had subsisted from the first ages of Christianity, and substituted in its place, a medley of the tenets of the different reformers; whoever denied her ecclesiastical supremacy was declared guilty of high treason. The prisons were continually filled with persons whose only crime was their firmly clinging to the religion of their ancestors. According to the most correct calculations, the number of even the English who suffered for their Catholicity amounted to 227, among whom were 97 ecclesiastics.<sup>c</sup> The thousands of the Irish men, women, and children, who suffered

<sup>a</sup> Higgins' Short View, p. 218.

<sup>b</sup> Baker, p. 370, &c.

<sup>c</sup> Dodd's Hist. of Church of England, vol. 2, part 4, b. 3, art. 7.

death for their religion can never be ascertained in this world. The whole island was deluged with blood, and was reduced to a perfect desert. The remnant of the people were more like spectres than human beings; mothers with infants on their breasts were murdered, children barbarously stabbed, and raised half dead on spikes for a spectacle; others were tied hand and foot and thrown into the sea.<sup>a</sup> This is merely a light sketch of the character of Elizabeth, who ended her career in despair, and died in affliction and sorrow, without one to console her. Had O'Neill been aware of her death, history tells us he would not have made peace with the Viceroy.

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## CHAPTER XXIX.

### THE REIGN OF JAMES I.

A. D.  
1603.

James VI. of Scotland, and I. of England, was son to Lord Darnley, son of the earl of Lennox, and Mary Stuart, who was beheaded under Elizabeth. The right of all the British kings, derived either from the Saxons, Danes, or Normans, was united in the person of James I. The kingdoms of Scotland and England became united under him, who was the first king of Great Britain and Ireland. James was proclaimed in Dublin, but the same loyalty was not observed in the towns of Cork, Waterford, Clonmel, Wexford, Eimerick and Kilkenny, till Sir George Thornton, at the head of 800 men, had him proclaimed in the vicinity of Cork. The ancient Irish looked upon James as the descendant of Edward Bruce, who was crowned king of Ireland, and therefore they recognized his title to the crown of Ireland;<sup>b</sup> others thought his title to the crown of this country valid by reason of his descent from Margaret, eldest daughter of Henry VII. They therefore forgot their former animosities, and submitted with one accord to the new king. Before James's accession to the throne, he

<sup>a</sup> Abbe M'Geoghegan, p. 539. <sup>b</sup> Kennedy on the House of Stuart.

gave reason to the Catholics to expect special protection for their religion; for he wrote a letter to that effect to Pope Clement VIII., but the wily minister, Cecil, intercepted the letter,<sup>a</sup> and found means to estrange the king from his Catholic subjects.

Two conspiracies, at the time, appeared to interrupt the repose of the monarch, fomented, as is believed, by the intriguing policy of Cecil; the first was to overthrow the government, by placing on the throne,<sup>b</sup> Arabella Stuart, the king's near relative.\* The next conspiracy, called the *gunpowder plot*, was more dangerous; and was to blow up the king and parliament, at the same time. This was a deadly blow, aimed at the Catholics, by Cecil,<sup>c</sup> who intended to exterminate them, and confiscate their estates.

A.D.  
1605.

Cecil, as a reward for his intriguing against Scotland, having obtained the order of the Garter and the office of high treasurer, then plotted against Ireland, against whose leaders he designed to bring an act of treason. For this purpose he employed St. Laurence, baron of Howth, who having invited the leaders of the Catholics to an interview, told them to defend themselves, as the English court was determined to eradicate the Catholic religion. Notwithstanding their protestations of loyalty, they were accused before the king by this treacherous man, of forming designs against the state and his majesty. The Earls of Tyrone and Tyrconnell appeared before the council in England, and were advised underhand, by some false friends, to consult for their safety, as there was a witness suborned to convict them.<sup>d</sup> They readily adopted this perfidious advice, and were immediately proclaimed traitors and their estates confiscated, together with six whole counties in the province of Ulster. One of the special

<sup>a</sup> Baker's Chron., Reign of James I., p. 404. <sup>b</sup> Ireland's case briefly stated, p. 9. <sup>c</sup> Osborne's History of men of the year 1658, p. 26—37, 38.

<sup>d</sup> Ireland's Case, p. 17.

\* Doctor Curry, author of "The Review of the Civil Wars," says in his preface, that, hearing a lady and her child one day, in the Castle Yard, Dublin, impute the plot to Catholics, urged him to write for the purpose of exposing the calumny, and right well he performed his task.



enactments was, that no portion of these lands should be sold, transferred to, or farmed, but by Protestants exclusively. St. Laurence declared himself a Protestant, and became partaker of the spoils.\* O'Neill, O'Donnell, and Mac Guire, prince of Fermanagh, sailed for France, where they were kindly received by his Catholic majesty: Charles O'Neill and O'Cane were arrested, and confined in the tower of London. Proclamations were now issued against bishops, priests, Jesuits, and seminarians: and all who denied the king's supremacy were declared traitors. Niall *Garv* O'Donnell, his son and brothers, were confined in the tower of London, in which the two former died in 1626; MacGuire died at Genoa A.D. 1608, and Hugh O'Donnell, prince of Tyrconnell, in the same year, in Rome; Hugh O'Neill, Earl of Tyrone, died in Rome in 1616.

A.D.  
1608.

In the absence of the Earls, Tyrone, Tyrconnell, and Mac Guire, Cahir O'Dogherty, chief of Innishowen, took up arms in defence of the Catholics. After various and successful skirmishes with the English, in which this nobleman fought valiantly, he died in defence of creed and native land.

The intrepid and daring conduct of a young heroine of the house of O'Donnell should not be omitted here. The story is well told by Abbé Mac Geoghegan. When the Earl of Tyrconnell was obliged to fly his country, his wife, the countess, was sent under a strong guard to England, where she gave birth to a daughter, whom the king took under his royal protection, and called "*Mary Stuart*," instead of O'Donnell. Her mother gave her a Catholic education, and had her well instructed in the principles of that religion. When she grew up, she was introduced by her grandmother, the Countess of Kildare, to the king, who gave her a large sum of money as a marriage portion. She was, also, heiress to the fortune of the Countess of Kildare. Her illustrious birth and her splendid fortune caused many noblemen of the first distinction to seek her in marriage. Finding herself persecuted by the countess,

her grandmother, in favor of an alliance with a nobleman of the Protestant faith, she formed the noble resolution of seeking an asylum in a foreign country. In order to effect her purpose, she was obliged to conceal her sex by changing her apparel. She set out before day from London, sailed from Bristol, and after a long and dangerous voyage, arrived at Rochelle, and continued her journey to Brussels, where she was received with all marks of distinction by Isabella, the Infanta of Spain. On this occasion Pope Urban VIII. wrote to her a letter, highly flattering, and exceedingly complimentary to her heroic conduct.

The whole province of Ulster,<sup>a</sup> by an act of proscription, fell to the crown (according to Hume's "Ancient and Modern State of Ireland") and, "by establishing in it colonies from England and Scotland, from being the most barbarous and rebellious, it became the most civilized and best cultivated province in the kingdom!!!!" What a boast, what an act of civilization! to beggar the inhabitants, to depopulate the country, to deprive noblemen of birth and rank of their possessions, in order to enrich courtiers, whose origin is scarcely known. If the Irish are to be taxed with barbarity, it must have commenced with the English invasion; for, the cruelties practised by the English, for 400 years, were sufficient to sink the most civilized nation in the world into a state of barbarism and ferocity. Hear Hume himself on the subject:—"The English carry their ill-judged tyranny too far; they deny the Irish the privilege of the laws. They force them from their homes, and compel them to seek an asylum in the woods and bogs; their insolence and tyranny have changed them into wild beasts." This is the declaration of an Englishman. "To kill a mere Irishman was no crime." The only crime of

<sup>a</sup> Such was the tyranny and plunder exercised on the native Irish after the overthrow of O'Dogherty, and the flights of the earls, that nothing remarkable occurs in Ireland until 1641, except the tortures inflicted on Catholic bishops, priests, and their flocks.

the Irish was, that they defended their religion and properties against the rapacious cruelties of tyrannical usurpers.

The authority of James was despotic ; his persecution of the Catholics violent, his court a scene of luxury, masquerading, balls, amusements, and the intrigues of favorites. His love of pleasure, effeminacy, and want of courage, made him averse to war, which was thought to be the result of prudence. The language he used in reference to Irish Catholics can never be forgotten. "Root out the papists, plant Ireland with puritans, and secure it." The obvious meaning of this to persons who understood him, was to annihilate Catholics. The *persons* not the *faith*, was what he sought to extirpate. He received but a moderate education, little suited to his rank ; such as it was, it savored very much of pedantry. He was married to Anne, daughter of Frederick II., King of Denmark, by whom he had two sons, Henry, who died before his father, and Charles, his successor on the throne. He had two daughters, Elizabeth, married to Frederick V., Count Palatine of the Rhine, and Sophia to Ernest of Brunswick, Duke of Hanover. James died the 27th of March, 1625, aged 59 years. He reigned 22 years, Rapin writes that neither James, nor any of the Stuarts had much regard for their word. Charles I., only son of James, having ascended the throne, married Henrietta, daughter of Henry IV., King of France. He, too, like his father, strove to unite the Scotch, and English in one religion (according to Baker.) To effect this, he ordered the English liturgy to be read in the principal churches of Scotland. At this course of policy, the Scotch becoming outrageous, broke the windows of the churches, insulted the preachers, and threw at them every missile, that necessity supplied on the occasion. The fanaticism of his Scotch subjects induced them openly to resist his mandates, and under a mask of religion, they shook off the yoke and prepared for war. This was the commencement of the decline of the regal authority in England and in Scotland. The next few years are devoid of interest to Irishmen.

A. D.  
1625.

A.D.  
1638.

The Scotch applied to the neighbouring states for assistance. The command of the army they gave to Alexander Lesby, and having made themselves master of Edinburgh, Dunbarton, and other strongholds, entered England in 1640. They defeated the Royalists at Newburn, and seized upon Newcastle. The Royalists concluded a disgraceful treaty with them, on condition of paying the Scotch £25,000 a month. This we write on the authority of Castlehaven's Memoirs. The Scotch fanatics declared, that they would never lay down their arms, till Puritanism should be established on a permanent basis in both nations. The people having demanded a parliament, the king gave orders for the convocation of one, which was called "*the bloody parliament.*" Charles proposed to both houses to concur with him in putting down the rebellion, and protecting his faithful subjects. Instead of assenting, they became insolent and imperious, and aimed at nothing less than the total overthrow of the monarch and his government. So writes Baker, the Chronicler. The Scotch puritans of Ireland, seeing the abolition of the episcopacy and monarchy determined on in England and Scotland, thought it would be a favorable opportunity for destroying Catholicity in Ireland. They, therefore, petitioned the rebellious parliament, *to oblige the Irish Papists to turn Protestants, or quit the kingdom, and those who refused should be hanged at their own doors.* So certain were they of the execution of their design, that they publicly boasted, *there would not be a single Catholic in the kingdom, at the end of the year.* The Catholics were naturally alarmed at these proceedings, and expected no protection from the Chief Justices, Sir William Parsons and John Borlase, bigotted presbyterians, who governed Ireland, in the absence of the Viceroy, Stratford, whose successor was the Earl of Leicester. The Marquis of Antrim, meanwhile, arrived in Ireland, with orders from the king to the Earl of Ormond, who was then Lieutenant General,

to concert measures with his faithful subjects in Ireland for the seizure of the Chief Justices, who were parliamentarians, and to declare in favor of the king, against the proceedings of the English parliament. The Earl of Ormond observed the strictest secrecy towards the ancient Irish, who thought themselves as much entitled to the confidence of the king as any of his subjects. The treatment of the Irish by the English was cruel in the extreme. On them they looked as a conquered people.<sup>a</sup> The confiscation of six counties of Ulster—the iron tyranny of the viceroy, Strafford, who procured the sentence of expulsion against the legitimate proprietors, on the plea that Henry II. had claims to their properties 500 years before, and that penal laws were enacted against them—all these grievances passing in review before their minds, the Catholics resolved to anticipate the plans of the Earl of Ormond, and seize on the Castle of Dublin, and the Chief Justice.<sup>b</sup> Lord MacGuire of Enniskillen, who was to guide the attack on Dublin, was betrayed by Connolly, his attendant, who, by his perfidy, earned considerable possessions for his descendants in Ireland. MacGuire and MacMahon were sent to England, and hanged at Tyburn, while Sir Phelim O'Neill took possession of Charlemont, and other forts in Ulster. The persecution against Irish Catholics who were faithful to the faithless Charles was now at its height, so much so that it could be no longer submitted to by men, who had left within them a spark of courage.

A.D.  
1641.

A parliament composed of Catholics and Protestants met in Dublin, to devise means of putting down the rebellion. This did not suit the designs of the chief justices, Parsons and Borlase, who were often heard to say, “the more rebels the more confiscation.”<sup>c</sup> The parliament being prorogued, without effecting any good, encouraged the malcontents, who laid siege

<sup>a</sup> *Memoirs of Castlehaven*, p. 10.    <sup>b</sup> *Ib.*, p. 9.    <sup>c</sup> *Ib.*, p. 31.

to Drogheda, and, commanded by Philip O'Reilly, chief of Cavan, defeated Major Roper, at Gillian's Town, at the head of 800 men. Lord Castlehaven, who spoke against the oppressors of the Irish, was arrested, and imprisoned, but had the good fortune to escape from the hands of his keepers. Charles I., himself, attributes the revolt of the Irish, to the mad zeal of some who wished to restrain them in the exercise of their religion, and to the cupidity of others, who forced them to rebel, in order to confiscate their properties.<sup>a</sup> He, therefore, transmitted orders to the lords justices of Ireland, to publish a general amnesty in his name, to all who would submit within forty days. These disloyal officers of authority restricted the king's indulgence to ten days, and excluded all landed proprietors. Sir John Read, who promised to make the grievances of the Catholics known to Charles, was hanged in Dublin, and Patrick Barnwall, lord of Kilbrew, who appeared on the faith of the amnesty, experienced the like fate. Sir John Temple says,<sup>b</sup> "that the Irish in the commencement were satisfied with burning the houses, and plundering the properties of Protestants." But in the massacre committed in one night, by the garrison of Carrickfergus, on the Catholics of Island Magee, in the county Antrim, (every man, woman and child,) amounting to 3,000, were put to death.<sup>c</sup> Eighty persons, without distinction of age or sex, were massacred in the village of Santry, Clontarf, and Bullock, near Dublin. The cruelties practised by Lord Broghill, in Cork, by captains Peasly and Brown in Tipperary, by all the Protestant garrisons of the kingdom, and by that barbarous tyrant, Coote, in Wicklow, who gave orders not to spare age or sex, not even a child, were it but "*one hand high.*"<sup>d</sup>

Lady O'Dempsey, one of the finest women that any country

<sup>a</sup> Irel. Case, &c., p. 32, 33.    <sup>b</sup> Hist. of Rebel.    <sup>c</sup> Irel. Case, p. 37.

<sup>d</sup> Mem. of Castleh., p. 29.

ever had, being enceinte, was ript up, and the embryo Papist taken out, placed on the point of a bayonet by a soldier. At this sight Coote ejaculated, "that is the sport I like to see." (Clarendon's Irish Rebellion). These unequalled atrocities drove the Catholics to revenge the death of their friends and neighbors. The excesses of both parties are without excuse, but, still, those who began the tragedy, are the more criminal. The Catholics, who committed cruelties, were disowned by their leaders, and many of them put to death for disobedience of orders.<sup>a</sup> The carnage in Ireland continued for many years, with more or less violence. Hume draws a horrifying picture of it,<sup>b</sup> and says, "that the English were massacred without provocation, without injury, and even without cause." Sir John Temple says, "that there were 300,000 Protestants massacred in one province alone." In order that the impartial reader may decide, on this contested subject, we will give the authority of respectable writers, who witnessed what passed in Ireland at the time. Lord Castlehaven says, "The English were the aggressors,<sup>c</sup> and the crime of the Irish was to follow the barbarous example of their oppressors." Sir William Petty, an English Protestant, and secretary to the usurper, Cromwell, who appointed him surveyor-general of Ireland, assures us, "that the number killed on both sides did not exceed 36,000"<sup>d</sup>

<sup>a</sup> Memoirs *ibid.* <sup>b</sup> Hume's reign of Charles I. <sup>c</sup> Abbe M'Geog., p. 566.

*Alleged Massacre of Protestants.*

<sup>d</sup> "It is no wonder that the impious, the profligate, and the debauched should have an implacable hatred to an order of men eminent for sanctity, ornaments to religion, and a check on the turpitude and depravity of the demons of those awful times. As a palliation for the butchery and plunder of the old Irish, and the English Lords and Catholics of the Pale, it was alleged, though without a shadow of proof, that a massacre of Protestants was committed by Catholics on the 23rd of October, 1641. If such a thing had occurred, the dispatches of the Lords Justices of Dublin, dated 25th October, 27th November, and 23rd December of same year, and directed to

After these respectable authorities, the reader will be able to judge, who was guilty of partiality and injustice. The rebellious parliament of 1641 decreed *that Popery should not be*

the House of Commons, would give an account of so important a fact, but in them there was not a word on that point, though they specified that ten of the garrison of Lord Moore's house, at Mellifont, were killed by a party of *rebels*, as they called patriots. There is not a word in the 'Journals of the House of Commons,' relative to a general massacre. The absence of a governmental record of the alleged fact, is a clear proof that the assertion was a pure fabrication, a barefaced falsehood. Milton states, that 600,000 Protestants were massacred!!! Though, according to Sir William Petty, a most accurate statist, there were in all Ireland, at that time, only 220,000, that is, 380,000 less than Milton said were killed! The Rev. Dr. Warner, F.T.C.D., reduces the number to 4,080; he adds, 'it is easy to demonstrate the utter falsehood of every Protestant historian of the rebellion.' Milton, Barton, Temple. Frankland, Rapin, Wormius, Clarendon, and Hume, (the last of whom makes the number but 40,000)—stand convicted of a wilful and satanic lie, by parliamentary evidence as well as by Warner. Ormond gambled away Ireland to Colonel Jones, a Cromwellian, and fled, leaving Dublin to the mercy of that ruthless, manslaying, city-dismantling, church-desecrating, infant-mangling, woman-torturing faction. How keenly bishop O'Connell cuts up Ormond, in his allusion to Tankardstown battle. We refer to stanza xciii. of the Dirge in first volume. We find in Cartes 'Ormond,' vol. I. part 3, p. 496, that Ormond 'gave money and relief to the Covenanters in Ireland, to enable them to massacre the loyal Catholics. Wherever Ormond found the Protestant party, though anti-loyal, likely to be unequal to the loyal Catholics, he was sure to aid either directly—as elsewhere shown—by supplying funds, or indirectly, by betraying the cause of his king—as his leaving Dublin vacant for the regicide, Jones. Ormond marched into the Counties of Wicklow, Wexford, Carlow, Queen's, King's, Kilkenny, and Kildare, was present at, and aided in the atrocities, murders, burnings, and other depredations perpetrated by Sir Charles Coote, Colonel Armstrong, Sir Thomas Lucas, and Sir Patrick Wymes. He fought against Lord Mountgarrett, Lord Viscount Ikerin, Baron Lughmoe, Lord Dunboyne, the O'Dempsys, the O'Byrnes, and O'Cavenaghs, and other well-known loyalists, though he ought to know that the leaders of his own party were secretly disloyal.—See Rushworth's 'Historical Collections', part 3, pages 510, 11, 12. This battle was at Tankardstown in the Queen's County, on the Barrow, near the castle of Grange Melon, within four miles of Athy.



*suffered in Ireland, or any part of his majesty's dominions.* It also granted, for a small sum of money, 2,500,000 acres of arable land in Ireland to hungry English adventurers, taken

Might this be the battle alluded to by Dr. O'Connell in stanza xciii. of *The Dirge*, wherein he hints that James, that is, Ormond, and the *clique*, played 'fast and loose?'—O'Brennan's *Ancient Ireland*, pp. 172, 179, 180.

