

O G Y G I A,
OR, A
CHRONOLOGICAL ACCOUNT
OF
IRISH EVENTS:

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

SACRED AND PROPHANE WRITINGS
OF THE
FIRST NATIONS OF THE GLOBE.

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

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

V O L. I.

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

D U B L I N:

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1793.

GENERAL CONTENTS.

VOL. I.

THE FIRST BOOK,

Commencing from the Universal Deluge, and continued to the year of Christ 428, is divided into Three Parts.

THE FIRST PART

Contains an account of the island of OGRGIA; or, a short dissertation on IRELAND; her first Inhabitants, various names, dimensions, kings, and the manner of electing them.

THE SECOND PART

Contains an account of the foreign affairs of OGRGIA; or, a synchronism, in which the epochs and generations of the IRISH are accurately collated with foreign ones.

AND

A catalogue of Scottish kings in Britain, extracted from Irish monuments.

and been made to slumber over her rights and her interests: but I am convinced that nothing will please her *at this day*, but common sense, and of that she seems to be well possessed. Therefore I shall confine myself to the subject of the present work, that is, an account of it, with which I have been favoured by the late Mr. O'Conor.

Mr. O'Flaherty has displayed in this work a great fund of knowledge and information relative to Irish transactions and æras, through which he has interspersed, with uncommon judgment, Grecian, Persian, Roman, and English transactions and epochas. He has preserved many facts, which are certainly authentic, and which will enable a modern, employed in studying man on every stage, to obtain a good idea of the state of society in this kingdom, in the times of paganism and idolatry. He will find the ferocious manners of a military people softened by many admirable customs. — However, the learned writer has given civil government in Ireland too high a date, like most of our antiquarians, following in this respect Gilla Coeman, a Filea of the eleventh century, considered in that unenlightened and ignorant age the best antiquary of Ireland and Scotland. Implicitly subscribing to his accounts, and misled by very inaccurate genealogies, Mr. O'Flaherty commences our Milesian history one thousand and fifteen years before the Christian æra, giving a list of ninety monarchs, which he has endeavoured to support by thirty-nine filiations, from Heremon to Conary the first,

first, who reigned in the first century. This computation of the Milesian monarchy, from the days of king David, cannot be well ascertained or supported; and our author has gone too far where he asserts, that all our antiquarians have unanimously agreed in corroboration of this fact. Tigernac, Gilla Goeman's cotemporary, does not advance the same; and, with many others of our antiquarians, assures us, that we cannot with certainty rely on the reports of our old bards, antecedent to the building of Eamania by Kimbaoth, in the reign of Ptolemy, first Greek king of Egypt. The anterior times, from the epocha of fables, founded undoubtedly on authentic and very important facts, are preserved by tradition; but facts absurdly intermixed with others, which are partly borrowed from the Mosaic history, and partly from Greek writers after the adoption of Christianity. This artifice for establishing a high antiquity became acceptable to national pride, but has been rejected by more learned antiquarians, who have dated the Milesian expedition into Ireland one thousand and two years after the escape of the Israelites from Pharaoh, through the Red Sea. This much more probable account will place that expedition at four hundred and eighty-nine years before our Christian æra, and one hundred and forty-nine years before the Eamanian æra, when History quitted its infancy, and began to ascertain facts and genealogies with precision. These truths, from the hand of ability, will certainly be found important in European antiquities, and must be illumined by the constant

stant tradition of our earliest fileas, who deduce all our first Irish colonies from the oriental Scythians, the most roaming and restless people of the earliest ages. Here opens a fair and extensive field for useful information—a field, however, untrod by modern antiquarians, save by Col. Vallancey, in consequence of the knowledge he acquired of the ancient language of this island, and of his skill in oriental history. He has also discovered a similitude from a number of oriental terms in that language, and from a number of oriental rites in the pagan theology of Ireland. The field thus opened by Col. Vallancey, is made accessible to men fond of adding to the sum of attainable knowledge, and not to gentlemen who employ themselves in endeavouring to detect mistakes in Col. Vallancey's etymologies, and, after so glorious an exploit, filling volumes with the superior savageness of our old inhabitants; an assertion which, if a fact, might surely be confined to a single sheet of paper.

Mr. O'Flaherty was a learned man, but could not depart from old Gilla Coeman's catalogue of our heathen monarchs, before our vulgar æra, or from a chronology which dated the arrival of a Spanish colony in Ireland more than a thousand years before Christ. Tigernac, G. Coeman's cotemporary, rejects this high and popular antiquity, dating the infancy of our written accounts no higher than the reign of Kimbaoth, six or seven generations before the birth of Christ. From Hugony to that period we have a list of kings, the most powerful of which
always

always placed their own leader on the stone of destiny at Teamor, who, in consequence thereof obtained the title of king of Ireland. It is a certain fact, that little of our history before the second century of the Christian æra remains. However, that little is valuable, as the accounts resulting from thence imprint on our minds a good idea of our civil government and manners, and give us also a good idea of the singular state of literature among the remote and secluded inhabitants of this island, before the propagation of revealed religion among them.