Since the above was put into type it occurred to us, that the matter ought to be more minutely investigated for the satisfaction of the general reader, and to this end we will refer to Clarendon's history of Ormond's rule in Ireland. The latter was in Cologne when the former wrote his book under the supervision of Ormond, and in his defence. Though the ostensible aim of the book was to refute a libellous essay which exaggerated the number of Protestants, that fell in the Irish wars, yet the real intention of Clarendon, who was high chancellor of England, was to palliate Ormond's conduct before the continental powers where Ormond was stopping. Clarendon, the writer, and Ormond, his Mentor, were bitter Protestants, and therefore as far from extenuating anything in favor of Irish Catholics, they did as far as they could) exaggerate the matter. They forgot to inform their readers that whatever Protestants (except a very few) fell, were killed on the field of battle, whilst the numbers of Catholics who were put to death, were massacred in cold blood, as Clarendon himself confesses. One or two instances from his book will prove this. (1641.) "The English and Scotch forces murdered in one night all the inhabitants of island MaGee, above 3,000 men, women, and children, all innocent persons, at a time when none of the Catholics of that county were in arms or rebellion. Note, this was the first massacre, committed in Ireland on either side," (1641.) "Some 3,000 men, women and children, of the Irish (of the county of Derry) having freely come under the protection of the garrison of Londonderry were killed by the said garrison," (1641.) "Captain Fleming and other officers smothered to death 220 women and children in two caves," "63 women and children were murdered in the isle of Rossa by Cunningham."

(1641, 1642) "The garrisons of Rapho, Drombo, Lifford, and Castle Raghan, slaughtered no less than 1,500 inhabitants, never in arms. Their chief murderers were James Graham, and Robert Cunningham, commonly called, the killer of old women." "About 2,000 poor labourers, women, and children of the barony of Terbur, were massacred by the garrisons of Bellashanny and Donegal, and Lieutenant Poe with a naked dagger, asking in a friendly manner, a sick man, to whom he owed money, how he was, thrust it into his side, and telling his wife he should be no longer sick, killed him."

for the most part from the dregs of the people, whose origin was obscure or entirely unknown. These acts of the rebellious parliament, together with the confiscation of six counties

“3,000 of his majesty’s army, after quarter was promised them, were put to death by the English rebels adhering to Cromwell.” “The armies of Monroe slaughtered 2,000 poor old men women and children.” (1641) “Many thousand more of the poor innocent people of this county (Dublin) fled several times into thickets of firs, which the soldiers did usually fire, killing as many as endeavoured to escape, or forced them back again to be burned.” (1642) “In April Mrs. Taaffe, sixty years old, and six women more, were murdered by the soldiers of the garrison; a blind woman, aged eighty years, was incompassed with straw by them, to which they set fire, and so burnt her; they hanged two women in Kilbride, and two decrepit men, that begged alms of them.” (1642) “No less than 10,000 of the poor inhabitants of that county (Meath) though they are not taxed with any murder committed on the Protestants, were massacred,” “Captain Barrington caused the arm of a poor woman to be cut off with a hatchet, and perceiving that she grasped with the other hand a sucking babe, she had at her breast, he caused that arm to be also cut off, and the infant’s head to be dashed against a rock in her presence.” From page 328 to page 370 contains similar instances of unheard of atrocity. Here we find that in five counties alone, 27,791 Irish were butchered in cold blood. We have carefully collected and added up the *entire* number of Protestants set forth in Clarendon’s work, as put to death in ALL Ireland, and the total is 10171. This is his calculation for all the counties of Ireland. The blood runs cold at the contemplation of such scenes of slaughter. It can be conceived what would be the total loss of the Irish of all the counties that were put to death, when the reader reflects that in four or five counties alone, according to Clarendon, 27,791 perished. It is necessary to quote one or two instances of the toleration of Irish Catholics, to be found at page 335 of same work. “The Libel saith, that 250 Protestants were murdered, whereas *not one person* was murdered there, (Bellecke iu Mayo,)” (1642) “two Protestants were murdered in that county (Galway) whereof one was a minister, as the Libel says, but it is most certain that the Marquess of Clanrickard (then a Catholic) caused the three men who murdered them to be hanged in gibbets in their several places.” Here is an evidence that the Catholic leaders chastised any delinquent of the Catholic body. “It is observable that in this county of Galway all the time of war, several Protestant ministers, viz. : Dean York, Mr. Corvyn, Mr. Nelly, and other ministers, had

of Ulster, during the forty previous years, and especially the spoliation by James I., were the causes of the insurrection of the Irish in 1641.

A.D.  
1642.

The Catholic lords of the English pale, who, hitherto, took no part in the disturbances, and seeing the dangers that threatened their religion and their king, were driven to the ~~self~~ alternative of rising in their own defence. They assembled at Kilkenny, in this year, where the celebrated association, called the "Catholic Confederation,"<sup>a</sup> was formed. The Catholic bishops and clergy being consulted on the expediency of war,

there Protestant flocks, and meetings without interruption, living amongst the Irish." Would the Protestants even in our day allow a few Catholics to live so quietly in the midst of a Protestant country? We are sure they would not; the facts cited are given to silence for ever the slanderers of the Irish Catholics relative to the alleged massacre of 1641.

Anno 1641.—"It was commonly known to all sides, how cruel the governor of Mannor Hamilton was in that county, (Leitrim) how he usually invited gentlemen to dine with him, and hanged them after dinner, and caused their thighs to be broke with hatchets before execution." "The Libel says three Protestants were murdered in this county, but on due examination, it will be found there was none."

A.D. 1641.—Captain Thomas Hues, having summoned thirty-three contributors to meet him at Hodgestowne, (Kildare) caused them all to be murdered. 1641. The said Hues murdered Mrs. Eustare, aunt to Sir Robert Talbot, ninety years old, (with two gentlewomen that waited on her,) after she entertained him friendly in her house. It is well known, that the commons of that county, were for the most part destroyed and slaughtered by the English, in so much, that there were not so many left living, as could gather the twentieth part of the harvest.

It will be kept in mind that Clarendon's work was written as a calumny on the Catholic Hierarchy to extenuate Ormond's treachery who betrayed the Catholic bishops, and the *lalty* of their flocks who were faithful to Charles whose interest Butler sold for money to the parliamentarians. This vindication of Ormond was authenticated by the Protestant Archbishop of Dublin, signed "William Dublin." A.D. 1721.—The accounts it gives as regard the Catholics is exaggerated, and in respect to Protestants it is as *lenient* as *impudence* could make it.

<sup>a</sup> "Hibernia Dominicana," by de Burgo

declared it to be a just one, it being in defence of their religion, their lives, and their fortunes, and for the preservation of the king, and the royal family. In order to secure the fidelity of those who composed the assembly, each member subscribed to an oath "to defend the Catholic religion, the person, heirs, and rights of his majesty, King Charles, and the freedom and privileges of the kingdom, against all usurpers, at the peril of their lives and fortunes." Orders were given for the levying of troops, and generals were appointed for the different provinces—Thomas Preston, of Gormanstown, for Leinster, James Barry, of Barrymore, for Munster, John Burke, of the house of Clanrickard, for Connaught, and Owen Roe O'Neill, for Ulster. Ambassadors were also sent to the courts of France, Spain, and Rome.<sup>a</sup> They were honorably received by the princes of these kingdoms, who sent their representatives to Ireland, to testify their approbation of their proceedings. The confederates commenced their operations, and, in course of two years, having become masters of the towns in the interior of the country, compelled the parliamentarians to take refuge in the sea ports. They consented to lay down their arms; and agreed to give to the earl of Ormond, who was now appointed viceroy, thirty thousand eight hundred pounds, for the purpose of sending the disloyal army to England.<sup>b</sup>

In the meantime, Lord Muskerry, afterwards Earl of Clancarty, and Sir Nicholas Plunkett, were deputed to lay the grievances of the Catholics before Charles, who, thereupon sent orders to Ormond to make peace with the Irish, on any terms. The viceroy neglected the orders, which were afterwards restricted, and therefore openly protested against by the confederates.<sup>c</sup> The English parliamentarians, meanwhile, took into their pay 10,000 Scotch, whom they sent to the North of Ireland, under the command of Major General Robert Monroe.

<sup>a</sup> Mem. of Castlehaven pp 59, 60. <sup>b</sup> *Vindiciarum Cath. Hib.*, c. 1, p. 6.

<sup>c</sup> Ireland's Case, p. 52.

On his arrival he seized the Castle of Carlingford and Newry, where he condemned to death two priests, 60 men, and 18 women. In the interim, the parliament sold the person of the king to the Scotch Army in England, for £200,000 sterling, and Ormond gave up all the insignia of royalty in Dublin, to the commissioners, for which act of treason, he received £13,000 and a gold chain and medal. Ormond affected, however, to represent the king in Ireland. Owen Roe O'Neill was, at this time, commander of the Irish troops in Ulster. His force amounted to 5,000 infantry, and 500 cavalry. With this army he marched to Benburb, near the Blackwater. General Monroe, hearing that O'Neill, was encamped at Benburb, marched to meet him at the head of 6,000 infantry, and 800 horse, Scotch and English; he forwarded at the same time a despatch to his brother, George Monroe, who was commander of a force at Coleraine, to join him at Glaslough, near Benburb. Young Monroe and his party were cut to pieces by Colonel Bernard MacMahon and Patrick MacNeny, who were sent by O'Neill to prevent their junction with General Monroe. Both Generals with their respective armies met at Benburb; O'Neill gave orders to his men to advance within reach of the pike, and to begin by close fighting. His orders were valiantly executed. An English regiment, commanded by Lord Blaney, was cut to pieces. The Scotch cavalry were broken by those of O'Neill, and the rout became general. Lord Montgomery was taken prisoner, besides 20 officers and 150 soldiers, 3,243 of the enemy fell on the field of battle, and several in the pursuit. The whole of the Scotch artillery, arms, tents, baggage, and 32 stands of colors, were captured. The booty consisted of 1,500 horses, and provisions for two months, while O'Neill, lost but seventy men, in killed, and 200 wounded. This victory gave additional courage to the confederates, who reduced every place in the kingdom to the

A.D.  
1646.

king's power except Dublin, and Londonderry. In the meantime, a scene of cruelty and barbarism, unexampled in history was going on in England,—a king sold to his fanatic subjects, dragged to a prison, and executed upon a scaffold.

In this year Pope Innocent X., being importuned by the Rev. Luke Wadding, Heber MacMahon, Bishop of Clogher, and Beeling, Secretary of the Catholic Confederation of Kilkenny, sent to Ireland the illustrious Nuncio Rinuccini, Archbishop of Fermo, and a native of Florence. His Holiness gave him a princely sum of money, and, with it, commands to animate the Irish Catholics to fight bravely as they had begun, in defence of their religion, and directing the Nuncio to promise the Irish in the name of His Holiness, all the aid and assistance Rome could bestow. Rinuccini spent several months in France, making arrangements for coming to Ireland, and having procured all things necessary for the enterprise, he set sail and arrived on the 22nd of October, 1645. The joy of the people was excessive when his arrival was made known, especially as the Pope had sent to them through the Nuncio his blessing on their struggle for liberty. His Excellency, Rinuccini, proceeded towards and entered Kilkenny, on the 12th of November, of the same year, attended with 24 noble Italians, Bishop MacMahon, and others in his retinue. The streets of Kilkenny had a silk-velvet canopy over the arch through which the Pope's representative was led in procession to the council chamber of the Confederation. Seldom, if ever, was there witnessed a more brilliant spectacle than the Nuncio's entry on that day. When he entered the council room, which was gorgeously decorated for his reception, Lord Montgarret, the chairman, coldly rose from his seat to pay his court to the legate, who being asked the object of his visit to Ireland, calmly but firmly said, that he had it in command from His Holiness, to see that the Catholics of Ireland would have their

A.D.  
1645.

properties, and churches restored to them,—that if King Charles secured for them perfect liberty of conscience, it was the wish of His Holiness, that they would observe allegiance to their king as they had hitherto done, that at all hazards he would see ample justice rendered to the Irish catholics. The Nuncio was faithfully supported by the native Irish prelates, but Walsh, Bishop of Ossory, and Dease, Bishop of Meath, acting under the advice of Beeling, supported the Ormondist clique, and Clanrickard, (then a Catholic,) against the firm and intrepid policy of Rinuccini, who would make no terms with Inchiquin, a notorious apostate baron; the Nuncio, after repeated, and ardent but unavailing efforts to unite the Catholic party, retired in disgust. Their division was most fatal to the cause of creed and country. The reader who would know more of the Nuncio, is referred to that splendid work “*Hibernia Dominicana*,” by de Burgo, Bishop of Ossory. A few of Rinuccini’s beautiful letters will be found in the first volume of our present work. Matters of vital interest to Ireland make us digress a little, we now return to the king.

Such was the tragical end of Charles I. “*Would to God.*” says Cox, “that the tragical scene could be laid at the door of the Irish papists.” This is the disposition of a man who attempts to write the history of this people. The next step of the parliamentarians was, the appointment of Oliver Cromwell to the Government of Ireland. They landed in Dublin with Ireton, his son-in-law, seven regiments of infantry, four of cavalry, and one of dragoons.\* On his arrival he marched to besiege Drogheda, having taken which he put the garrison to the sword. Ashton, the commander, and several officers of distinction, with 3,000 soldiers, were slain by the orders of this sanguinary tyrant. His next campaign was against Wexford, which he took by the treachery of Captain Stafford, Commandant of the castle. 2,000 men of the garrison were barbarously butchered, and 200 of the ladies of Wexford who sought with tears, and on

\* “*Life of Cromwell*,” pub. in London in 1672, p. 48.

their knees to propitiate the tyrant's rage, were massacred with savage ferocity at the foot of the cross in the public square. Cork, Youghal, Carrick, Ballyshannon, and other places, garrisoned by Protestants, declared in his favor; Kilkenny surrendered, but on honorable terms.\*

His last expedition in Ireland was against Clonmel, which was nobly defended by Major-General Hugh O'Neill,<sup>a</sup> nephew to Owen Roe O'Neill, at the head of 1600 Ulstermen. On his first attack the enemy was repulsed with a loss of 2,500 of their best soldiers. O'Neill, unable, for want of powder, to hold out against Cromwell, crossed the river at night with his garrison, and withdrew to Waterford. The citizens, next day, offered to capitulate; Cromwell, not knowing the state of the garrison, readily granted their demands. Being called off by the parliament to England, to make head against the Royalists, he left the command of the army to Ireton, his son-in-law.<sup>b</sup> In the mean time, Charles II., who was then at Breda, gave the command of the Royal army in Scotland to the Marquis of Montrose. An army under the command of Lesby and Holborn, advanced against him; the Royalists were, some killed, others made prisoners. Montrose was betrayed by Lord Ashton,<sup>c</sup> condemned and executed on a gibbet. His death was sincerely regretted by all good men. Charles was now obliged to submit to the hard and insolent terms of the fanatics of Scotland, whither he sailed, and arrived safe, though an English fleet was ready to oppose him. He was proclaimed king of Scotland in July, 1650. The news of these things having reached England, alarmed the republicans. An army of 16,000 men, under the command of Oliver Cromwell, was

A.D.  
1650.

\* See Curry's "Civil Wars;" O'Connor's "History of the Catholics;" O'Brennan's "Ancient Ireland;" Carte's Ormond, Leland, Warner; O'Connell's "Native and Saxon;" Clarendon's "Irish Reb."

<sup>a</sup> "Scourge of Ireland," p. 87. <sup>b</sup> Cox's reign of Charles I., p. 17. <sup>c</sup> Life of Montrose, p. 178.



dispatched to check the Scotch movement. 24,000 Scots encountered Cromwell at Dunbar, the 1st of September, when a bloody battle took place. The Scotch lost 4,000 men killed, 9,000 captured, and all their arms and baggage. Charles, at the head of 14,000 men, whilst Cromwell was besieging some places north of Stirling,<sup>a</sup> advanced by forced marches to England. Having been proclaimed king at Carlisle, he proceeded to Worcester, whither he was pursued by Cromwell, who left General Monk and 7,000 men to complete the conquest of Scotland. The king and his troops suffered a defeat by Cromwell. Having escaped in disguise, he sailed for France. Most of the Irish army who were steadfast Royalists, not wishing to live under the iron rule of regicides, whose hands were stained with the blood of their prince, sought permission to leave the kingdom. At this time about 20,000 Irish soldiers and country people were sold as slaves, and transported to America; and the Catholic nobility were forced to abandon their estates and cross the Shanoun into Connaught, where they were to remain, under pain of death, during the will of the usurper, who, after abolishing the monarchy, suppressed on his own authority the parliament which gave him power, and assumed the title of Protector, a title he filled, with tyranny and despotism, until Providence terminated his fiendish career.

A.D.  
1658.

The Cromwellians of Ireland, the leaders of whom were Coote and Broghill, finding that the King was likely to be restored after the usurper's death, and that he would very naturally reinstate the ancient proprietors in their rights, deputed Sir John Clotworthy, an intriguing character, to proclaim through England that the Irish rebelled, and were, therefore, unworthy of getting back their former possessions, to the prejudice of the peaceable Protestants who were already settled in the country. Carte's "Ormond," and many other

<sup>a</sup> Heath's Chron., part 2, an. 1649.

hostile works, attest the contrary in favor of Irish loyalty, which was so great that the Liberator, O'Connell, censures it in his "NATIVE AND SAXON."

A.D.  
1660.

In the mean time, Charles, eldest son of Charles I., ascended the throne, with the general expectation that his rule would be just, impartial, and prosperous. Of all those who contributed to the murder of his father, ten only were executed in England, and three were the only victims in Scotland,\* viz. the Marquis of Argyle, Guthry, and Captain Giffan. His Majesty's faithful Irish subjects hoped to participate in the universal rejoicings. This anticipation was derived from the subjoined passage in the king's address to both houses of parliament after his restoration:—"I think it is not necessary to observe that the people of Ireland deserve to be partakers of our clemency; they have always submitted with alacrity and obedience to the services beneficial to our interests, which conduct on their part is worthy of our protection, favor, and justice." The good intentions of the king towards his Irish subjects were not carried into effect, owing to the intriguing policy of his wicked ministry, who so influenced him that, instead of punishing, he rewarded with honors, dignities, and large gifts of land, the murderers of his father ("Ireland's Case," p. 85, &c.), the persecutors of the Royal family, and they who caused himself to spend twelve years in sorrowful exile. The true and lawful, and always loyal proprietors, were permitted to die in want and misery. The king's declaration act for the settlement of Ireland (in reality the settlement of traitors and rebels) was enforced, and followed by an explanation act from the parliament, which declared "that the Irish, who never joined the confederates before the peace of 1648, should be reinstated in their inheritance." For this purpose "a court of claims" was established in Dublin, which continued

1662.

\* Heath's Chron., part I, A.D. 1661.

its sittings for six months, and out of 8,000 Catholic claimants only 500 were pronounced innocent, while only 7,000 of the 8,000 were examined. And, in order to defeat every future effort for the obtainment of justice, it was enacted "that when any doubt should arise, the Protestant should have the benefit of it." This can be seen by the Irish statutes, p. 38. No example in history can be found of a king so generous as Charles II. was to infamous rebels, the usurpers of the crown ("Ireland's Case," p. 73) who appropriated to themselves, by parricide and rebellion, the properties of others, whilst so many widows and orphans were deprived of subsistence, and so many noblemen of rank, instead of receiving rewards for their services, were stript of their patrimonies. The Cromwellians of Ireland, instead of shewing their gratitude to Charles II., plotted against his person, first in 1663, and again in 1671. Both these conspiracies were crushed at their birth.

During the reign of Charles II., the penal laws against the Catholics were occasionally suspended, Catholic peers allowed to sit in parliament, ecclesiastics tolerated, and the youth taught the principles of their religion. Charles died in 1685, after receiving the sacraments according to the rites of the Church of Rome.

A.D.  
1685.

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## CHAPTER XXX.

### THE REIGN OF JAMES II.

The Duke of York, brother to Charles II., was proclaimed king, in London, under the title of James II.; he was proclaimed in Dublin by the Duke of Ormond, Lord Lieutenant of Ireland. Congratulatory addresses poured in from all the cities, corporations, and universities of the kingdom. The parliaments of England and Scotland, vied with each other in securing to the king immense revenues for the support of his majesty. Those members, who voted for his exclusion from the throne in the for-

mer reigns, were pardoned; the Duke of Monmouth and Argyle put to death for their rebellion, and Pates convicted of perjury. All these circumstances promised to the king a peaceful and glorious reign. But James's zeal for the Catholic religion, and the unbounded confidence he placed in his wicked ministry, very soon changed the aspect of affairs. A plot projected by Lord Shaftsbury, some time before, was the utter ruin of James II. The English nobles belonging to the faction solicited the Prince of Orange, the king's son-in-law, to come to their assistance, for the defence of their religion and liberty. Henry Sidney, Sir Peyton, and Sir Gwynn, proceeded secretly to Holland, where they were kindly received by the Prince of Orange, who commanded an armament of 50 ships of war, 400 transport vessels, and 20 frigates, having 13,000 troops, with arms for 20,000 men, on board. The fleet under the command of admiral Herbert, and vice admiral Evertzen, landed at Torbay, without opposition. The Prince of Orange marched to Salisbury, where he was joined by Lords Colchester and Wharton, Colonel Godfrey, the Earl of Abingdon, Captain Charges, and Lord Cornbury, the Earl of Clarendon's eldest son, with his regiment of dragoons. The king, at the head of 30,000 men, marched to Salisbury, to oppose the Prince of Orange; here his principal officers deserted him, among whom were Lord Churchill, the Duke of Grafton, Colonel Barchay, the Prince of Denmark, the Duke of Ormond, the Duke of Queensbury's eldest son, and many others. So general was the revolt that the king returned to London, in order to procure an asylum for himself, the queen, and Prince of Wales. The queen and Prince of Wales set off by night from Whitehall for France, where they were joined sometime after by the king, and received by King Louis with all that beneficence and greatness, which eminently characterized that monarch. In the height of this astonishing revolution, the Prince of Orange commanded the peers of

Scotland to repair to St. James's in London, where they held a meeting, which in spite of the Earl of Arran's proposal to invite the King to Scotland, arranged to surrender the government of the kingdom, to the Prince of Orange, who promised to protect the religion and liberties of their country. The Duke of Ormond, Lord Lieutenant of Ireland, was succeeded by the Earl of Clarendon, the king's brother-in-law; he was shortly after recalled, and succeeded by Richard Talbot, Earl of Tírconnel. The Irish still continued faithful to their king. But the Cromwellians, and the English and Scotch fanatics, whom James I. established in the north of Ireland, on the first news of the Prince of Orange landing in England, ran to arms and declared in his favour, against the grandson and brother of the benefactors to whom they were indebted for their fortunes and possessions. Major Pool, an officer of Cromwell, opened the scene and began hostilities; under the command of two companies of cavalry, he commanded the tenants of Lord Bellew to pay him a fine of £500, under pain of martial law. Lord Bellew, apprized of his attack sent his son, 18 years old, with a troop of dragoons to resist his demand. Young Bellew defeated Pool's troops, and killed himself with a blow of a pistol on the head. Soon after this occurrence, Lord Blaney attempted to surprise the town and castle of Ardee, but being defeated in his object he was obliged to retreat. At this time, the nobility of Ireland determined to give a proof of their loyalty to their king, by raising for his service 30,000 men equipped, clothed, and armed, in addition to the old corps commanded by Mountcashel, Tírconnell, Clancarty, Antrim, &c. There appeared very shortly in the field, the regiments of Enniskillen, of Hugh MacMahon, Edward-Boy-O'Reilly, MacDonnell, MacGennis, Cormac O'Neill, Gordon O'Neill, Felix O'Neill, Brian O'Neill, Donnell, Nugent, Lutterel, Fitzgerald, Galmoy, O'Morre, and Clare, &c. The nobles who raised these regiments at their own expense

could not support it long. In the meantime, the Earl of Tirconnell sent Richard Hamilton, Lieutenant General of the king's army, at the head of 2,000 men, against Hugh Montgomery, Lord Alexander, who raised for the Prince of Orange, an army consisting of 8,000 rebels in Ulster. The royalists under Hamilton attacked Lord Montgomery and his party so vigorously that he was put to flight, and after leaving two companies of infantry in the garrison at Hillsborough, he sailed for England from Donaghadee.

The king, who was still in France, seeing how favourably his Irish subjects were disposed towards him, and thinking that his presence might be a check to the enemy, sailed for Ireland, with the celebrated Gabaret, and landed in Kinsale. He was joined at Cork, by the earl of Tirconnell, whom he created duke, with whom he proceeded to Dublin. Meanwhile, Hamilton encountered Major General Dundee, at the head of 2,000 insurgents, at Bloody Bridge, on the river Finn. Hamilton, after repairing an arch of the bridge broken by the insurgents, crossed with his infantry, while the cavalry crossed the river in view of the enemy; this intrepid act of the royalists so disconcerted General Dundee, that he retreated with his forces, a great many of whom were killed in the pursuit. Dundee surrendered at Culmor, and embarked for England. Hamilton, in the mean time, received deputies from Derry garrison, which consisted of 6,000 men, proposing terms of capitulation, to which he consented, on condition that the city would surrender at 12 o'clock next day. The terms were ratified on both sides, which General Hamilton communicated to the king, who was just arrived from Dublin with M. Rose, deputy marshal of France, Lord Melford and some troops. The king, displeased with the terms, summoned the garrison to surrender at discretion: the besieged, driven to the last extremity, made frequent sallies, but were repulsed with great loss. The garrison was so

straitened for provisions, that they were obliged to eat cats, dogs, and leather. In the mean time, major-general Kirke appeared in Lough Foyle, with an English fleet of 20 ships of war, and 300 transport vessels, laden with provisions and other warlike stores. Two vessels, under the command of captain James Hamilton, were sent to relieve the garrison at Derry, till further aid from major Kirke. The royalists, after a siege of 73 days, were forced to withdraw, and the king, by the advice of M. Rose, collected his forces in the centre of the kingdom, and invited his faithful subjects to join him, in consequence of which he had an army of 20,000 men assembled at Drogheda. The king, hearing of Schomberg's<sup>a</sup> arrival in Drogheda, sent lieutenants Butler and Garland to reconnoitre the enemy, who brought word to the king, that a favorable attack could be made on Schomberg, as the most of his soldiers were carried off by disease. The king put his army in order of battle, and, from an imprudent clemency towards his English subjects, who were ready to tear the sceptre from his hands, made nothing more than an ostentatious parade before the enemy, and retired to winter quarters, thus committing two egregious oversights, which deeply affected his cause, and eventually caused the loss of Ireland. First, he rejected the terms of capitulation entered into between General Hamilton and the garrison of Derry, and next, had he attacked Marshal Schomberg, he would have forced him to decamp, and return to his ships which were in the harbour of Dundalk.

A.D.  
1690.

In the meantime, Louis XIV. sent to Ireland seven French battalions under the command of Count Lausun, in exchange for six Irish battalions, forming the brigade of Mountcashel. Meanwhile, the Prince of Orange arrived in Ireland, with an army well provided in every thing, and well trained; he had

<sup>a</sup> Marshal Schomberg, with 300 French officers, on account of their religion, left France, and went to Holland.

with him 60 pieces of cannon, his army amounted to 45,000 men, while King James's amounted only to 23,000 lately raised, badly provided with arms, not well disciplined, and having only 12 pieces of artillery. Both armies encamped on the banks of the River Boyne, near Drogheda. The Prince of Orange, with one half of his army, marched along the river to Slane, where he was opposed by Sir Neal O'Neill, with two regiments of dragoons, who were forced to give way. Schomberg attacked the pass at Old Bridge, guarded by General Hamilton, which he took, but lost his life in the attempt. The Duke of Berwick who commanded the king's cavalry, had to begin an unequal attack with the enemy's infantry; after renewing the charge ten times, he was obliged to give way, and join the king, who rallied his entire army and put them in order of battle; the Prince of Orange did the same, but did not dare to attack them; the night coming on, the king ordered his army to march to Dublin, where they arrived the following morning. The king seeing that he could not save the city, gave the command of the troops to the Duke of Tyrconnell, and embarked for France. The Duke of Tyrconnell and Count Lausun, on their way to Limerick, were pursued by the Prince of Orange, who forced them to place their infantry in the garrisons of Athlone, Limerick, Cork, and Kinsale, and quarter their cavalry in the County of Clare. Tyrconnell gave the command of the garrison of Limerick to Monsieur Boisseleau, and four Irish officers. The Prince of Orange laid siege to the city, and having 30 pieces of cannon incessantly playing on the place, a breach was effected; six thousand English soldiers mounted to the assault, but were immediately hurled back with a loss of many lives, and pursued to their very camp, to the great disappointment of the Prince of Orange, who went to Waterford, and embarked for England. In the meantime, Colonel Sarsfield surprised an English convoy, who were conveying artillery to the



Prince of Orange; he spiked the cannon, blew up the powder, and put the convoy to the sword.

Lord Churchill, afterwards Duke of Marlborough, on his arrival in Ireland, laid siege to the towns of Cork and Kinsale, which capitulated. The Duke of Tyrconnell, Count of Lausan, and Monsieur Boisseleau, went to France, having confided the affairs of the kingdom to the Duké of Berwick. Shortly after, M. De St. Ruth, as Commander, and Chevalier De Tesse, arrived in Ireland with warlike stores and provisions.

A. D.  
1691.

In the meantime, Baron Ginkle, commander of the Protestant army, laid siege to Ballymore commanded by Colonel Ulick Burke, who surrendered at discretion; he then marched towards Athlone, commanded by the Marquis De Usson, and Chevalier De Tesse. Athlone was taken after a vigorous defence on the part of the besieged; 1,000 of the Irish were killed, and 300 taken prisoners.

After the taking of Athlone, the royal army, under the command of St. Ruth, marched to Ballinasloe, and having crossed the river Suck, encamped at Aughrim. Colonel Walter Burke, with his regiment, was posted in the castle to oppose the enemy's passage, who were in close pursuit, but cannon instead of musket balls, being forwarded to him from the camp he could not accomplish his object. In consequence of which, the enemy's cavalry passed without opposition, while their infantry crossed an adjoining bay, and appeared drawn up in order of battle before the Irish army, on the 22nd of July. St. Ruth, like a skilful general, omitted nothing to resist them with effect. The battle commenced at one o'clock, and lasted till night, with equal fury on both sides. The infantry of St. Ruth performing prodigies of valour, driving the enemy three times back to their cannon. St. Ruth in the meantime fell by a cannon ball, which caused dreadful disorder, and his army seeing themselves deprived of their commander, and overpowered by

the enemy, took to flight after losing the flower of the Irish soldiers on that memorable occasion. After the defeat at Aughrim, Galway and Sligo surrendered to the English. Ginkle laid siege to Limerick, the garrison of which was commanded by Monsieur De Usson, who defended it with bravery equal to that of Boisseleau, but General Sarsfield was unsuccessful in his attempt to get 4,000 horse into the town, and the garrison was exhausted for want of money and provisions. After five weeks' defence, he surrendered on terms very honourable and advantageous to the vanquished. The treaty of Limerick contained 42 articles, 29 of which referred to the military. By virtue of this treaty, all the partizans of James, and every Irish family who wished, had permission not alone to leave Limerick, but also the kingdom, with their chattels, goods, plate, jewels, &c. Numbers of the Irish, preferring to share the fate of their king, and enter in his service in a foreign country, than to submit to the cruel laws of an usurper at home, registered their names for a foreign service, amounting in all to 19,059 men, who nobly distinguished themselves in foreign service, viz., in the Battles of Marseilles, Ramillies, Fontenoy, Lawfield, Spire, Cremona, Almanaza, and in Sicily, Africa, and Italy. It is considered from calculation and researches made at the war office, that 450,000 Irishmen died in the service of France, from 1691 to 1745, the year of the Battle of Fontenoy.

#### THE TREATY OF LIMERICK.

A.D.  
1691.

Baron Ginkle, Sir Charles Porter Knight, and Thomas Coningsby, on one side. The earl of Lucan, Piercy, Viscount Galmoy, Colonel Nicholas Purcell, Colonel Nicholas Cusack, Sir Toby Butler, Colonel Garret Dillon, Colonel John Brown, on the other side.

In behalf of the Irish inhabitants of Limerick, Cork, Clare, Kerry, Sligo, and Mayo.

1st. The Roman Catholics of Ireland shall enjoy such privileges in the exercise of their religion, as they did in the reign of Charles II.

2nd. All the inhabitants of Limerick, or any other garrison in possession of the Irish, now in arms, under any commission of king James, in the counties of Limerick, Cork, Clare, Kerry, Mayo, they and every of their heirs, shall hold, possess, and enjoy, all their estates of freehold and inheritance, and all the rights, titles, and privileges, which they enjoyed, or were entitled to, in the reign of Charles II.

3rd. All merchants of the city of Limerick, or any other garrison possessed by the Irish, who are absent beyond the seas, shall have the benefit of the second article, provided they return to this kingdom within the space of eight months from the date hereof.

4th. The officers, Colonel Simon Lutterel, Captain Rowland White, Eustace of Yermanstown, and Chievers of Maystown, who are now beyond the seas, shall have the benefit of the second article, provided they return within eight months, and take the oath of allegiance.

5th. All persons comprised in the second and third articles, have general pardon of treasons, premunires, trespasses, and other crimes committed by them since the beginning of the reign of James II.

6th. No person, or persons whatever, comprised in the foregoing articles shall be sued, or molested, or impleaded at the suit of any party, or parties, for any trespasses committed by them, or any goods or chattels seized by them during the war of James II.

7th. Every nobleman and gentleman comprised in the second and third articles shall have liberty to ride with a sword, and case of pistols, and keep a gun in their house, for its defence, or for fowling.

8th. The inhabitants of Limerick, or any other garrison, shall be permitted to remove their goods without being searched, and not be compelled to leave their houses for six weeks yet to come.

9th. The oath of allegiance administered to Roman Catholics who survive, is the one made by parliament in the first year of the reign of their present majesties.

10th. No person who shall break any of these articles, shall cause any other to lose the benefit of them.

11th. The lords justices promise that all persons comprised in the above articles, shall be protected from all arrests and execution, for eight months to come.

12th. The Lords Justices, and Baron De Ginkle, agree to intercede with the king and parliament, that the estates of Col. John Brown, who stood indebted to several Protestants, shall be secured to Roman Catholics, charged with, and liable to the payment of the aforesaid debts.

For the true performance of which, we hereunto set our hands,  
 Charles Porter, Thomas Coningsby,  
 Baron De Ginkle.

Present, Scravenmore, H. Maccay, T. Talmash.

The military articles agreed upon, between Baron De Ginkle and the Lieutenant Generals, De Usson and De Tesse, &c.

1st. All persons of what condition soever, who wish to leave the kingdom, shall have liberty to go to any country beyond the seas (England and Scotland excepted) with their families, plate, jewels, &c.

2nd. All general officers, colonels, and soldiers of all kinds that are in any garrison, now in the hands of the Irish, shall have liberty to go beyond the seas, without any impediment directly or indirectly.

3rd. All persons who are willing to leave Ireland, shall declare it on Tuesday next at Limerick, the forces scattered through

the counties of Cork, Clare, and Kerry, on the 8th inst. before Monsieur Tameron, and Colonel Withers.

4th. All English and Scotch officers, now serving in Ireland, shall be included in this capitulation.

5th. All French officers, merchants, &c., shall have free leave to pass into France, or any other country, with their plate, horses, equipages, papers, &c.

6th. That if any of the said officers, &c., be robbed, or plundered of the said effects, by the troops of General Ginkle, the said General will order it to be restored, and compensation to be made.

7th. To facilitate the transporting of the said troops, the said General will furnish 50 ships, without paying for them.

8th. That a commissary be appointed to visit the said ships, and that all the troops march to Cork, to embark there, &c.

9th. That the said ships be furnished with food for horses, and provisions for the troops, which provisions will be paid for as soon as they disembark in any port of France.

10th. Hostages to be given for the safe return of said ships.

11th. That the garrisons, Clare Castle, Ross, and all the foot that are in garrison in the counties of Cork, Clare, and Kerry, shall have the advantage of the present capitulation.

12th. That the troops of horse and dragoons in the counties of Cork, Clare, and Kerry, shall have the benefit of this capitulation, and that they shall pay for everything till they are shipped, except forage and pasture for their horses.

13th. Those of the garrison of Sligo, that are joined to the Irish army shall have the benefit of this capitulation.

14th. The Irish have leave to transport 900 horses, &c.

15th. It shall be permitted to them, to buy hay and corn at the king's rate wherever they can find it, and to carry all necessary provisions out of the city of Limerick.

16th. It shall be lawful to use the hay preserved in the stores of the county Kerry, for the horses to be embarked.

17th. That all the prisoners of war, who were in Ireland, the 28th of Sept. shall be set at liberty on both sides.

18th. The General will furnish the sick and wounded soldiers who cannot pass to France, at the first embarkment, with medicine and provisions till they are cured.

19th. That the general will send two ships, with two persons, to France, to give notice of the signing of the treaty.

20th. That all who are to pass to France, shall not be stopped on account of debt or any other pretext.

21st. If after the signing of this treaty, any French ship arrive in any port of Ireland, the general will order a passport to all who pass to or from the said ship, to the place where the troops are quartered.

22nd. After the arrival of the fleet, there shall be a free communication between it and the troops to be embarked.

23rd. In consideration of this capitulation, Limerick divided into Irish and English, to be put in the hands of the general, or any other person he shall appoint.

24th. It shall be prohibited, to offer anything offensive to the Irish troopers who remain in the English town, till the troops embark in the first 50 ships.

25th. That it shall be lawful for the garrison to march out with arms, baggage, drums beating, colours flying, &c.

26th. All the magazines of provisions shall be taken care of for the subsistence of the Irish army, who are to pass to France, &c.

27th. That there shall be a cessation of arms at land and sea, till the ships return to their respective harbours after the transportation of the troops.

28th. That for the security of the execution of this capitulation the besieged give the following hostages . . . . .  
and the general shall give . . . . .

29th. That if there is any change in the army before the

execution of this capitulation, all who are after to command the army, shall be obliged to observe and execute the said articles.

In faith of which we have subscribed our names, the 13th of October, 1691. Signed, De Usson, De Tesse, Sarsfield, Wackop, La-Tour Montfort, Charles Porter, Thomas Coningsby, Baron De Ginkle.

The Prince of Orange had affixed the great seal of England to the treaty of Limerick, which had been ratified in the most solemn manner by his generals. He also bound himself and his successors to use every effort to have all the articles of it fulfilled and ratified by the parliament. But to the disgrace of mankind, experience proves that power has more influence in the fulfilment of treaties than the good faith of those by whom they are signed. Numerous acts of parliament were passed to annul several of these articles. An act, called "Premunire," to prevent the increase of Popery. To convert, or be converted to the Catholic church, or give children a foreign education, subjected the Irish Catholics to the severity of this odious enactment. All archbishops, bishops, deans, priests, monks, and all other ecclesiastics, were commanded to quit the kingdom before the 1st of May, 1698, and should any of them have the boldness to return, they were to be punished as guilty of high treason. The Irish nobility were deprived of their arms and horses, and debarred from purchasing lands, or becoming members of the bar, or filling any office; they were also obliged to take the most infamous oaths.

After the celebrated treaty of Riswick, in 1697, when peace was restored to all Europe, the greater part of the standing army of England was to have been disbanded, but money was wanting to pay the arrears of the officers, contractors, &c. For this purpose parliament granted a supply of a million of money, to be raised by the confiscation of the estates of the Irish Catholics who had taken up arms for James II. after the year 1688.

Commissioners being appointed to ascertain what those estates would produce for the above-mentioned purposes, made the following reports to the House of Commons, which shews that 3921 Irishmen and 57 Englishmen were proscribed, and what immense fortunes the most obscure characters, at this time, unjustly acquired.

The Report of the Commissioners of the confiscated lands of the Irish concerned in the Rebellion of 1688, to the honorable House of Commons, December 15, 1699.

1st. Gentlemen—In virtue of a power granted to us by an act of parliament granting to his majesty the sum of £1,484,015 1s. 11 $\frac{3}{4}$ d, in order to enable him to disband the troops, &c., we have inquired into the state of the confiscated properties in Ireland.

(From the first to the twelfth paragraph the commissioners account for the difficulty they had to contend with.)

12th. On account of the late rebellion of 1688, 57 persons were proscribed in England, and 3921 in Ireland. The aggregate, with the names of the counties, is inserted in a book presented with this report, No. 2.

13th. The lands, with the names of the owners, the number of acres, the names of the counties in which they are situated, the annual revenue, and the value of capital, are contained in a book presented with this report, No. 2.

14th. We calculate that the confiscated lands in the following counties were 1,060,792 acres, producing an annual income of £211,623 6s. 3d. sterling. Real value amounts to £2,685,130 sterling.

15th. We deem it our duty to inform you of the number of acres restored to their former owners by virtue of the treaties of Limerick and Galway.

16th. In virtue of three letters from King William and Mary, in 1693 and 1694, it was decided that 491 persons should



have the benefit of the treaties of Limerick and Galway. Their names, rank, time of possession, &c., is contained in book No. 3.