Mr. O'Flaherty in the present work, and in his vindication of it, has shewn that the old inhabitants of Ireland, but particularly the last heathen colony which possessed it, (and which possessed it long) imported hither the elements of literature, and in favourable conjunctures improved these rudiments; and in this remote island have been singular among the northern nations in the cultivation of their intellectual faculties, through ages prior to the introduction of Christianity into this island. They struck out a local system of science for themselves, unaided by any light from Greece or Rome. To what it amounted, in kind or degree, is a fair object of curiosity, and (I am confident) for some useful knowledge; also, as far as such knowledge is attainable from a perusal of the historical fragments, which have been left, after the destruction of our more voluminous works deposited in the Irish monasteries during the two centuries that this country

country was ravaged by the heathen barbarians of Scandinavia. Mr. O'Flaherty, in his chronology, has, in a great degree, adjusted his dates by genealogies; and doubtless would have come very near the truth, had those genealogies been accurate; but he reckons by the Herimonian line, the least accurate of all, through a deference to G. Coeman's catalogue of heathen kings, in the times antecedent to our vulgar æra. We must admit that the genealogies and successions of these monarchs, are, in a great measure, technical. No marks are set to such of their monarchs as were illegitimate, but are confounded with those who were constitutionally elected, and one is made to succeed the other, as a son succeeds a father, in a monarchy invariably conducted by right of primogeniture. Thus, to gain a list of kings before the Christian æra, and thirty-nine generations from Herimon to Conary the first, inclusive, our technical chronologers give us more than a series of a thousand years—too high an antiquity most certainly for any western European nation, which could pretend to any arts or science before the commencement of the Persian empire.

I can furnish the public with a few sketches only of Mr. O'Flaherty's life, which I have received from the late Charles O'Connor, Esq. of Belanagar; whose death must be most sincerely regretted, and whose memory must be revered by this country.—This gentleman has informed me, that Mr. O'Flaherty was a studious farmer, at Park, in the Barony of Moycullen. Of his posthumous works,
(except

(except his reply to M'Kenzie) he could recover but a few unfinished tracts. Mr. O'Connor's opinion was, that his *Ogygia Christiana* (the best of his works) is lost.—He was shamefully neglected by his countrymen; and counsellor Terence Mac Donough, of Crevagh, in the county of Sligo, was his best patron and best friend. He was born in 1630, and died in 1718. He was married, and had issue one son, and some daughters: his son died an officer in the Austrian service.—Mr. O'Flaherty was unjustly deprived of Moycullen, his paternal estate, by Cromwell, though a minor, at the time of the civil war in 1641. The act of settlement in 1662 did not restore his property to him, though being innocent in consequence of his minority.

I must confess, (and I am proud I can do it with heart-felt gratitude) that I stand highly indebted to Theophilus O'Flanagan, Esq. of Trinity College, for his attention, aid and friendship, in the prosecution of this work. His profound knowledge of the language and antiquities of his country, has enabled me to present it more perfect and intelligible to all descriptions of my countrymen, than I otherwise possibly could.

My grateful acknowledgments are also due to Ralph Ousley, Esq. of Limerick, M. R. I. A. who encouraged me to translate the work, and whose approbation of it, when finished, I was happy to obtain.

My dear countrymen, I shall now conclude by sincerely and most ardently wishing that the blessings of peace, plenty, unanimity and brotherly love, may for ever continue in the land; that your arts and manufactures may rapidly flourish and increase, to a degree of celebrity and perfection; that your real grievances may procure immediate redress, and that every corrupt and gross abuse may be chased from this once unpolluted isle; and that your commerce and trade, through all its various branches, may, unobstructed and unrestricted, extend to all parts of the globe!

I have the honour to be,

My dear Countrymen,

Your most grateful,

Most attached,

TRINITY COLLEGE,

January 2, 1793.

and devoted Servant,

JAMES HELY.

THE

AUTHOR'S DEDICATORY ADDRESS

To his *ROYAL HIGHNESS*,

J A M E S,

DUKE OF YORK AND ALBANY.

May it please your Grace,

IR ELAND, the most ancient nursery of your ancestors, most humbly implores your highness's protection and patronage, in introducing to the knowledge of the world her antiquities; but having a speaker unacquainted with the stile and language of address, she prostrates her venerable person at your highness's feet, to stand an inspection before the eyes of your understanding, and, in the utmost dejection and in deep mourning, all covered with sack-cloth and ashes, with dishevelled hair and tears trickling down her cheeks, presents a book, in which are written, lamentations and mourning and woe, *Ezekiel 2. 10.*—and who is exactly represented by that lamentation of Jeremy the prophet, *Egressus est a filia Sion, omnis decor ejus.* Her only remaining solace at present is, that one family, your paternal stock, of the many to whom she has given birth, not only exists, but with