17th. In consequence of a commission dated February 25th, in the 8th year of the reign of his majesty, 792 persons were found entitled to the benefit of the above treaties ; their names, &c., in book No. 4.

18th. The estates thus restored contain 233,106 acres, annual value £55,763 6s. 6d., real value £724,923 4s. 0d. terling. The rent value, &c., is contained in book No. 4.

19th. We humbly submit to your wisdom whether their majesties' letters could invest any person with power to summon his majesty's subjects from any part of the kingdom, and try them without any judicial power, without the authority of parliament.

20th. We consider it our duty to inform you that in these extraordinary courts exorbitant salaries are demanded, contrary to the treaty of Limerick, which declared, that none but clerks should be paid

21st. In general it appears that many abuses have been committed by the last court that was established, and that the articles of Limerick and Galway are favorably interpreted towards the proscribed.

22nd. We have to inform you that many ancient proprietors are reinstated by the repeal of their sentence, or pardon from his majesty.

23rd. This is of two kinds, the one, the result of trial, marked in books 3, 4.

24rd. The other granted as favors from their majesties, marked in book No. 5. The number of acres thus restored is 74,733.

25th. We shall now lay before you proofs that money was the means of restoring many persons to their properties.

26th. Lord Bellew gave Lord Ruby £1,000 to obtain his

pardon from the king ; he gave Lord Romney the rent of his estate for three years, amounting to about £9,000, on condition that he would not be opposed to his pardon.

27th. John Keadiff gave Mrs. Margaret Uniack £200, to obtain his pardon through Lord Romney.

28th. Sir John Morris gave Mr. Richard Uniack £200, and Mrs. Margaret Uniack £300 for his pardon.

29th. Harvey Morris gave Mrs. M. Uniack £100 for his pardon.

30th. John Hussey gave Lord Athlone £300 for his pardon.

31st. Edmond Roche gave Richard Darling, Lord Romney's steward, £500 to obtain his pardon.

32nd. John Burke, Lord Bophin, agreed to pay Lord Albemarle £7,500 to remove the sentence of proscription against him.

33rd. Thus we have given an account of the estates that were confiscated since February 13, 1688. We will now introduce those to whom the confiscated lands were given.

34th. Since the battle of the Boyne, 60 patents have been given, granting lands to 60 persons.

The following is a list of the principal.

35th. Lord Romney received three grants, containing 49,577 acres.

36th. Lord Albemarle, 108,633 acres, as a reward for his services.

37th. Lord Woodstock, 135,280 acres, as do.

38th. Lord Athlone, 26,480 acres, as a reward for his services.

39th. Lord Galway, 36,148 acres, as do.

40th. Lord Rochford, 39,871 acres, as do.

41st. Marquis of Puigan, 3,512 acres, as do.

42nd. Lord Mountjoy, 11,070 acres, as do.

43rd. Lord Coningsby, 5,966 acres, as do.

44th. Mr. Thomas Keightly, 12,381 acres, as a reward for his services for 99 years.

45th. Colonel Gustavus Hamilton, 5,382 acres, as do.

46th. Doctor John Lesly, 16,077 acres, as do.

47th. Sir Thomas Prendergast, 7,032 acres, for discovering a conspiracy.

48th. Mr. John Baker, 1647 acres, as a reward for his services.

49th. Mr. James Corry, 17,925 acres, and £2,000 sterling.

50th. The remainder of the grants are inserted in book No. 6.

51st. All these lands are plantation measure, 264 of which are equal to 441 English acres.

52nd. All these lands are rented much below their real value.

53rd. The greater part of these lands have been conceded under the seal of the Exchequer, for a limited number of years.

54th. We shall now inform you of the costs incurred on the confiscated estates.

55th. All statutes, judgments, mortgages, &c., on the above lands amount to £161,936 sterling, which is marked in book No. 7.

56th. We have mentioned only the first and real sum of costs.

57th. We think it probable that judgment and mortgage are the same debt.

58th. It is probable many judgments were issued for the execution of private contracts.

59th. The whole debt was laid on the lands of the proscribed.

60th. Several judgments have been issued by inferior courts of law.

61st. These statutes and judgments were carried into execution.

62nd. Many of these debts were purchased at low prices.

63rd. Several persons, who got possession of these estates, have received the greatest of the debts.

64th. It is probable many of these debts are imaginary.

65th. The donors and their stewards made the debts on their estates appear heavy, but they more than compensated by other confiscations.

66th. After the battle of the Boyne, a commission was appointed to seize upon, and dispose of the estates and flocks which were confiscated for his majesty's use. They took possession of immense tracts of land and cattle, which they valued at £135,552; a horse was valued at 20 shillings, a sheep at 2*s.* 6*d.*, and so on in proportion; robbery and plunder was so frequent this time, that men in the highest offices were implicated in them.

Lord Coningsby took 300 head of cattle that remained in the field after the battle of the Boyne, and the plate and chattels of Sir Michael Creagh, Lord Mayor of Dublin, without accounting to the king for them.

67. It is the general opinion that many persons have derived considerable profits from these confiscations.

68. The clerks of the revenues delivered great quantities of valuable effects to Sir Charles Porter, Major General Kirk, &c.

69. The debts and mortgages, belonging to the proscribed to whom restitution of their properties were not made, amount to £120,013.

70. We calculate that the profits, the receipts, while the creditors were in possession of the estates, and the debt still due—bring the receipts to a balance.

71. We are of opinion, that there is much more due to the proscribed, than we are able to discover, as our knowledge is taken from the Court of Exchequer alone.

72. Among the forfeited property 297 houses in Dublin, 36 in Cork, 226 in different towns in the kingdom, 61 mills, 28 fairs and markets, 72 rectorships, six ferries, and a great number of fisheries, value £50,000.

73. We have not comprised fallow lands in our calculations.

74. We have valued the confiscated properties according to their value as farms.

75. We think the trees on the confiscated properties to have been worth £50,000.

76. We think the scattered portions of land, of which we could make no correct estimate, to be about 80,000 acres.

77. The dreadful havoc has been committed upon the woods of the proscribed, on those of Sir Valentine Brown, in Kerry, on the estates of Lord Clancarty, on the estate of Feltrim, near Dublin, and in the forest of O'Shaughnessy, near Galway, belonging to Mr. Toby Butler.

78. Several persons, not proceeded against for the last insurrection, are debarred from the benefit or any article of treaty.

79. The death of several of the accused has deprived the king of many extensive estates.

80. Nevertheless, we are of opinion that large sums might be derived from the lands subject to confiscation, by adopting proper measures.

81. The king's interest is much neglected in Connaught. In this province there are 50 Catholics for 1 Protestant, so that it is impossible for the latter to obtain justice at all.

82. The house of Clanrickard has an extensive estate in this district, which fell into the king's hands by the proscription of Lord Bophin; if these lands were sold to Protestants it would favor the interest of the Protestant religion.

83. The money received for confiscated estates by those on whom they were bestowed is £68,155 8s. 3¼d. Lord Athlone sold land to the amount of £17,684 12s. 0d. Lord Romney sold some for £30,147 11s. 0d. Lord Albemarle for 13,000, Lord Coningsby for £2,200, and Mr. Thomas Keightly for £5,123 16s. 0d.

84. Several proclamations have been issued, offering a quar-

ter of the lands to be confiscated to those who would point them out.

85. His majesty has derived no advantage from the confiscated lands, as several obscure persons seized on the confiscated lands, and at present enjoy large estates.

86. The auction of the confiscated lands in the city of Dublin greatly contributed to this abuse.

87. The conduct of Thomas Broderick, and William Connelley, who were masters of the auction, no one daring to enter into competition with them, they purchased these lands to very great advantage.

88. Several of these estates were purchased by the commissioners under borrowed names.

89. An extensive estate has been let in farms, without being put up for sale. It belonged to Sir Valentine Brown, and Nicholas Brown, Lord Kenmare, in the counties of Kerry and Limerick.

90. Before we conclude our report, we will lay before you an abridgement of our estimates. The whole of the lands confiscated since February 13th, 1688, amount in real value to £2,685,135, 5s. 9d. The estates restored in consequence of the treaties of Limerick and Galway, amount to £724,923 4s. 6d. Those restored by favor amount to £260,863 7s. 3d. The debts on the confiscated estates are £161,936 16s. 5d.

To the credit of the above debts we place £120,013 13s. 10d. due to the proscribed. After all calculations, the gross value of the estates confiscated, and not restored, is £1,699,343 14s. 0d. Besides the above, all the personal property of King James II. except a small portion, given to Lord Athlone, was granted by letters patent to Elizabeth Villiers, Countess of Orkney, and it consisted of 95,649 acres.

To the above report we affix our names.

Francis Annesley. James Hamilton.

John Trenchard. Henry Longford, Dublin:

The following is the calculation of the confiscated lands in the different counties, since July 13, 1688.

<i>Counties.</i>	<i>Acres.</i>		<i>Annual Value.</i>			<i>Real Value.</i>		
	<i>A.</i>	<i>R.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
Antrim .....	10,103	2	1,946	18	6	25,284	0	6
Armagh .....	4,962	0	588	0	0	7,644	0	0
Cork .....	244,320	0	32,133	12	6	417,737	2	6
Carlow .....	26,303	0	7,913	11	6	95,872	2	0
Clare .....	72,246	0	12,060	17	0	156,791	1	0
Cavan .....	3,830	1	478	12	6	6,222	2	6
Dublin .....	34,546	0	16,061	6	0	208,796	18	0
Down .....	9,079	0	1,016	6	6	13,212	4	6
Fermanagh .....	1,945	0	389	0	0	5,057	0	0
Galway .....	60,825	0	10,225	4	0	83,528	18	0
King's County .....	30,459	3	6,870	18	0	89,321	14	0
Kildare .....	44,281	1	16,551	18	6	215,175	0	6
Kilkenny .....	30,152	2	5,243	3	6	68,161	5	6
Kerry .....	90,116	0	3,652	11	9	47,483	12	9
Limerick .....	14,882	3	4,728	10	0	61,470	10	0
Longford .....	2,067	2	348	9	9	4,530	6	9
Louth and Drogheda..	22,508	0	6,331	11	0	82,310	3	0
Meath .....	92,452	0	31,546	4	6	410,100	18	6
Mayo .....	19,294	0	3,186	5	0	37,598	3	0
Monaghan .....	3,832	0	558	16	0	7,264	8	0
Queen's County .....	22,657	0	5,002	8	9	65,031	13	9
Roscommon .....	28,933	0	5,808	15	0	69,767	2	0
Sligo .....	5,562	0	998	17	6	12,985	7	6
Tipperary .....	31,960	3	8,888	12	6	115,552	2	6
Wicklow .....	18,164	0	2,719	3	0	35,348	19	0
Westmeath .....	58,083	0	14,633	12	6	190,237	2	6
Wexford .....	55,882	2	7,551	10	6	98,169	16	6
Waterford .....	21,343	0	4,190	0	0	54,476	10	0
<b>Total .....</b>	<b>1,060,790</b>	<b>3</b>	<b>221,624</b>	<b>16</b>	<b>3</b>	<b>2,685,130</b>	<b>4</b>	<b>9</b>

The gross value of estates confiscated, and not restored, is one million, six hundred and ninety-nine thousand, three hundred and forty three pounds, fourteen shillings sterling.

Report of the Commissioners, December 15th, 1699.

## CHAPTER XXXI.

As soon as tranquillity had been restored, the English parliament began to exercise supreme authority over Ireland. A

bill for the exclusion of Catholics\* from both houses of parliament, and all offices of distinction. Under the administration of Lord Capel, several penal statutes were added to those already enacted against Catholics. An act was passed for the annihilation of the woollen manufactures of Ireland, and to prevent her from exporting wool to any country but England. In this reign was passed "the act of settlement," which limited the crown to Protestants. In this reign also commenced the national debt. William, to guard against the danger of making himself unpopular, thought it more politic to borrow money for the purpose of carrying on the affairs of the nation, than to increase the taxation, hence the origin of the debt. At this time was established, by act of parliament, a standing army. This act must be renewed each year to keep up the standing army. No nation

\* We had intended at an earlier stage of this volume to enter our protest against being called "*Roman Catholics*," inasmuch as the term "*Roman*" we find no where used in our early Catholic writers, nor in any public official documents of the Church. We do indeed find that our Holy Father, the Pope of Rome, uses the words "*Roman Church*;" but that is for the purpose of distinguishing it from the "*Greek Church*," which is schismatical. We find the words "*Roman Catholic Church*" used in the Nicene creed; but at a very early period there were heretical and schismatical churches which claimed the name "*Catholic*." It was then necessary on the continent to apply the term "*Roman*," to mark out the true centre of orthodox Catholicity. We find Photian of Constantinople, the great schismatic of the ninth century, claiming to be the centre of Catholicity. On such occasions as that it was expedient to apply "*Roman Church*." The application of the term in Ireland would imply that there are other Catholics than these who adhere to the See of Rome. It is time that this fallacy should cease. Either a party has the faith of Christ, given to St. Peter, and from him handed down through his lawful successors, the Popes of Rome, or he has not; if the latter, then he cannot be a Catholic; for, the name "*Catholic*" has reference both to space of time and of countries. These two characteristics no religion possesses except that which Rome taught more than eighteen centuries back, and still teaches, "*the same to-day, yesterday, and to-morrow*," unchanged and unchangeable—as invariable, as indestructible as the divine, living fountain, whence it issues. It has been spread over all



that has a standing army can be free. For a standing army is the enslaver of a people; they are the tools of the powers that be, and, at the command of a few, must act as they are ordered. Newton, Locke, and Dryden, flourished in this reign.

There is scarcely to be found, in the whole range of history, an instance of such an honorable observance of a treaty as that of Lord Lucan, better known as Sarsfield. Scarcely had the treaty been signed, when word was brought that sufficient foreign aid had arrived on the coast of Ireland, and were within a few hours' sail. However, Sarsfield, considering that Irish honor was pledged when he signed the treaty on the large stone on the north side of Thomond Bridge in Limerick, declared that he was bound by his word of honor to surrender the city to the Williamites. He did so accordingly. Here is times and over all countries since Christ first established it. This can be said of no other code of Christian principles. The Protestants themselves, amongst them Archbishop Usher of Armagh, one of the greatest men of that spurious faith, admit the doctrine of Rome was orthodox up to the sixth century. They recognize the doctrine of the early Fathers of what they insultingly call "*the Roman Catholic Church.*" Yet they cannot point out what Pope, or Council of the 6th, 7th, 8th, 9th, or any subsequent Council, down to that of Trent, which "corrupted the pure faith of the early Fathers."!!! Luther, "their *God,*" knew well in his soul, that his own avarice, lust, unbridled ambition, and pride were the base parent of the base creed. As we, Catholics, know and believe, that, where there is not truth, there cannot be Catholicity, we should avoid the use of the word "Roman." We are glad to find that "The Tablet" and "Nation" Newspapers never use it in any of their leading articles. When we find "Roman" prefixed to Catholic bishops, and affixed to Catholic curates, we confess we feel surprised. The appellativion, Paul, Archbishop of Dublin, John, Archbishop of Tuam, John, bishop of Clonfert, Charles J. O'Connor, C.C. Sandyford, is quite sufficient. Doing more than this is making a humiliating concession to parties who call themselves "True Catholics." Those in official governmental places make it a point to call us "Roman Catholics," by which they mean "idolators." We should not yield to such an insolent imputation. It is time that Catholics do take their proper place as men, resolved to be equal, at the same time, not seeking to be superior, in a temporal point of view.

a lasting proof of the inviolable observance of a most important treaty by Catholics, and that at a time, when it was in their power to withdraw the consent, which dire necessity had forced from them. Let us briefly show the reader the false conduct of the Protestant King William, and Queen Mary, in their infamous infraction of their solemn oath. The treaty of Limerick, which, as the reader can see on reference to it, was to secure the Catholics in the full and unrestricted exercise of their religion, was sworn to by William and Mary. Yet in the first parliament, convened in their reign, they not only did not get confirmed, but openly violated the articles of said treaty. One or two instances will bear out our assertion. By the treaty Catholics were at liberty to educate and rear their own children; by the penal law of William and Mary, they could do neither. By the treaty they were to have the free exercise of religion; by the penal laws their prelates and priests were banished, and if they returned, they were hanged. By the treaty Catholics were allowed the use of arms; by the penal laws of William, they were prevented carrying them. By the treaty Catholics were allowed to intermarry with Protestants; by William's penal laws they were debarred. By the treaty the profession of law was open to Catholics; by the penal laws it was shut against them. By the treaty of Limerick Catholics could buy, sell, bequeath, and devise land, or real property; by the penal laws they could do neither. By the treaty Catholics were entitled to the enjoyment of every political franchise, except a few places under government; by the penal laws they were excluded from *all* offices, even the most menial. By the treaty Catholics were protected against taking any oath except that of allegiance to William and Mary; by the penal laws they were required to take oaths which they could not under pain of damnation. By the treaty of Limerick Catholics were acknowledged as free subjects of a British king; by the penal laws they were treated

worse than slaves. Let us hear what Henry Parnel Esq., who was a member of parliament, a Protestant barrister, says, on the subject, “the penal laws never should have been enacted, there was a solemn compact between the Catholics and the English government; there was a breach of that contract by the English government, notwithstanding the Catholics fulfilled their part of the agreement. That man (he alludes to William) must be a base hypocrite who assumes to himself pre-eminence in virtue and morality, and makes perpetual the disabilities of the Catholics, which were the perfidious means, adopted by a wicked legislature to influence men’s consciences by corrupt motives, and tempt and bribe them to apostacy.” Parnel’s work on the penal laws against Catholics is a most valuable work, and the more so, because it is brief and argumentative. We will have to refer to it occasionally during the remainder of this volume.

A.D.  
1702.

The death of William took place on the 8th of March, of this year; his age was 58 years. Had not ambition corrupted his heart, he might have been a talented prince, but his conduct towards James II., his uncle and father-in-law, was unnatural, and it might be said that his sudden death, the result of a fall from his horse, was a sensible chastisement, having trampled on, and burst asunder all the ties of marriage, blood, and religion. Anne, daughter of James II., and wife of the King of Denmark, succeeded William. In her reign, the Irish parliament assembled biennially, and the severest of all enactments were passed against the “*Roman*” Catholics—a bill to prevent the growth of Popery, and to render it impossible for any of them to acquire property, or fill any office, without having first received the Sacrament of the Lord’s Supper, according to the rite of the Established Church. Nothing important occurred in this reign except the severe enactments against the Catholics.

1714.

Anne was succeeded by George, Elector of Hanover.

George I., son of Ernest Augustus and the Princess Sophia,

grand-daughter of James, ascended the British throne. The Irish parliament recognized the king's title, set a price on the pretender's head, and attainted the Duke of Ormond, the Lord Lieutenant, for adhering to him.

In his reign a bill became law to relieve dissenters from penalties inflicted on them by the existing laws, and the heads of a bill introducing additional severities against the Catholics were presented to the Duke of Grafton, the Lord Lieutenant, to be transmitted to England, in order to receive the usual sanction. A patent was granted for the coining of copper halfpence and farthings, to the amount of £108,000 produced from materials not worth £8,000. This measure was vigorously opposed by all parties, and the ruinous consequences of it to Ireland, were ably shewn, by the celebrated Dean Swift, in his *Drapier's Letters*. The patent was revoked the following year. In this year died George I., and was succeeded by his son, George II. In his reign it was enacted that no Roman Catholic should vote at the election of a member of parliament. In consequence of a great scarcity of provisions in Ulster, many families emigrated to America, and serious disturbances took place in many towns in the South, the inhabitants striving to prevent the exportation of corn. Acts were passed at this time for the encouragement of agriculture, and the linen manufactures, and for the better maintenance of the clergy, (Protestant,) and the king remitted his hereditary duties on wool and yarn exported to England. The great famine in Ireland Parnel, (in his treatise on the penal laws), attributes to the fact that Catholics were persecuted, and thus discouraged from acquiring property, as they would be robbed of it when acquired. He says that the laws, alluded to, were the prolific source of Irish poverty and ignorance. The illustrious Burke asserts the same. Surely no one would exert himself to amass wealth, as he felt, that when amassed, it would be taken from him. But

as Parnel and Burke state, Irish Catholics were not allowed the means of getting riches. In consequence of a vote of the House of Commons, condemning the tithe of agistment, the clergy ceased to collect this tithe, and confined their demand to sheep and tillage.

At this time, an alarming rebellion broke out in Scotland, the object of which was to place on the throne Charles Edward Stuart, son of the Pretender, (as he was falsely called.) Ireland was now in a state of tranquillity, but the writings of Charles Lucas gave considerable uneasiness to the government. His publications regarded particularly the considerations of Ireland, as a separate kingdom, and his memorial to the earl of Harrington, Lord Lieutenant, gave so much alarm that the House of Commons issued a proclamation for the seizure of his person. Apprehensive of his safety, he went to exile, and returned in a few years, and was elected by the citizens of Dublin as their representative in parliament. For some time Ireland had been threatened with a French invasion, in which three armaments were to co-operate. Of these only one reached Ireland, under the command of Thurot. On his arrival, he took possession of Carrickfergus, which was defended by Colonel Jennings. He, afterwards, fell in action near the Isle of Man, and his three frigates were seized by Commodore Elliott. George II., after a reign of 33 years, died at the age of 77. George III. grandson of George II., mounted the throne. Different parts of the kingdom of Ireland were, for several years past, disturbed by local associations called, *Levellers*, *Whiteboys*, *Hearts of oak*, and *Hearts of steel*, who by force of arms, endeavoured to obtain the redress of the grievances of which they complained. The *Hearts of steel* were the tenants of the Marquis of Donegal, who, on the expiration of their leases, were dispossessed, as they could not pay large fines for their lands to the proprietor. These were exclusively, if not all, Protestants. Ireland was,

A D.  
1760.

1772.

at this time, shut out from the American market, the manufactures of her linens had declined; she was prevented from exporting her provisions, drained by remittances for the payment of Irish troops, employed abroad, and the interest of a national debt to creditors, commerce was crippled, trade stagnant, manufactures declined, and internal products of every kind fell to a low rate. Rents and taxes could not, therefore, be paid, and consequently the revenue failed, as the sources were dried up. To remedy these grievances, the English House of Commons proposed to pass a bill, which would extend to Ireland many commercial advantages, but they were so opposed by the mercantile interests of England, that they negatived the bills founded on their own previous resolutions. The Irish parliament made a law enabling Catholics, by subscribing to an oath of allegiance, to acquire full property in land, for a lease of 999 years, and they relieved them from a law, which justified a son to force a settlement from his father, by professing the established religion. At this time, France joined the Americans, and Ireland was threatened with a French Invasion. In order to repel the foe, and save the kingdom from the grasp of France, the Irish formed themselves into companies under the name of volunteers; officers were elected, arms and uniforms were purchased, and 16,000 muskets were delivered to them by the government. They soon amounted to 42,000 men. The influence of this armed body became visible in the bold and determined manner by which they asserted the independence of Ireland. The Irish parliament assembled, and, on the motion of Hussey Burgh, it was unanimously resolved to insert in the address to the king, these words.—“ We beg leave to assure your majesty, that it is not by *temporary expedients*, but by a *free trade alone*, that this nation is now to be saved from impending ruin.” In the November following, Lord North, the Prime Minister, laid before the British House of Commons some

A, D  
1778.

1779.

propositions for the freedom of Irish commerce. This he did without meeting with any opposition. From this we learn that the union of Irishmen alone can win back national independence. Notwithstanding these concessions, an opinion daily gained ground, that without a legislature of its own, perfectly independent, the commerce of this kingdom would be precarious and uncertain ; declarations to this effect were published by different bodies of the volunteers, the substance of which the immortal Henry Grattan submitted to the House of Commons, in April, in a motion for their agreeing to a resolution " That no person on earth, save the king, lords, and commons of Ireland, had a right to make laws for Ireland." Bills were passed for the modification of Poyning's act, and the independence of judges. The parliament was prorogued, while the volunteers increased to 30,000 men. A meeting of the representatives of 143 corps of volunteers of the province of Ulster was held at Dungannon, where resolutions were adopted asserting "*that the claim of any other body of men, but the king, lords, and commons of Ireland, to make laws to bind this kingdom, was unconstitutional and illegal, and a grievance which they were unalterably determined effectually to redress.*" These resolutions were agreed to by all the other volunteer corps of Ireland. Whilst the parliament negatived the question, connected with the commercial and political state of the kingdom, bills were carried through the house, for extending the privileges of Catholicity, with respect to landed property, the disabilities of the clergy, and the education of their children. Meantime, the English ministry lost America, and the king recommended " the affairs of Ireland to the most serious consideration of the English and Irish houses of parliament, for its final adjustment." This was followed by laws, abolishing all interference of English privy councils with Irish bills, and placing the parliament of Ireland in the same state of independence as that

of Great Britain. The Irish parliament then voted to Mr. Grattan £50,000 as a reward for his invaluable services, and passed a law renouncing, in express terms, the legislative authority of the British parliament in Ireland. A day of public thanksgiving to God for this signal triumph over misrule, was appointed by parliament. A national convention, consisting of delegates from all the provinces, assembled in Dublin, where they prepared a plan of reforming the parliament. A bill for the more equal representation of the people, was proposed by Mr. Flood in the House of Commons, but negatived by a large majority. It was rejected a second time, though supported by Mr. Pitt, the Prime Minister. Its rejection caused a national congress, composed of delegates from counties and towns to meet shortly after in Dublin to further their object. The result was, a more advantageous system of commerce between Great Britain and Ireland, founded on eleven propositions agreed to by the Irish parliament, but remodelled by the English legislature into 24 propositions which presented quite a new system. Mr. Orde, the secretary, moved for leave to bring in a bill, founded on these propositions. He carried his motion by a majority of 19 in a house of 235 members. This small majority induced the ministers to abandon the measure. Parliamentary reform, and Catholic emancipation, were the great political questions which agitated the kingdom at this time. In order to effect this, an association was formed under the name of United Irishmen, consisting of both Protestants and Roman Catholics,\* “for the purpose of forwarding a brotherhood of

\* Parnel, in page 205 of his work on the Penal laws, denies that there were any Catholics amongst the United Irishmen at first. He says that the object of that body was separation from England, not Catholic Emancipation, and that they were republicans. Parnel was well informed on the subject. He states that in “1797, 100,000 Protestants were armed and organized for insurrection; and he maintains that the insurrection was essentially a Protestant movement. If it broke out in 1787, it would be so. Therefore it was so in 1798.”



affection, a communion of rights, and a union of power among Irishmen of all classes, in order to obtain a complete reform in the legislature, founded on the principles of civil, political, and religious liberty." The Irish Catholics formed a convention, composed of delegates from several towns and counties, which assembled in Dublin, where they proposed a petition to the king, which was graciously received by his majesty, and recommended to the consideration of the Irish parliament. The Irish Catholics were, this year, admitted to the elective franchise, and acts were passed to prevent the importation of arms, and the election, or appointment of conventions, or other unlawful assemblies, under the pretence of petitioning. A bill was introduced at this time in the commons, to relieve the Catholics from the remaining disqualifications; it was rejected on the second reading, but an act was passed for the establishment of a "Roman Catholic" College, to educate candidates for the "Romish" priesthood. In order to meet the danger which now threatened the kingdom, a militia of 16,000 men was raised, an "*Insurrection Act*" was passed, the "*Habeas Corpus Act*" suspended, and an armed force of yeomanry embodied.

A.D.  
1793.

1798. The state of the country became every day more and more alarming. Some of the confederate chiefs were arrested by means of informers. The rest of the leaders, not waiting for foreign aid, fixed on the 23rd of May for the commencement of the "*Rising*." The mail coaches were stopped on their leaving Dublin; several skirmishes took place near Rathfarnham, Lucan, Lusk, Dunboyne, Barretstown, &c., in which the insurgents were partly victorious. Those of the insurgents who were defeated were made prisoners, and immediately hanged. Proclamations were issued by General Lake, the Lord Mayor, and the Lord Lieutenant, commanding all, except magistrates and members of parliament, to remain in their

houses from 9 o'clock at night till 5 in the morning, and all persons acting or assisting in the rebellion were to be punished according to martial law. Carlow was attacked by the insurgents on the 25th of May, and during the battle between themselves and the garrison the town was set on fire ; eighty houses were consumed, and about 400 of the insurgents consumed. The insurgents, afterwards, attacked Enniscorthy, where they killed 100 of the garrison, and caused the rest of the party to retreat to Wexford, whither they pursued them, and took possession of the town without opposition. On the 1st of June they attacked Newtown Barry, which they took unopposed, as Colonel L'Estrange and the garrison, consisting of 500 men, immediately fled. The insurgents were equally successful against Colonel Walpole, at Tubberneering, where Walpole received a bullet in the head, and his division put their feet in requisition, and betook themselves, in disordered flight, to Arklow. On the 5th of June they attacked the town of Ross, and gained partial possession of it, until vigorously resisted by Captain Johnson, at the head of the royal troops. The insurgents were defeated, after a battle of 10 hours, with serious loss, while about 300 of the royal party were killed or wounded. The insurgents of the north, hearing of the continuous victories of their party in Wexford, assembled in the vicinity of Antrim, and penetrated into the town. Being set on by General Nugent, at the head of the royalists, the general was defeated and obliged to retreat ; he encountered them again, near Ballynahinch, with 1500 men, with as little success. The Wexford insurgents, after committing various depredations, retired to Vinegar-hill, which was become their principal station. To surround this post on all sides, at once, was the plan of General Lake, and several armies moved from different quarters for this purpose. Generals Dundas, Duff, Loftus, Eustace, Johnson, and Needham, rallied their forces.

The royal troops, amounting to, at least, 13,000 men, commenced the assault on the station of Vinegar-hill.<sup>a</sup> The insurgents maintained their ground obstinately and gallantly for some time, and then fled to Wexford. Thence they directed their course to the Wicklow mountains, where they took up their station. During all this time Dublin was vigilantly guarded by a large military force. Trials and executions were going on in rapid succession until Lord Cornwallis, the new Lord Lieutenant, arrived in Ireland on the 20th of June. He issued a proclamation granting a general amnesty to all concerned in the rebellion, who did not kill except in the heat of battle,—who had not been leaders,—who would surrender their arms, abjure all unlawful engagements, and take the oath of allegiance. About 30 of the leaders were excluded from the benefit of this act. Soon after the commencement of the insurrection the sum of £100,000 was voted by the House of Commons for the relief of the refugees, who appeared destitute of subsistence, to be divided in sums not exceeding £50. The royalists too claimed a compensation, the amount of which was £1,023,000—the sum claimed by those of Wexford alone amounted to five hundred and fifteen thousand pounds. In the meantime, General Humbert arrived from France in Killala, in the County of Mayo, with 1100 men. The garrison of Killala, not able to oppose them, fled in confusion; Ballina surrendered to the French the day following. A royal army, under the command of Generals Hutchinson and Lake, arrived in Castlebar to oppose the French, who appeared within two miles of that town on the morning of the 27th of August. Humbert's force consisted of 800 men, and about 1,000 peasants. They

<sup>a</sup> It cannot be expected that in an abridged history of this kind, which can do no more than glance at leading events, we will give a full account of the Insurrection of '98, which is so pregnant with interest. As we are writing for all we express no opinion of our own.

attacked, on the flank, the royal army, who, seized with terror, shrunk from the assault, and in the greatest possible confusion escaped from the town. Had Humbert pushed on when he gained Castlebar, we have it from parties who were leaders in the insurrection, he would have redeemed Ireland. Instead of doing so he tarried in the place, drinking wine, and himself and his officers flirting with ladies. "He was not the man for the emergency." Lord Cornwallis, hearing of the arrival of the French, determined to march in person to oppose the invaders. He arrived at Hollymount on the 4th of September, but finding that the French abandoned Castlebar, and proceeded towards Sligo, he moved eastward in a parallel direction through Clare and Ballyhaunis, towards Carrick-on-Shannon, while Colonel Crawford, General Lake, and General Moore, hung on the French in the rear. The French general was opposed in front by General Vereker from Sligo, who, after a brisk encounter for about an hour, was obliged to retreat, with the loss of his artillery, to Sligo, and thence to Ballyshannon. Humbert crossed the Shannon at Ballintra, and arrived at Ballynamuck on the 8th of September, closely pursued by the above-mentioned generals, while the Viceroy crossed the Shannon to intercept his way to Granard. In this situation Humbert arranged his forces, and put them in order of battle; after a vigorous and an obstinate defence, for about an hour, the French retreated. The army of Humbert was intended only as the vanguard of a more formidable force. A brig from France arrived in the County of Donegal on the 16th of September, having on board James Napper Tandy, Brigadier-general in the French service. On hearing of the surrender of Humbert's forces; on the 11th of October, the principal French armament appeared near the coast of Donegal, consisting of 1 ship of the line and 8 frigates, having on board 4,000 soldiers. They were prevented from landing by the fleet of

Sir John Borlase Warren. The ship of the line and six frigates were captured in the chase. On board the man-of-war was found Theobald Wolfe Tone, who, by his extraordinary exertions and incomparable talents, rendered himself particularly conspicuous in the cause of the "*United Irishmen*," a full narrative of which organization, its leaders and principles, is to be found in the volumes of R. R. Madden, M.D., the present secretary of the Loan Fund Society, Dublin castle. He was condemned to die, being denied the indulgence of being shot as a soldier instead of being hanged as a felon. Tone put an end to his existence in prison on the 19th of November. Thus ended the insurrection of '98. Scarcely had the agitation caused by it subsided when the public attention was attracted to the discussion of a legislative union between Great Britain and Ireland. The nation was immediately divided into UNIONISTS and ANTIUNIONISTS. Numerous meetings were held for the purpose of discussing the question, and resolutions against the measure adopted by several bodies. The subject was now introduced into the British and Irish parliaments. It was favorably received in the former, but in the latter it was indignantly rejected. On the re-assembling of parliament in 1800 the union became the principal subject of discussion. On account of the fraud, bribery, and corruption, practised by the advocates of the measure,<sup>a</sup> the opposition against it had decreased considerably since the preceding year. After several animated and interesting debates, a bill passed both houses for the incorporation of the parliaments of both kingdoms. The terms of the proposed union are contained in the following propositions:—1st. That on the first of January, 1801, the two realms should become the United Kingdom of Great Britain

A.D.  
1800.

<sup>a</sup> See Appendix, Black list, for a more detailed account of the scandalous means resorted to, by Lords Clare and Castlereagh, to rob Ireland of her parliament.

and Ireland. 2nd. That the succession of the crown should remain on its present basis. 3rd. That the United Kingdom should be represented in one parliament. 4th. The number of peers in the Imperial Parliament, for Ireland, should be 32, and the commons 100. 5th. The churches of England and Ireland to be united in one church. 6th. A fair proportion of commercial privilege should be extended to Ireland. 7th. Each kingdom should have the discharge of the public debt already incurred: and for fifteen years to come the national expense should be defrayed in the proportion of 15 parts to Great Britain and 2 parts for Ireland. 8th. The laws and courts, both civil and ecclesiastical, should remain as they were now established in each kingdom. This scheme was approved of and the union carried.

Shortly after the passing of the act of union the whole of Mr. Pitt's ministry resigned, feeling that they were unable to carry the measure of Catholic Emancipation, which they were pledged to the Irish prelates to carry. But this great event of national importance was reserved for that great and ILLUSTRIOUS IRISHMAN, DANIEL O'CONNELL, of whom every Irish Catholic should feel proud, and to whom every Catholic through the world should be grateful. While the English were obliged to recommence hostilities against France, under her first consul, Buonaparte, the Irish in Dublin made another attempt to dissolve the connection between Great Britain and Ireland. On the 23rd of June an insurrection\* broke out in Dublin, which cannot be silently passed over. About this time, Buonaparte

A.D.  
1803.

\* Robert and Thomas Addis Emmet were the sons of Doctor Emmet of Dublin. An accomplished education refined their feelings; and such men will ever feel a lively sense of wrong. Robert's love of Ireland was cultivated to the greatest perfection. Though a Protestant he felt the chains that clanked round the limbs of his countrymen without any distinction of creed or party. He yearned to shiver the fetters that bound the hands of the Irish slaves, having before his mental vision this beautiful line—

“As the slave retires the man returns.”

advanced into Russia at the head of a powerful army; after defeating the Russians he advanced to Moscow, where he intended to winter, but the Russians burned the city, which oc-

He knew that a nation of slaves could not be prosperous, and, consequently, not happy. Irishmen were deprived of God's first best gift to the angels—freedom—the great prerogative of man. This he would have restored to them at any risk. Hence he conceived the project of an insurrection, seeing that parliament was deaf to the demands of the people. Elsewhere we shewed, on the authority of Parnel, that the insurrection of '98 was essentially a Protestant movement, into which some southern Catholics afterwards fell. The morality or immorality of an armed revolution depends on the grounds of popular grievances, and the chance of success. If the grievances be great, as at the time when the Pope sent Rinuccini to aid the Catholics to assert their rights with the sword—and if there be a moral certainty that success will be the result of the struggle, then recourse to arms has never been condemned by theologians. Of this fact the history of nations assures us. Spain, for centuries, groaning under the iron rule of the Moors, being roused by the act of one youth, Alberto, flew to arms, and won back its freedom. Greece, bowed down and trampled on by the cruel Mahomedan, as well as by the Romans previously, remembering the ancient prestige of their ancestors in war, arts, sciences, and polished literature of every class, hoisted the standard of resistance to foreign oppression, and, fired by the burning poetry of Byron, shivered its chains, and is now free. Even though the feat achieved by William Tell, having mingled with the river of time, has passed on into the ocean of eternity, yet an allusion to it is not without its interest. Switzerland was for ages a prey to the unrelenting misrule of Austria, when Tell, feeling for the wounds of his country, though only a peasant, raised the flag of independence, and, in a favorable hour, sounding the tocsin, called his countrymen to action, and tore down the bloody flag of the oppressor. The history of the past beckons on to freedom all the oppressed nations of the earth. The Christians themselves, by force of arms, entered the Holy Land, and thus gave a proof, that in case of inevitable necessity recourse to arms is not only permitted, but sanctioned by morality. The Israelites themselves, under the direction of God, cut their way with the sword to the land of their ancestors. They suffered much before they triumphed; so must every people who are in thralldom; but patience, and taking advantage of the first opportunity, will secure independence. But *necessity alone*, and a *moral certainty of success* can sanction an insurrection in any country, as the evils of war are legion, and the

currence obliged the Emperor to retrace his steps, and expose his army to all the hardships of war, famine, a severe winter, and intense cold. All this proved very disastrous to Buonaparte.

consequences terrible. Let us hear Robert Hall on the art of war. "The warrior is revolving, in the gloomy recesses of his mind, plans of future devastation and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabric of his fame is cemented with tears and blood; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecations of those whom his sword has reduced to despair." Langton, the Catholic Archbishop of Canterbury, at the head of the barons in arms at Runnymede, wrung from the imbecile hands of king John of England the "Magna Charta," the great charter of English liberty. In 1691, the people of England, thinking that James II. was trampling on their rights, revolted, and introduced William, Prince of Orange, and placed him on the throne. In this they supply us with the fact, that a successful struggle to change the constitution is not, in their opinion, against the law of God. In our own days the present Emperor of France, when only a private gentleman, joined in a revolution which overthrew monarchy, and instead thereof substituted a republican government. This again was exchanged for the imperial diadem which now graces the brow of Napoleon. No dogmatic theologians have condemned these changes. But to return to Emmet. From his biographer we will quote one sentence as to his character—"Emmet was moulded in the happiest combination for his destined services, he was an accomplished speaker, with a high intellect to master and employ knowledge, a love of country, united with great virtues." After the failure of the men of '98, he went to France, whence he returned in 1803, and took into his friendship Nicholas Gray and Henry Hughes of Dublin, Hope and Lennon of the North, Quigley of Rathcuffey, County of Kildare. He searched out not wealthy men, but honest men; Hughes contributed several thousand pounds towards a fund to purchase materials for the manufacture of pikes and other war weapons; those were placed in a depot to the rear of the house in Thomas-street, at the corner of Bridgefoot-street, now the property of William J. Fitzpatrick, the accomplished author of *The Life and Times of the late glorious Lord Cloncurry*. We may here state that it affords us pleasure to learn that Mr. Fitzpatrick is writing the life of the great Doctor Doyle, Catholic bishop of Kildare and Leighlin. From John Lennon, who was a linen-weaver, we learned many interesting facts, connected with Emmet. Lennon was a poet,



A. D. 1814. He was defeated afterwards at Leipsic and Dresden, and obliged to abdicate in favor of Louis XVIII. who was restored to the throne of his ancestors. The ex-emperor retired to the island

and died only a few years ago. What we did not hear from the poet we had from Quigley, whom we visited many years after his return from the place in which he spent fourteen years' transportation. Lenuon was arrested, as well as six others of Emmet's true men; but escaped to Oranmore in Galway, and left the country. Their leader supplied them with ample funds. Quigley died a few years since as attached as ever to the spirit of liberty. Through a yard, to the rear of the house 139, Thomas-street, articles of food were brought from the house which was an inn, to the men in the depot. Flemming, an hostler who attended the men, proved a traitor, and communicated all to the government. Quigley told us he had 35,000 men of Kildare coming unto Emmet who had arms ready for them. Their project was to capture the castle. But when they reached Palmerstown, Quigley having heard that the citizens, whose word was pledged to "rise," broke their word and did not appear in Smithfield, told the Kildarians that they might go home, not to endanger their lives for men who were unworthy of freedom. Himself and a trusty few of his men went in to Emmet, and all advised him not to make the attempt. Advice was useless; he would be at the Castle. The result is easily told—He failed, and was arrested in a house in Harold's Cross, being betrayed into the hands of his pursuers by a man named Palmer, in whose house he had stopped. He was condemned and hanged with six of his party. The place of execution was exactly opposite St. Catherine's Church in Thomas-street, and before the door of the house at the rear of which was the depot. His remains were some time after removed to St. Michan's Protestant Church in Church-street, Dublin. The murder of the humane Lord Kilwarden remains a stigma on the parties concerned in that movement; but Emmet had nothing to do in the atrocious act. Lord Norbury—that man of blood—was one of the judges before whom the young and chivalrous Emmet was tried, and by whom sentence of death was pronounced on him. Being, as a matter of form, asked by the infamous judge what he had to say why sentence of death would not be pronounced, the daring patriot delivered one of the most eloquent and powerful speeches that ever issued from the lips of any man; as a specimen of eloquence it stands unsurpassed; not equalled, when we consider the orator's position, standing on the brink of his grave. One or two passages will serve to give the reader a notion of the whole. Addressing Norbury, he says:—"I do not imagine, that seated where you are, your mind can

of Elba, from which he sailed shortly after and arrived on the coasts of France with a few troops. The French monarch retired to Lisle, and Buonaparte organized an army, and ad-

be so free from impurity as to receive the least impression from what I am going to utter. The man dies, but his memory lives; when my spirit will have joined those bands of martyred heroes, who have shed their blood on the scaffold, and in the field, in defence of their country, I wish that my memory and name may animate those who survive me,—while I look down with complacency on the destruction of that perfidious government, which upholds its domiuiion by their blasphemy of the Most High,—which displays its power over man, as over the beasts of the field,—which sets man upon his brother, and lifts his hand, in the name of God, against the throat of his fellow, who believes or doubts a little more or a little less than the government standard,—a government, which is sated to barbarity by the cries of the orphans, and the tears of the widows it has made.” (Here Norbury interrupted Emmet.) “I appeal to the Immaculate God! I swear by the throne of heaven, before which I must shortly appear!! by the blood of those murdered patriots who have gone before me!!—that my conduct through all this peril and all my purposes, has been governed only by this consideration I have uttered, and by no other view than that of their care, and the emancipation of my country from the superhuman oppression under which it lies, so long and too patiently travailed,—and that, I confidently assuredly hope, that wild and chimerical as it may appear, there is still union and strength enough in Ireland to accomplish this noble enterprise!!!” “Sell the independence of my country to France, and for what? Was it for a change of Masters? No; but for my ambition? O, my country, was it personal ambition that could influence me? Had it been the soul of my action, could I not, by my education and fortune, by the rank and consideration of my family, have placed myself amongst the proudest of your oppressors? My country was my idol: to it I sacrificed every selfish, every endearing sentiment, and for it I offer myself up to God! No, my Lord, I acted as an Irishman, determined on delivering my country from the yoke of foreign and unrelenting tyranny, and from the more galling yoke—a *domestic faction*, who are the *participators* in the parricide, for the ignominy of exertions, with an *exterior of splendor*, and *conscious depravity*. It was the wish of my heart to extricate my country from this doubly rooted *despotism*;\* I wished to place her independence beyond the reach of any power on earth; I wished to exalt her to the

\* The Orangemen.

A. D. 1815. vanced towards Brussels, but his career was terminated at Waterloo, where with an army of 60,000 men he met the duke of Wellington at the head of an army of 100,000; this battle, the most interesting that ever was fought, lasted from sunrise till evening. Buonaparte was defeated, and shortly after conveyed as a prisoner to the island of St. Helena.

Shortly after, a peace was concluded with America. The distress of the empire, occasioned by the continual wars, was greatly increased by a deficiency in the crops the following years, the price of provisions reached such a height as put it out of the power of the greater part of the population to purchase the necessaries of life. But timely parliamentary grants, and the munificent spirit of individuals, saved the country from famine, until the approach of an unusually abundant harvest.<sup>b</sup> Not-highest station in the world." . . . "Life, any more than death, is unprofitable when a foreign nation holds my country in subjection. There are men concerned in this *conspiracy* (as Norbury called the insurrection), not only superior to me, but even to your own conception of yourself, my Lord—men, before the splendor of whose genius and virtues, I should bow with respectful deference, and who would think themselves dishonored to be called your friends, and who would not disgrace themselves by shaking your blood-stained hand." (Here again Norbury interrupted). "Shall you tell me on my passage to the scaffold, than I am responsible for all the blood, that has been, and will be shed in the struggle of the oppressed against the oppressors? Shall you tell me this, and shall I be so very a slave, as not to repel it? Am I to be appalled and falsified by a mere remnant of mortality? by you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhallowed ministry, in one great reservoir, your Lordship might swim in it." . . . "I have but one request to ask at my departure from this world—it is the charity of its silence. Let no man write my epitaph. For as no man who knows my motives, dared now vindicate them, let them and me repose in obscurity and peace, and my tomb uninscribed, and my memory in oblivion, until other times, and other men, can do justice to my character—when my country take<sup>a</sup> her place among the nations of the earth; then, and not till then, let my epitaph be written. I have done."

<sup>a</sup> During the reign of George III. no measures were passed for Ireland

withstanding the periodical attacks of famine on the people of Ireland, still there was no country in the habitable globe advanced so much in prosperity as this country did while under the influence of its domestic legislature.

This is not an unfounded declaration, but resting on the unquestionable authority of the most eminent men of the day, and men who were not prejudiced in favor of Ireland.

Lord Clare, in his speech in 1798, says, "There is not a nation on the face of the habitable globe, which has advanced in cultivation, in agriculture, in manufactures with the same rapidity, in the same period as Ireland," viz. from 1782 to 1798. Mr. Pitt in his speech of 1799 in favor of the Union, says, "It will be proved by the documents I hold in my hands, that the trade at this time is infinitely more advantageous to Ireland, than to England. Great Britain imported from Ireland to the amount of more than three millions, in the manufacture of linen, and linen yarn, and between two and three millions, in provisions and cattle, besides corn and other articles of produce, whilst the manufactures imported to Ireland from Great Britain, very little exceeded one million sterling." Lord Plunkett in his speech in 1799, says, "she is a little island, with a population of about five millions of people, hardy, gallant, and enthusiastic, possessed of all the means of civilization, agriculture, and commerce, well pursued and understood, and a constitution fully recognised and established, her revenues, her trade, her manufactures, thriving beyond the hope or the example of any other country of her extent, within these ad-

except penal ones. Some of these will be found in this volume, as will some of those of William III. and Anne. Indeed it might be said that our history is no history since the English first invaded us. From that time to this, the only tale we have had is one of woe, plunder, and blood. Irish history is yet to be *made*; and deeds, to form the basis of it, are still to be achieved. We had a history,—The foe destroyed it.

vancing with a rapidity astonishing even to herself, and enjoying and acknowledging her prosperity."

A great many more authorities of equal respectability could be cited, bearing laudable testimony to the rapid advances made by Ireland in civilization, agriculture, and manufactures, while under the parental eye of her domestic parliament. We will adduce incontrovertible proofs of England's jealousy at the rising prosperity of Ireland, and of the basest corruption and the most depraved ingenuity that was exercised to promote the *mis-called Union*, which would be more appropriately termed the "bear's hug" of its victim.

Lord Castlereagh's words, repeated by Grattan, are these, "Half a million or more were expended some years since to break an opposition; the same, or a greater sum, may be necessary now;" and Grattan added, "The threat was proceeded on, the peerage sold, the caitiffs of corruption were everywhere, in the lobby, in the streets, on the steps, and at the door of every parliamentary leader, offering titles to some, office to others, corruption to all." Lord Chief Justice Bushe says, "The basest corruption and artifice were excited to promote the Union. All the worst passions of the human heart were entered in the service, and all the most depraved ingenuity of the human intellect tortured to devise new contrivances for fraud." Lord Plunket says, "I will be bold to say that licentious and impious France, in all the unrestrained excesses to which anarchy and atheism have given birth to, has not committed a more insidious act against her enemy, than is now attempted by the professed champion of the cause of civilized Europe against a friend and ally in the hour of her calamity and distress." The same brilliant orator and statesman again adds, "I accuse the government of fomenting the embers of a lingering rebellion, of hallooing the Protestant against the Catholic, of artfully keeping alive domestic dissensions for the purpose of subjugation."

Lord Grey, in his speech in 1800, says. 'Twenty-seven counties have petitioned against this measure, in fact the nation is nearly unanimous, and this great majority consists not of bigots, fanatics, or jacobites, but of the most respectable of every class in the community,' Lord Chief Justice Bushe at another time says, "I strip this formidable measure of all its pretensions, and all its aggravations. I look on it nakedly and abstractedly, and I see nothing in it but the denial of the rights of nature to a great nation, from an intolerance of its prosperity." Mr. Saurin in his speech in 1800 says, "you may make the union binding in law, but you cannot make it obligatory on conscience." Lord Plunkett pronounces, "I deny the competency of parliament to carry the act of union. I warn you, do not dare lay your hands on the constitution. I tell you if you pass this act, no man in Ireland will be bound to obey it; yourselves you may extinguish, but parliament you cannot extinguish—it is enthroned in the hearts of the people—it is enshrined in the sanctuary of the constitution—it is as immortal as the island which it protects." Such was the evidence of men most adverse to Ireland, and most anxious to conceal her greatness. In order to restore ill-fated Ireland to her original splendor and prosperity, the great Leader of the Irish embarked in an arduous and glorious struggle, a struggle that was calculated to make the first land on earth possess that bounty and benefit which nature and nature's God intended should be her inheritance. He gave satisfactory assurances of his incomparable skill, and his indomitable perseverance.

A. D.  
1821.

But before we allude to his gigantic struggles on behalf of his country and the faith of St. Patrick, to sever the chains, that, for centuries had clanked on the limbs of his Catholic countrymen, it is necessary, for the clearness of our narrative to state, that in 1821 George IV., the greatest monster that has ever dishonored humanity or disgraced a throne, came to Ire-

land to avoid the odium of a trial he had instituted against his Queen, and to delude the Irish Catholics with three weeks idle pageantry, but, fortunately, O'Connell, the great Emancipator, established the Catholic association at Mr. Fitzpatrick's, No. 4, Capel-street, which was afterwards removed to the Corn Exchange, Burgh Quay. It consisted, at its formation, of only seven members, which in a short time, by the concentration of public opinion, and by the hearty union of enlightened liberal Protestants and Catholics, wrested from an orange ministry Catholic Emancipation. At the age of eighteen we assisted at the glorious triumph of Clare, when we first had the great honor of an introduction to O'Connell. Our heart beat high with hope for the freedom of poor Ireland under such a Leader. On the 4th of July the voting began, and on the 8th O'Connell was declared duly elected by the Orange Sheriff, Malony. When he presented himself to take his seat in the House of Commons, being asked to take an oath which conscience did not approve he was declared ineligible to take his seat. But Wellington and Peel introduced a bill to abolish that form of oath, and the bill became law which made Catholics eligible to sit in parliament. Wellington declared, that so bold and united was the demand for the emancipation that the denial of it would involve the country in civil war, and from his experience as a soldier he shuddered at the idea of such; that he could never think of shedding the blood of his countrymen, especially as the result would be disastrous to the interests of the united kingdom. In this policy the hero of Waterloo showed himself the statesman, as he could bend to circumstances, and bow to public opinion rather than endanger the safety of the empire. O'Connell went back to Clare and was re-elected; he then returned to London and took his seat in parliament. By the act of Emancipation all offices in the state, excepting the throne, the vice-royalty, and lord chancellorship in both countries, were thrown

A.D.  
1825.

1828.

1829.  
April.

open to Catholics. However, they are still debarred from a participation in the literary honors and emoluments of Trinity College<sup>s</sup> Dublin, if we except a few "mere foundation" scholarships.

A.D.  
1832.

A society, called "The National Trades Political Union," existed at this time. Though got up by the trades of Dublin, yet it had, amongst its members, O'Connell, Tom Steele, and all the leading political characters of the times. It's President was John O'Brien, of Henry-street, Dublin, paper stainer; and its honorary secretary was James Martin, of York-row, chemist. It possessed and exercised great political influence at elections, as long as it continued to act without allowing itself to be the tool of designing public men. As soon as it was thus managed it lost its prestige and died. It was our pride to be one of its members, as indeed it was of every national convention since 1828. During that time we have seen much that would deter other men from ever again taking a part in public matters. However, the motto of a true man must be "*nil desperandum.*" The Israelites suffered much before they gained the promised land. Spain and Greece, ground down by centuries of oppression, at last arose in their might, and shook off the yoke. History is a grand instructor. These examples hold out hope for Ireland.

The only thing of national importance in the reign of William IV. was the tithe agitation. In this year there was a resistance, almost universal, to the tithe system. Cattle, corn, or goods distrained for tithes, could find no purchasers; and the clergy of the Established Church were involved in litigation with their parishioners all over the kingdom. They obtained the assistance of the military to distrain the property of the people, and to overawe them into obedience. Scenes, laughable as well as melancholy, resulted. A regiment of Hussars were employed in driving a flock of twelve geese in the county of



Kilkenny; whilst at Newtownbarry, Castlepollard, Carrickshock, Inniscarra, and some other places, there were sanguinary affrays between the soldiers and the people. An event which happened at Gurtroe, near Rathcormac, in the county of Cork, must not be omitted. Archdeacon Ryder brought a party of the military to recover the tithes of a farm, held by a family, named Ryan. The Ryans, who were Catholics, resisted the payment of money to a Protestant pastor, from whom they, of course, derived no spiritual benefit. The order to fire on the people was given to the military; and thirteen persons were wounded, and eight killed in the presence of the Rev. Mr. Ryder!!! He was then paid his tithes by Mrs. Ryan, whose son was shot before her eyes. After the previous catastrophe and other feats of a similar character, Parliament struck off one-fourth of the tithes, and made the landlords, instead of the occupying tenants, liable to the established clergy for the remaining three-fourths. This was a great relief to the tenants to the extent of one-fourth of the tithes. With respect to the other three-fourths, as the landlords are liable to pay them to the clergy, they, of course, take care to exact them under the name of rent from their tenantry.

There was also a parliamentary reform in this year, by which Ireland got five additional members, which increased our representatives to 105. About forty members were returned in this year at the general election pledged to support the Repeal of the Union. Had not the elective franchise been unjustly withheld from the people, nearly all the constituencies would have returned Repealers, all sects and parties being convinced, that nothing, short of a parliament in College-green, Dublin, could restore this country to a secure and permanent condition of national prosperity. Such an assembly would check the drain of absenteeism, which is one of the greatest sources of our poverty, and would cherish and enlarge our

manufactures, make trade flourish, and keep the gentry at home to watch over, and encourage native industry. An Irish parliament would heal all our miseries. A Coercion Act was passed laying restrictions on the right of the Irish people to meet and petition the legislature. The object of this act was to crush the movement for Repeal; which national measure was denounced in a foolish and ferocious speech, delivered by the king on opening the session. O'Connell, in his place in the House, denounced the Royal speech as "a brutal and bloody speech."

A.D.  
1834.

This year his Grace the Most Rev. John Mac Hale, archbishop of Tuam, (called "The Lion of the Fold of Judah") was translated to the above see from Killala, where he was known as the celebrated "Bishop of Maronia in partibus." His writings under that signature, as also of "Hierophilos," whilst in Maynooth, spread his Grace's fame to the uttermost bounds of the globe. His works are many and brilliant. His "Evidences of the Principles of the Catholic Church," his translation of Moore's select Melodies, of Homer, Virgil, and of other things, have wreathed around his Lordship's brow a crown of imperishable laurels. As a patriot, a refined classical scholar, a learned theologian, a zealous and fearless defender of the faith, and an adept in the Irish language, he stands alone in the British empire. His virtues as a prelate shed a lustre on the church of Ireland. To his Grace Irish Catholics owe, and willingly yield, the undying homage of their admiration. In him they recognise the unswerving champion of national rights, and the peerless sentinel on the watch towers of Israel.

The Repeal question was introduced by the great Irish Tribune in this year. But to the surprise of the public the measure was opposed by Spring Rice, who attempted to shew that Ireland had been improved by the destruction of her parliament. Mr. Rice's paradox, being congenial to the

prejudices of his audience, O'Connell's motion was defeated, for the time, by an immense majority. This defeat did not, in the least, dishearten the Irish people. Knowing their cause was just and righteous, they determined to wait, and work and watch, till an opportunity would arise when their voice, as in the case of Emancipation, would be potential. The Liberator's policy was to act as if he placed faith in the conjoint promise, made by the king, lords, and commons. In rejecting his motion for Repeal, they promised solemnly to remove all the grievances of Ireland; and, accordingly, O'Connell, for the next six years, occupied himself in the experiment of extorting a fulfilment of that solemn pledge from the British legislature. For this purpose, in the summer of 1838, O'Connell formed the National Association, which was inaugurated in the Coburg Gardens, Harcourt-street, Lord Miltown presiding. This body comprised the rank, wealth, and intellect of Ireland. The next political body was the "Precursor Society," founded in 1839. O'Connell, feeling that the Irish nation had no confidence in these societies, got up The Loyal National Repeal Association. This was in the third year of Victoria, William IV., her uncle, having died in 1837.

A.D.  
1838.

1839.

This year was also remarkable for the wide spread of the glorious doctrine of Total Abstinence from all intoxicating drinks. The Very Rev. Theobald Mathew, a Capuchin Friar of Cork, rose up, as if inspired by God, to call his countrymen to unite with him in crushing the monster intemperance, which his benevolent heart felt was a great stigma on his country, though not more addicted to it than England or Scotland. Millions flocked to his standard, and renounced the habit of drunkenness. After his superhuman efforts in Ireland, he went to America and England. His health, becoming impaired he went to Madeira, whence he returned, in a very infirm state,

and on the 8th of December, 1855, died, aged 66, in Cork, and was buried in the cemetery of the Botanic Gardens of that city. According to his own wish his remains were laid beneath the great stone cross of that churchyard. The Apostle of Temperance was born on the 10th of October, 1790, and was ordained on Easter Saturday, 1814. His father was James Mathew, Esq., of Thomastown, near Cashel, county of Tipperary. The name of his father's estate was Rathdoheen. The apostle's family was closely related to that of Lord Landaff, of Glamorganshire in Wales. A committee to assist in releasing him from difficulties, in which dishonest men had placed him, was held in Dublin in 1854, of which James Burke, Esq., Barrister, was secretary, and Doctor G. T. Hayden an active member.

A.D. 1840. This year the Very Rev. Mathew Flannagan, D.D., P.P. of Francis-street, combined the trades of Dublin in a movement in favor of native manufacture. Of this movement Thomas Mooney was the guiding spirit, and when he went to America it dwindled away. John Gray, Esq., M.D., was, on the motion of the President, Doctor Flannagan, appointed honorary secretary, which led to the retirement of Thomas Mooney.

The Very Rev. John Spratt, D.D., was the centre of the Temperance movement in Dublin. He is at present the zealous President of The Irish Total Abstinence Society, French-street, Dublin. This body was founded in 1840, and has never lagged in its efforts to spread the principles of Total Abstinence. Through its agency, under the wise and untrifling supervision of its venerated President, intemperance has been kept under not only in the city, but in the suburbs. For several years Doctor Spratt held open air meetings, which were attended by immense crowds. He visited, also, Belfast and other provincial towns that invited him amongst them. He was born in 1798; in 1815 went to Spain, where he studied, and after his ordination

at Cordova, in 1822, returned to Dublin same year. Pope Pius VIII., by a Rescript, dated August 8th 1829, conferred on him the degree of D.D. He is the founder of the Catholic Young Men's Society, Lower Abbey-street, Dublin. This Society is of incalculable advantage to the best interests of Catholicity, and is under the patronage of His Grace the Most Rev. Paul Cullen, Archbishop of Dublin and Apostolic Delegate. It was established in 1854. Dr. Spratt's convent is in Whitefriar-street, Dublin. His incessant labors in the cause of religion and morality have been attended with immense benefit to his countrymen. Many lay advocates of Temperance have, from time to time, assisted Doctor Spratt, but the only two, that have continued without faltering, are James Haughton, Esq., of Eccles-street, and the author of this work.

This year is rendered famous for the establishment of one of the most powerful and perfect organizations that has ever existed. The machinery was such that each of its members, his position in society, and his residence were known by T. M. Ray Esq., the Secretary, who, in 24 hours, could have made known a resolution of the body to every member of it in the united kingdom. As soon as O'Connell's perseverance had, finally, convinced the people that he was thoroughly resolved to fight out the peaceful battle to the last, and not to use the Repeal cry as a mere instrument to obtain other measures, the people rallied round their tried leader. But in order to preserve the Union, efforts quite in character with those which Pitt's government had put in requisition to carry it in 1800, were now used. They thought, that, as it had been, originally, achieved by bribery and terror, it could best be preserved by the same means. Accordingly, Lord Fortescue, the Whig lord lieutenant in 1841, announced that anti-repealers only should be admitted to any place or office in the gift of the government. And in 1843, troops were poured into the country, and state prosecutions in-

stituted against nine of the leaders, in the hope that the display of military power, conjoined with the harassing persecution of the illegal proceedings, might terrify the people from seeking their national rights.\*

England was now engaged in the attempt to extend and consolidate her Indian empire ; and Irish soldiers, as has been usual in such cases, fought and bled in the contest. The 44th regiment, consisting entirely of Irish, was totally destroyed.

Ireland had no interest whatsoever in the event of the struggle in India. For, the greater and more numerous her victories the more insolent and oppressive did she become towards Ireland. O'Connell's maxim was, "England's difficulty, Ireland's opportunity," and by the reasonable use of that maxim did he gain some concessions from reluctant ministers. In this year the ministry moved Victoria to speak against repeal ; and a speech denouncing it, was composed for the queen, which her majesty read from the throne at the close of the session in 1843. The

A.D.  
1842.

\* There existed in Ireland a branch of the English Chartist Association. The object of the body was to obtain the restoration of the points of the "Magna Charta," the great bulwark of English freedom. The readers are aware that in the 12th century Langton, Archbishop of Canterbury, at the head of the barons, wrested that measure from the hands of the imbecile King John. It was that act that crushed the feudal system ; up to that epoch the barons were slaves of the monarchs, the gentlemen of the barons, and the farmers of the gentlemen. But the Magna Charta made them independent of each other, and made the owner of a few acres of ground as independent of the landlord as was the latter of the crown. It provided that, 1st. Every man who arrived at the age of 21 years, should have a vote, provided he be of sane mind, and not convicted of crime. 2nd. That the election of representatives to serve in parliament be by ballot. 3rd. That there be a new parliament each year. 4th. That there be electoral districts. 5th. That there be no property qualification. In a report of the Repeal Association passed at a meeting of the body, April 4th, 1842, these principles were embodied, the resolution was proposed by O'Connell, and passed. The late Fergus O'Connor, Esq., a native of Cork, was the leader of the Chartist movement in England.

ministry hoped that the well known loyalty of the Irish people would induce them to abandon a measure distasteful to the monarch. In this they were disappointed, because, though the people of Ireland were deeply grieved to see Victoria on the throne made the tool and mouthpiece of a faction, opposed to their liberties, they still persevered. The queen's mistake on the subject of Repeal could, of course, have no effect on the national resolve of millions, suffering the bitter evils of the Union. Their sentiment was precisely the same as that which was expressed by the Dugannon volunteers in 1779. "We know our duty to our sovereign, and are loyal; but we also know our duty to ourselves, and are determined to be free." When the agents of alien misrule saw the determined resolve of the inhabitants of this island, the Lord Lieutenant (Earl De Grey) issued a proclamation to prevent a public meeting to petition parliament for Repeal, which was advertised to be held at Clontarf, on the 8th of October, 1843, and at which a large numbers from great distances, and even from England, prepared to attend. The viceregal proclamation was issued at so late an hour on the 7th, that it was perfectly impossible to convey the knowledge of its contents to tens of thousands who were, actually, at the moment, on their journey to the meeting. We well remember happening to attend the meeting of the committee of the association on the 7th of October. We supported Thomas Davis and John O'Connell, who were for holding the meeting, despite of any unconstitutional attempt on the part of the Irish executive to crush public opinion. The Liberator was not for holding the meeting. The propriety of doing so, was a long time, discussed; O'Connell was, at first alone in his opinion. He, then, withdrew into an adjoining room, but having got the proof-sheet of the proclamation, he after an hour's absence returned, and, without further discussion, called on John O'Connell to take his pen to draw up a

A. D.  
1843.

counter proclamation. It ran thus—"Whereas a piece of paper purporting to be a proclamation of Lord De Grey has appeared, we hereby call on the people not to meet on the 8th." It was intended by his Excellency to commit a carnage of the people if they assembled. Sir Edward Blakeney was opposed to the conduct of De Grey on the occasion, and it was confidently rumoured, that he said he would not allow the military, under his command, to butcher a peaceful meeting, when assembled to talk over what they conceived to be oppression. The military met on the ground, but their thirst for blood was not gratified on the occasion, as there was no meeting. The following are the names of the parties who were prosecuted on account of the Repeal agitation :—Daniel O'Connell, John O'Connell, Thomas Steele, Charles Gavan Duffy (Editor of the *Nation*), John Gray (Editor of the *Freeman's Journal*), Richard Barret (Editor of the *Pilot*), Rev. Mr. Tyrrell, P.P. of Lusk, Rev. Mr. Tierney, P.P. of Clontibret, and Thomas Matthew Ray, the Secretary of the Repeal Association. The Rev. Mr. Tyrrell died before the close of the prosecution, and the verdict against the Rev. Mr. Tierney was overruled by the bench. The government secured a conviction of the other traversers, excluding from the jury-box every man who did not entertain political hostility to the defendants. The management of the jury-list was pronounced by the Tory Chancellor of England (Baron Lyndhurst) to have been "*fraudulent*." In consequence of this verdict, found by a packed jury, the seven traversers were imprisoned on the 30th of May, 1844.

Several other "Monster" meetings for repeal were held, at each of which the author attended ; an attempt to trample on the legal right of the people imparted fresh vigor to the machinery. However, in 1844 there appeared an incipience of discontent amongst some members as to the disbursements of the funds. As we took an active and prominent, though an



humble, part, in the agitation, having collected several hundreds of pounds, and acted as honorary local secretary of the Linen-Hall Ward, which the Liberator called "the Model Ward," we will not enter on a disquisition of the causes of discontent amongst the members of the committee. It was said by parties, who knew matters intimately, that financial matters, and not a difference about principles, was the origin of the fatal division, though it afterwards assumed that appearance. Be that as it may, the author left the Society in April, 1844, and took no part in any political body until the time of the Irish alliance in 1849, if we except having written a letter to the League, which was formed in the Music Hall in 1848, and the object of which was to unite the Conciliation Hall Repealers and the Confederates. To neither of these parties, at the time, had we the honor to belong; but as soon as there seemed a chance of a union we gave in our adhesion. On the very night before the formation of the League, a report ran in well informed circles that there was seen on the Lord Lieutenant's table in the Castle a despatch for the Cabinet in London, to the effect, that Repeal could no longer be withheld without a civil war, and recommending that the measure would be conceded. Unfortunately for Ireland all the leaders did not join; and when astute Clarendon found that the old curse prevailed in the council of the trusted men, he did not think it necessary to forward the despatch. We should, before this have noticed what is detailed in the next paragraph.

The Repealers, instead of being discouraged, feeling indignant at the outrage committed on their leaders under the forms of law, immediately began to work with augmented energy; there was an immense increase of the repeal rent, and a large number of new adhesions to the Repeal Association. One year's imprisonment to Daniel O'Connell, and nine months to the others, was the term of punishment for attempting to

effect a moral reform. The prisoners, knowing that the law was violated by the verdict, had against them, appealed, by writ of error, to the House of Lords; and that tribunal reversed the judgment of the court below. The prisoners were forthwith discharged, having been imprisoned for over three months. The five law lords, who heard the appeal, were Lyndhurst, Brougham, Cottenham, Campbell, and Denman. The first two were for confirming the sentence, the three last for reversing it. Lord Denman's memorable words in the House of Lords should never be forgotten. "IF SUCH PRACTICES AS HAVE TAKEN PLACE IN THE PRESENT INSTANCE IN IRELAND SHALL CONTINUE, THE TRIAL BY JURY WILL BECOME A MOCKERY, A DELUSION, AND A SNARE." The prisoners were liberated on the 6th of September, 1844. There was a great ovation; all parts, leading to Richmond prison on the South Circular-road, were filled with carriages and cars. After his imprisonment O'Connell never again appeared the same man as before that illegal act. On Tara hill, the 15th of August, 1843, he had but to express his will, and the million and a half of hearts, who were as true to him as were men to a Leader at any time in the annals of history, had placed him in a position that no foreign government would have dared to lay hands on him. On that day he was the uncrowned monarch of the Irish nation. We had followed him to death or victory.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries."

A.D. 1845. Government established what are called the "Queen's Colleges" in Cork, Galway, and Belfast. Its senate meets in Dublin castle, and confers degrees such as are given by the University of Trinity College. In the former Catholics are admitted to all the honors and emoluments of the institution. But few Catholics frequent these schools, the Prelates, being

opposed to them, and the Pope having condemned them as "Godless Colleges." Learning, not based on Catholic teaching has, always, been dangerous to faith and morals. This we write from our experience as a public professor of many years' standing. The real object of their erection was to seduce the youth of Ireland from the Catholic faith, and to corrupt the literary adults by hiring their services in these colleges. It is, however, fortunate that no honorable, patriotic Catholic Irishman has been known to accept of the places in them.

This year also was carried out the design of rearing a Catholic church as a lasting memorial of the immortal patriot and sanctified Archbishop O'Toole, the metropolitan of Dublin in the days of Henry II. Irishmen should have, and have, enshrined in the temple of their hearts the memory of the great O'Toole, the lineal descendant of the kings of Wicklow. The Venerable Archdeacon John Hamilton, P.P. of St. Michan's, Dublin, exerted all the powers of mind and body to have built, and did build, after overcoming many difficulties, the present church on the North Strand. It is a fine specimen of modern architecture, and is in the Gothic style. The architects were John Burke, and *J. B. Kane, Esqs.*, and this, being a monument to commemorate departed worth, and more of national than local interest, is, therefore, noticed.

A. D.  
1847. The dissensions, which appeared in the Repeal ranks, and the pain the great Liberator felt at seeing the cruel conduct of the Whig Government in allowing thousands of the people whom he loved dearly to perish of famine, began to force his noble spirit to bend. The strong hale man drooped, and when drooped, sought rest for his afflicted heart in a foreign land. The last Sunday he was in Dublin we had the melancholy pleasure of an interview with him in his study. We shall never forget his kind wish expressed in our behalf, and his desire that when he would return we should often call to see him. Alas! Providence

had settled it otherwise ; he was not to return. How truly did he possess and enjoy the confidence of the Irish people. Mr. O'Connell represented the county of Clare with 250,000 inhabitants, Waterford with 300,000 inhabitants, Kerry with 260,000 inhabitants, Meath with 300,000 inhabitants ; he represented the city of Dublin twice. In a word, he was "the man of the people." He represented all Ireland.

The subjoined from "The Gazette De France," 1844, is so apposite, that we prefer it to any words we could command. "If there be any spectacle worthy of the respect and admiration of man, it is that of O'Connell and the people of Ireland at this moment. What effect can be imagined more astonishing, more venerable, than this single man, who without parade or ostentation, reigns over an entire people by the authority, influence, and example of virtue. He is, as it were, the force of persuasion in all its power, free from every artifice and material auxiliary. What monarch can say with more justice than he, 'my people.' What nation can exclaim with so much justice as Ireland, 'my chief, my representative?' Yes, it is a royalty which should put kings and princes to the blush. Do they receive more respect, more homage, more love? Are they better obeyed? The reason is, because O'Connell is burning for the nationality of his country. She is all to him, and he to her. Ireland, her religion, her habits, her rights, her poverty, her sufferings, her griefs, have their living representation in him. O'Connell is the incarnation and personation of them all. Is there anything more imposing than this chief, whom 7,000,000 of people obey, like one man, whose arms are as devoted to him as their hearts, yet he yields not to any emotion of pride, anger, or hatred. At the head of 7,000,000 of men capable of resisting, and brave in battle, he has submitted to injury, and persecution ; he has stretched forth his hands, he has bent his head under the portals of the prison. Gentleness

in might, forbearance in strength, is the noblest exercise of virtue—from the depth of his dungeon, he is more a monarch than Victoria, more a minister than Sir Robert Peel. Combination of the foulest character, subtlety and mean artifice, corruption and the grossest fraud, were practised to lead him to prison; from his prison he commands peace and is obeyed. The splendor of thrones, the attraction of sovereign power, the eclat of royal magnificence, are dimmed by the glory which surrounds the Dublin Penitentiary. The condemnation of O'Connell is a crime against England, already stained by the apostacy of Henry VIII., by the usurpation of the regicide Cromwell, by the invasion of the prince of Orange, by spoliation, and by the violation of all justice committed by the Tory party. O'Connell's constancy without pride, his firmness without arrogance, his abnegation of all personal interest, his devotion to the cause of all, his love of liberty and justice, all proceed from the influence of his holy religion. How justly can we apply to him the lines of the poet, *Eneidos*, lib. 1, line 611.

In freta dum fluvii current, dum montibus umbræ  
Lustrabunt convexa, polus dum sidera pascet,  
Semper honos, nomenque tuum, laudesque manebunt.

The great Irish chieftain was born at Cashen, within one mile of Cahirciveen, in the County of Kerry, on the 6th of August, 1775, so that at his death he was 72 years old. His early education was at Cove in the county of Cork, though if memory serves us right, we heard him say that a country teacher gave him some lessons in his tender years in Kerry. He, subsequently studied at St. Omers in France, which place he left at the time of the Revolution of 1783. He was called to the bar in 1798. We need not add that his professional career was an uninterrupted chain of triumphs. This extraordinary Irishman, the most popular patriot that ever existed, breathed his last in Genoa in Italy, on the 15th of May, 1847. His heart was conveyed to

Rome. On the eve of his birth day, the 5th of August of the same year, his remains lay entombed in Glasnevin cemetery; over which is erected a Round Tower; towards it many admirers come to offer up a prayer for the mighty spirit of him, whose ashes are deposited beneath.

We deem it a duty as an impartial, unbiassed writer, to place on record that, from all we could see of William Smith O'Brien, Esq., his conduct was that of a man, devotedly attached to the land of his ancestors. As he had, scarcely, joined when we left, we can, therefore, have no bias towards either section of Repealers. He was importuned to become a member of the body, and, after much argument, he was finally gained over. His holding back so long was an evidence of his upright conscience. He had nothing to gain but much to lose by giving in his adhesion. He broke through family and sacred ties, as soon as his conscience warned him that he ought to join his countrymen in an effort to win back national independence. The author, during the time of the accursed division, was a mere spectator, but a narrow inspector of what was passing in review before him, and he could not, if he had as many eyes as Argus, discern in the whole of Mr. O'Brien's career, from the day he became a member of the association up to the present, but what was an unmistakeable evidence of his sterling worth, as a man and a patriot. He was condemned to death for his country; he was sent to penal exile where he experienced the greatest trials that a refined mind, and a quick perceptive genius had ever to encounter. He is now returned to the bosom of his family, in whose affections he reigns, as also in the hearts of all true Irishmen.

A branch of the society of Saint Vincent de Paul is established in Dublin, and sub-branches spread throughout Ireland. This society has been the source of great blessings to thousands of distressed families of every creed. There was got up a

branch of the "Society for the Propagation of the Faith" in foreign parts. Large sums of money have been contributed for that glorious purpose. The Very Rev. Andrew O'Connell, D.D., P.P. Irishtown, is its honorary secretary, and diligently does he guard its interests. This eminent divine also built a beautiful church in the Gothic style; it is called "The Star of the Sea." Through the means of this body hundreds of zealous and devoted young men, have been ordained and sent forth to the most remote parts of the globe, carrying with them, as their predecessors of old, the lamp of faith, and the seeds of enlightenment to infidel and barbarous nations. With this society is identified the college of All Hallows, Drumcondra, Dublin, the great nursery of young priests for foreign missions. It was founded by an humble, and holy young priest, the late Rev. John Hand. Out of this college was consecrated the present pious and patriotic bishop of Kerry, the Most Rev. David Moriarty. The college of St. Vincent de Paul, Castleknock, is also in connexion with this society.

A.D.  
1850.

On the 14th of May, 1850, Thomas Mooney, having returned from America, called together a few friends at 12 Lower Ormond Quay, when a movement was got up for the revival of Irish manufacture. The first subscription of ten shillings was paid by the Author. The late Doctor Thomas George Hayden, of 82 Harcourt-street, his lady and son, contributed several hundred pounds to the movement, which effected, to a great extent, a taste for native manufactures. Mr. E. Williams was first chairman, Mr. C. Coyne moved and Doctor Bevan proposed the first resolution. Mooney's efforts were spread all over the country, and awoke the dormant feelings of the people to a sense of the necessity of co-operating in so humane an institution. The late immortal and pure patriot, the noble Lord Cloncurry, was the most generous donor to its funds. Often had we the high honor of an interview with his Lordship on the subject. His heart and soul was with us.

His large soul yearned for the day that his loved Ireland might take its place amongst the nations of the earth. His Lordship thought, and truly thought, that the manufacture movement was a step in the right direction. His money in hundreds was contributed to uphold the society. Almost all the Poorhouses of Ireland, through the influence of the Board at Essex Bridge, introduced industrial training, and were making articles of manufacture for the use of the inmates. The fruits of the movement still remain. All the unions began to train the pupils to habits of profitable manufacture. Schools were established by Thomas Mooney, but unfortunately the bane of Ireland—division—set in. Mooney went to Australia, and once again the movement was broken up. After several interviews which Thomas Mooney and other leading members of the Board of Irish Manufactures held with William Dargan, the great Railroad contractor, the latter conceived the project of getting up an exhibition of manufactures, which he, accordingly, did, and, for that purpose, contributed a princely sum of money to carry into effect his object by erecting a suitable building at the house of the Royal Dublin Society, looking into Merrion Square. The exhibition was attended by her Majesty, Victoria, Queen of England. This display produced very little substantial advantage to Ireland. Another of a similar character was got up the year 1852 in Cork, the history of which has been ably given by John F. Maguire, M.P.

When the true character of the recently established Queen's Colleges was detected by the vigilance of the Holy See, Pope Pius resolved upon neutralizing its tendency. Little time was lost in devising an adequate antidote. At the National Synod of Thurles, on the 22nd of August, 1850, the Irish Hierarchy, with the Apostolic Delegate at their head, formally denounced the Queen's University, and stated that arrangements were in progress for establishing a Catholic University in connexion



with the church. From that time the necessary preparations were carried on with unceasing vigor, one of the earliest measures being the selection of the Very Rev. Dr. Newman to preside over the new Institution. A Rescript having been received from His Holiness, directing the Irish Prelates to hasten the concluding arrangements for this purpose they assembled in the Cathedral of the Conception, Dublin, on the 18th of May, 1854, and on the Feast of Pentecost the Very Rev. Dr. Newman made his profession of faith as **RECTOR OF THE IRISH CATHOLIC UNIVERSITY**. On the 3rd of November the first admission of students took place at the University House, Stephen's-green, the formal inauguration being postponed in consequence of the absence of so many of the Irish Prelates in the Eternal City. The next year the University was opened with becoming dignity and grandeur. The inaugural lecture was delivered by the Very Rev. Rector, and it was appropriately entitled "the opening of schools." The second lecture of the series was delivered by the Very Rev. Dr. Leahy, V.P., now Lord Archbishop of Cashel, whose learning, erudition, and piety, render him an ornament to the mitre of Cashel.

A.D.  
1850.

On the 22nd. of August this year occurred an ever memorable event. His Grace the Lord Primate, Most Rev. Paul Cullen, Delegate Apostolic, in compliance with the recommendation of the Holy Father, convened a national synod, which was held at Thurles, Co. Tipperary, and over which his Grace presided. All the Prelates of Ireland, attended by their Chaplains and Theologians, and all the heads of the religious orders, assembled on the occasion. Rarely, if at all, was there ever witnessed in Ireland so solemn and so religiously pompous an array, as on that grand national occasion. Subjects of the greatest moment were therein discussed and settled. The Prelates unanimously and conformably with the wish of his Holiness, condemned the Queen's Colleges as dangerous to faith and morals; hence

no Catholic, either as professor or pupil, can belong to these institutions without incurring the censure of the Church by implication.

A.D.  
1851.

On the 8th of August a most important conference was held in the Assembly Rooms, William-street, Dublin, by Frederick Lucas, Charles Gavan Duffy, George Henry Moore, P. M'Mahon, John F. Maguire, M.P.'s; John Grey, Esq., M.D.; James M'Naught, LL.D.; Dr. Grattan; Rev. Thomas O'Shea, C.C.; Rev. John Rogers, Rev. Messrs. Rentoul, Coulter, P.M.s; &c. Rev. Thomas O'Shea and Mr. Girdwood acting as honorary secretaries. The Conference was held to consider the insecure condition of the tenant farmers of Ireland. It was attended by several members of Parliament, Magistrates, Deputy Lieutenants, P. L. Guardians, corporators, clergymen of the Catholic and the Presbyterian church, and extensive farmers. After two days spent in grave deliberation a society called "The Irish Tenant League" was formed, a council elected to prepare a Bill for Parliament to secure the cultivators of the soil in the capital invested by them in it. On the 6th of September, 1852, another conference was held in the same place, which was attended by forty-two members of Parliament, dignitaries of the Catholic and Presbyterian church, and other influential patrons. At this conference a resolution, previously adopted by the Council of the Tenant League, pledging the members to hold themselves independent of, and in opposition to, every cabinet that would not grant the Tenant Right Bill, as approved by the council. On the same evening a banquet was given in the Rotunda to William Sharman Crawford, Esq., which was attended by the same parties that met in conference, besides 600 gentlemen, lay and clerical. Tristram Kennedy, Esq., late member for Louth, occupied the chair. Letters approving of the proceedings of the League were read from the Hierarchy of Ireland. As the Author was placed in a prominent position

in getting up the banquet, and at it, he does not wish here to allude to the dawning of division which having occurred that night, greatly weakened its efficiency. The League continues still in existence, and hopes ultimately to obtain a full measure of Tenant Right for the farmers of Ireland.

On the 19th of August of this year a great aggregate meeting of the Catholics of the United Kingdom was held in the Rotundo, in the city of Dublin. This was one of the most imposing assemblages ever held in Ireland, being attended by Catholic prelates from all parts of the empire, by Peers and Representatives. We have before us a full report of its proceedings, edited by James Burke, Esq., Barrister, who was one of the secretaries on that important occasion, and who was the chief agent in making the arrangements for the meeting. On the motion of Lord Gormanstown (Preston) the chair was taken by **THE MOST REV. PAUL CULLEN, ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND.** His Grace, on taking the chair, made a most powerful and eloquent speech, fully characteristic of a learned prelate and a devoted patriotic Irishman. His Grace the Most Rev. John Mac Hale, the Lord Archbishop of Tuam, made one of his most brilliant displays. His Grace denounced, in unmeasured terms, English tyranny, and the base system of proselytism pursued amongst the Catholic youth of Ireland. At this meeting was unanimously adopted the following resolutions:—"That we hereby solemnly pledge ourselves to use every legitimate means, within the constitution, to obtain a total repeal of that act (the Ecclesiastical Titles Act), which imposes on the Catholics of this empire any civil or religious disability whatsoever, or precludes them from the enjoyment of a perfect equality with every other class of their fellow subjects."

"That as one of the great constitutional and practical means of carrying out the objects of this meeting we pledge ourselves

to make every effort to strengthen the hands and increase the power of these faithful representatives, who, in the last session of Parliament, so energetically devoted themselves to the formation of an 'INDEPENDENT PARTY IN THE LEGISLATURE,' having for its object the maintenance of civil and religious liberty in the British empire, and that the following prelates and members of the legislature be a committee to define, with accuracy, the objects which are to occupy the association, to frame the rules and regulations by which it shall be governed, and to submit the same to the next general meeting of the Association." In support of this motion a brilliant and eloquent address was delivered by George Henry Moore, Esq., the independent and uncompromising member for Mayo. At the end of about twelve months, the Catholic Association, which was so auspiciously inaugurated, and which excited so much attention, and filled the minds of Catholics with so many bright hopes of the future, died for want of proper organisation, and, therefore, of funds to keep up a staff. The anomaly of almost an entire nation of Catholics being forced by law to contribute to the support of the clergy of a very small minority, being long felt as the prolific source of division amongst Irishmen, and consequently of national weakness, the religious equality committee, comprising men of all creeds and parties, started into existence; its president was George H. Moore, Esq., M.P., for Mayo.

The leading principles of the committee are the following:—

1. The Irish Church Establishment oppression; including its revenues and their future appropriation.
2. The penalties and prohibitions imposed by law upon Catholic ecclesiastics.
3. The laws which disqualify Catholic and dissenting subjects from holding certain offices.
4. The practical oppression which, though not directly sanctioned by law, are connived at by the executive, and cannot be redressed by an appeal to the existing laws.

A.D. 1852. This year his Grace the Most Rev. Paul Cullen, Lord Ab. of Armagh, was translated to Dublin. On his entrance he received several congratulatory addresses from the clergy of the archdiocese, over which he now presides as metropolitan and Apostolic delegate.

1855. The Catholic university, on the recommendation of the glorious PIO NONO, was established by the subscriptions of the Catholics of several parts of America, England, Scotland, but principally of Ireland. It is situated in Stephen's-green, Dublin; the Rector is the Very Rev. John Henry Newman, D.D., once the brightest luminary of the Puseyites. He is considered as one of the most distinguished scholars of the day, and an eminent divine. Great were the anticipations of Irishmen when first the design of its erection was conceived. It is now in working order, and we have, only, to express our hope that all our anticipations will be realized.

1857. This year a grand statue was erected in Limerick to the memory of the illustrious Liberator, Daniel O'Connell, whose efforts in behalf of his countrymen will be green in their hearts when the statue will have melted away before the devouring influence of time. As we write, funds are being collected for the like national object in Galway and Ennis. We trust that Dublin will follow the example.

A statue to the memory of the immortal Irish bard Thomas Moore, was erected in College street, opposite the Bank of Ireland.

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We had prepared, for insertion in this volume, an appendix of ecclesiastical history, king James' army list, the names of the members who voted for, and against the Union, an abstract of the penal laws against Catholics, as well as other matters of vital interest, but we found we had, already, far outstepped our prescribed limits of 350 pages. In such a book as this all that can be effected is, that we would record matters of national interest; to note local affairs would fill volumes. From want of time to collect information we apprehend some facts of national interest will be forgotten. Such will be the result of necessity, not of neglect or inattention. These articles we are, therefore, reluctantly obliged to omit. We trust, that some writer, who will have more ability, time and means, will follow, and perfect what we have feebly, but zealously attempted.

## A TABLE OF THE KINGS OF IRELAND, FROM "THE ROLL OF KINGS."

The first number marks the year they began to reign. the second the duration  
of each king's reign.

A.M.		Pronounced.	Years reigned.
2738	Heber and Heremon ruled jointly	...	1
2738	Heremon, after the death of Heber	...	14
2752	Muimhne Luighne	... <i>Mivny Leeny</i>	3
2755	Er, Orbha, Eearon & Feargna	<i>Orva, Farney</i>	10
2756	Irial	... <i>Eereul</i>	10
2766	Eithrial	... <i>Eelvreul</i>	20
2786	Conmaol	...	30
2816	Tighermas	... <i>Thee-ermas</i>	50
2866	Eochaidh Eadgothach	... <i>Aughy Aydgoogh</i>	4
2870	Cearmna & Sobhairce ruled jointly	<i>Karnma, Soerky</i>	40
2910	Eochaidh Faobhaiglas	... <i>Aynghy Fweevaiglass</i>	20
2930	Fiachadh Labrhuine	... <i>Feeaghav Lavuing</i>	24
2954	Eochaidh Mumho	... <i>Ayaghvo Mooivo</i>	22
2976	Aongus Ollmuchach	... <i>Angus Ollmughagh</i>	18
2994	Eadna Airgtheach	... <i>Ayna Arghagh</i>	27
3021	Rotheachta	... <i>Rohaghta</i> ...	25
3046	Seadna	... <i>Shayna</i> ...	5
3051	Fiachadh Fionnsgothach	... <i>Féeaghoo Finnsoghagh</i>	20
3071	Muineamhoin	... <i>Munavin</i> ...	5
3076	Faildergoidh	... <i>Faldergy</i> ...	7
3083	Ollamh Fodhla	... <i>Ollav Fyola</i>	30
3113	Fionnachta	... <i>Finnaghty</i>	15
3128	Slanoll	... <i>Slannull</i>	15
3143	Geide Ollgothach	... <i>Gaydy Ollgoghagh</i>	17
3160	Fiachadh	... <i>Feeughao</i>	24
3184	Bearngall	... <i>Berngall</i> ...	12
3196	Oilioll	... <i>Ulleeull</i> ...	16
3212	Siorna Saoghalach	... <i>Sheerna Seelagh</i>	21

A.M.			Pronounced.	Years reigned.
3233	Rotheachta	...	<i>Rohaghta</i>	... 7
3240	Elim	...	...	... 1
3241	Gillacha	...	<i>Gallagha</i>	... 9
3250	Art Imleach	...	...	... 22
3272	Nuadha Fionn Fail	...	<i>Nuva Finn Fawil</i>	... 20
3292	Breasrigh	...	<i>Brassree</i> ...	... 9
3301	Eochaidh Apthach	...	<i>Ayughy Appagh</i>	... 1
3302	Fionn	...	<i>Finn</i> ...	... 20
3322	Seadhna Ionaraice	...	<i>Shayna Innarig</i>	... 20
3342	Simon Breac	...	...	... 6
3348	Duach Fionn	...	...	... 5
3353	Muireadach Balgrach	...	<i>Muiraydagh Bawlgragh</i>	4
3357	Eadhna Dearn	...	<i>Ayna Derg</i>	... 12
3369	Ludgaidh Iardhoin	...	<i>Louy Eeurinn</i>	... 9
3378	Siorlamh	...	<i>Sheerlhav</i>	... 16
3394	Eochaidh Naircheas	...	<i>Ayughy Norcheas</i>	... 12
3406	Eochaidh Fiadhmuine & his brother Coniung Beg Aglach		<i>Ayughy Feeuwiny Coning Beg Aylagh</i> ...	5
3411	Lughadh Lam-dearg	...	<i>Louy Lhdv-derg</i>	... 7
3418	Conuing Beg Agleach	...	...	... 10
3428	Art	...	...	... 6
3434	Fiachadh Telgrach*	...	<i>Feeughao</i>	... 7
3441	Olioll Fionn	...	<i>Ulleull Finn</i>	... 9
3450	Eochaidh	...	<i>Ayuyhoo</i>	... 7
3457	Aircadmhar	...	<i>Argidwar</i>	... 23
3480	Duach Laghrach	...	<i>Dooagh La</i>	... 10
3490	Luighaidh Laighe	...	<i>Louy Leey</i>	... 7
3497	Aodh Ruadh	...	<i>Ee Roo</i> ...	... 21
3518	Diothorba	...	<i>Deehorba</i> ...	... 21
3539	Ciombaoith	...	<i>Kimbath</i> ...	... 20
3559	Macha Mongruadh (queen)		<i>Macha Mungroo</i>	... 7
3566	Reachta Righdhedrg	...	<i>Raghta Ruderg</i>	... 20
3586	Ugaine Mór	...	<i>Uigane More</i>	... 30

\* O'Flaherti does not give this king.

A.M.		Pronounced.	Years reigned.
3616	Laoghaire Lorc	... <i>Leary Lork</i>	... 2
3618	Cobthach Caolmbreag	... <i>Covagh Kayulmra</i>	... 30
3648	Labhradh Loingsheach	... <i>Lavroo Lynsagh</i>	... 18
3666	Meilge Maolbthach	... <i>Maylge Maulvagh</i>	... 7
3673	Modhchorb	... <i>Moochorb</i>	... 7
3680	Aongus Ollamh	... <i>Angus Ollau</i>	... 18
3698	Iaran Gleofathach	... <i>Eeran Glofahagh</i>	... 7
3709	Fearchorb	... <i>Farchorb</i>	... 11
3716	Conla Cruaidh Cealgach	... <i>Konla Kalgagh</i>	... 4
3720	Olliolla Caisfhiacлах	... <i>Ollilla Kasfiahlagh</i>	... 25
3745	Adamhar Foltchaoin	... <i>Adawar Fultcheein</i>	... 5
3750	Eochaidh Foltleathan	... <i>Aughay Foltleahan</i>	... 11
3761	Fergus Fortamhuill	... <i>Fergus Firtavell</i>	... 12
3773	Aongus Tuirmheach	... <i>Angus Tiragh</i>	... 30
3803	Conall Collamhrach	... <i>Conall Collawragh</i>	... 5
3808	Niadh Seadhamhuin	... <i>Neeao Sheahan</i>	... 7
3815	Eadna Aigneach	... <i>Ayuiny Aignagh</i>	... 28
3843	Criomthan Cosgrach	... <i>Kreevan Cosgragh</i>	... 7
3850	Rughraidhe, The Great	... <i>Ruory</i>	... 30
3880	Jonadhmar	... <i>Innomar</i>	... 3
3883	Breasal Bodhiabha	... <i>Boheeva</i>	... 11
3894	Lughaidh Luighne	... <i>Louy Leeny</i>	... 5
3899	Congall Claringneach	... <i>Connell Klarcenagh</i>	... 13
3912	Duach Dalta Deaghadh	... <i>Ddeeghao</i>	... 10
3922	Fachtna Fathach	... <i>Faghagh (a giant)</i>	... 18
3940	Eochaidh Feidhlioch	... <i>Feeleeiugh</i>	... 12
3952	Eochaidh Aireamh	... <i>Ayughee Arriv</i>	... 12
3964	Eidersgoil	... <i>Hedrisgall (O'Driscoll)</i>	6
3970	Nuaghadh Neacht	... <i>Nooaghvo Naght</i>	... 1
3970	Conaire, The Great	... <i>Conary the Great</i>	... 30
4000	Lughaidh Riabhdearg	... <i>Louy Rivderg</i>	... 20
4020	Connor Abhradhruadgh	... <i>Awrav rooa</i>	... 1
4021	Criomhthan Niadhnar	... <i>Kreevan Neeoonar</i>	... 16



A.D.		Pronounced.	Years reigned.
4	Fearaidhach Fionfachtnach	<i>Feareeagh Finfaghmayh</i>	20
24	Fiachadh Fionn ...	<i>Feeughoo Finn</i> ...	3
27	Fiachadh Fionoluidh ...	<i>Finnelly</i> ...	27
54	Cairbre Cinncait ...	<i>Carbry Kincat</i> ...	5
59	Elim ...	...	20
79	Tuathal Teachtmar ...	<i>Toole Teaghmar</i> ...	30
109	Maol ...	<i>Mayul</i> ...	4
113	Feidhlimhidh Reachtmhar	<i>Feelivee Raghtwar</i> ...	9
122	Cathaoir Mòr ...	<i>Caheere More</i> ...	3
125	Conn Ceadchathach ...	<i>Conn Kaydcaha</i> ...	20
145	Conaire ...	<i>Conary</i> ...	7
152	Art Aonfhir ...	<i>Innir</i> ...	30
182	Lughaidh MacConn ...	<i>Louy Mac Cann</i> ...	30
212	Feargus Dubhdheadach ...	<i>Duvavuigh</i> ...	1
213	Cormac Ulfhada ...	<i>Uilloda</i> ..	40
253	Eochaidh Gunait ...	<i>Ayughy<sup>3</sup>Gunnit</i> ...	1
254	Cairbre Liffeachair ...	<i>Carbry Liffeeghir</i> ...	27
281	Fathach Airgtheach and Fathach Cairptheach ..	<i>Faghagh Arghagh,</i> <i>Karphagh</i> ...	1
282	Fiachadh Sreabhthuine ...	<i>Feenghao Strevhuiny</i>	30
312	Colla Uais ..	...	4
316	Muireadhach Tireach ...	<i>Muroough Theerugh</i>	30
346	Caolbhach ...	<i>Calvagh</i> ...	1
347	Eochaidh Moighmeodhim	<i>Ayughy Meevayun</i> ...	7
354	Criomhthan ...	<i>Kreevin</i> ...	17
371	Niall of The Nine Hostages	...	27
398	Dathy ...	<i>Dahy</i> ...	23
421	Laoghaire (In his reign St. Patrick came to Ireland) ...	<i>Lcary</i> ...	30
451	Oilioll Molt ...	...	20
471	Lughaidh ...	<i>Louy</i> ...	20
491	Mortough ...	<i>Murty</i> ...	24
515	Tuathal Moalgarbh ...	<i>Toole Mayulgarv</i> ...	13
528	Diarmuid ...	<i>Dermott</i> ...	22

A.D.		Pronounced.	Years reigned.
550	Feargus & Daniel	...	1
551	Eochaidh & Baodan	<i>Ayngee</i> ...	3
554	Ainmereach	<i>Anmirry</i> ...	3
557	Baodan	<i>Baydan</i> ...	1
558	Aodh or Hugh	<i>Ee</i> ...	27
585	Hugh Slaine and Colman Rimidh	<i>Rimy</i>	6
591	Aodh Uairiodhnach	<i>Ooreenagh</i>	27
618	Maolcbobha	<i>Mayulghova</i>	4
622	Suibhne Meain	<i>Sweeny Mayne</i>	13
635	Daniel I.	...	13
648	Conall Claon, and Ceallach	...	13
661	Blathmach, and Diarmuid	<i>Blawmagh, &amp; Dermott</i>	
	Ruadhnaigh	<i>Rooneeugh</i>	7
668	Seachnusach	<i>Shaughnessy</i>	6
674	Cionnfaola	<i>Kinnfola</i>	4
678	Fionnachta Fleadhach	<i>Finnetty Fla-agh</i>	7
685	Loinsgeach	<i>Lynch</i>	8
693	Congall Cionnmaghair	<i>Connell Kin-Meagher (O)</i>	9
702	Feargall	<i>Farrell (O)</i>	17
719	Fogarthach	<i>Fogarty (O)</i>	1
720	Cionavith	<i>Kinnett</i>	4
724	Flaithbheartach	<i>Flaherti</i>	7
731	Aodh Ollan	<i>Ee Ollan</i>	9
740	Daniel II.	...	42
782	Niall Freasach	...	4
786	Doncbadha	<i>(O) Donoghue</i>	27
813	Aodh Dorndighe	<i>Eee Dornzey</i>	24
837	Chonchabar	<i>(O) Connor</i>	14
851	Niall Caille	<i>Neeul Colly</i>	17
866	Turgesius, the usurping Dane	...	13
879	Maolseachluin	<i>Malachi I.</i>	16
895	Hugh Fionnlath	<i>Finly</i>	18
913	Flan Sionna	<i>Shuinna</i>	38
951	Niall Glundubh	<i>Gloonduv</i>	3

A.D.			Pronounced.	Years reigned.
954	Donagh	...	...	30
984	Congall	...	(O)Connell	16
994	Daniel III.	...	...	10
1004	Maolseachluin	...	Malachi II.	9
1027	Brian Boromhe	...	Borivy	12
1039	Maolseachluin, (This is the same as the above)			9
1049	Donagh	...	...	50
1098	Turlagh	...	...	12
1110	Mortough	...	Murty	20
1130	Turlagh	..	...	20
1150	Mortough Mac Neill, Mac Lachluin			18
1168	Roderic O'Connor, the last king			8

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A great many authors admit, that the Irish took their origin from the Scythians, viz. Ware, Newton, Nennius, Walsingham, Harris, and Camden, but they differ as to the time of the coming of the Milesians to Ireland. Keating and Cambrensis say about 1,300 years before Christ, and O'Flaherty (in his *Ogygia*, part 2, p. 83) says, they arrived in Ireland in the reign of Solomon, 1,000 years before Christ; MacCurtin agrees with Keating. The Four Masters make the arrival much earlier.

FINIS.