with a degree of pre-eminence wields the sceptre of the British dominions. This only honor is a sufficient reparation for all the calamities she ever endured; this distinguishing favor preponderates the most heartfelt pressure of all her distresses. She is fully convinced, nothing could confer on her a greater degree of celebrity and fame, than that of having given an origin to the most illustrious monarchs of your house, and having been looked up to as the proto-parent of so puissant a race. For all the sovereign rights of the ancient British, Anglo-Saxon, Norman, Pictish, and Saxon kings, have devolved hereditarily, to your royal family; besides Ireland primarily claims your paternal line of ancestry time immemorial, as Scotland does from her. Of the 124 generations, which in a direct line preceded you, from Adam, 11 were before the deluge, 26 from thence to the immigration of your ancestors to Ireland; 51 were born in Ireland, and 36 in Scotland; 24 of these 51 were monarchs of Ireland, to whom give me leave to add, your father and grandfather, kings of Great Britain; before whose accession to the crown, Ireland never subscribed to the English, or any other *foreign* legislature; nor ever could submit to be governed by any prince save those descended from the line of her ancient kings, who were obliged to deduce their genealogy from the provincial pentarchs: Wherefore we concur with the author of Cambrensis Eversus, who has written as follows, on this claim of proximity of blood.

Regem

——— *Regem victricibus armis*
Nec ferro impositum invitis, sed origine ab ipsa
Regibus ostendis nostro de sanguine cretum.
Quis non Conarii regna et Saturnia quinti
Centimachi? Quis non animo memorabit Hibernus
Tempora jucundo clari pietate Briani?
Lageni, Ultoniæ, geminæque coivit in unum
Momonæ regum jus, et Connactia, vestrum.*

It is most astonishing, and worthy of observation, by what abstruse and hidden means, by what inex-
 tricable ways, Divine Providence, which never errs
 in its disposition of things, has appeared in the au-
 gust line of Stuart. How many myriads of mortals
 throughout Great Britain, in England, Wales, and
 Scotland; how many in Ireland, who have enjoyed
 certain principalities for a great series of years, or
 who have been elevated to greater sovereignties;
 how many have there been, who attained the pinna-
 cle of human grandeur among their own people!
 How many have founded various kingdoms for
 their posterity, big with the hopes of their conti-
 nuing to the end of time! How many also have
 aspired to honours; have courted employments of
 the highest dignity and importance! have flattered

* Unto our kings you a king display, not unreluctantly by the sword
 enthroned, with victorious arms, but from our line originally descended.
 What Irishman will not with gladdened mind relate both the Satur-
 nian reigns of Conary and Conn of the hundred battles? Who will
 not relate the times of Brian, renowned for piety? The jurisdic-
 tion of Leinster, Ulster, and the two Munsters, and your's, O Con-
 naugh, in one person have been concentered.

themselves

themselves with the hopes of empire!—notwithstanding have been disappointed in all their expectations, and every exertion and measure of their's rendered abortive. — Your family, my Lord, claims as its natural, undoubted and hereditary right, the regal jurisdiction over all the Britannic dominions and islands. None, since the creation of the world, has enjoyed the monarchy of Great Britain, before your grandfather, nor obtained the empire of the British isles, (among which we rank Ireland). Many kingdoms and dominions, erected by different founders, were scattered through the habitable globe, within the course of some thousands of years. Be that as it may, GOD, great in counsel and mighty in work, whose eyes are open upon all the ways of the sons of Adam, (Jeremiah xxxii. 19.) has destined your ancestors to be the corner-stone to unite the two kingdoms. I say, most illustrious peer, that Providence has placed your forefathers on the summit of this most distinguished pre-eminence, as Ephraim was taught to carry them in his arms; but they knew not that he healed them.— *He drew them with cords of a man, with bands of love, Hosea xi. 3.*—Herimon, one of your ancestors, was the first who reigned over the Scots in Ireland. Fiach the mariner, the son of Ængus, king of Ireland, was the progenitor of the Ernaan and Deagadian kings of Munster. Ederfcol governed Ireland at the birth of Christ. Conary was monarch of Ireland when Christ was arrayed in mortality, and at the time of his crucifixion: The two last mentioned kings were of the line of the Deagads, of
Munster.

Munster. Carbry Rieda, the son of Conary, the second monarch of Ireland, of the Deagadian race, was the progenitor of the Dalriedinians in Ulster, the Earldom of which is added to the many other titles conferred on your Highness. The Dalriedians, whom the venerable Bede* calls Dalreudinians, in course of time emigrating to Britain, founded the kingdom of Albany, of which your Highness bears the title of Duke; and reigned kings of it.

Kineth, king of Albany, conquered the Pictish dominions, and got himself proclaimed king of them; whereby the two nations having been incorporated, and extending their territories to Northumberland, their kings were, in course of time, stiled kings of Scotland. The royal Dalriedian line being extinct in Alexander the third, the crown of Scotland, after an interval of eighty-five years, again devolved to the Dalriedinian family, in the person of Robert Stuart, king of Scotland, in right of preceding kings, by his mother. At last the royal male line being extinct, Henry Stuart, of the same Dalriedian house of king Robert, and descended from the Earls of Lennox, who had obtained the name of Lennox with the daughter and heiress of Donnchad, the last Earl of the Lennox family, was married to Mary, of pious memory, queen of Scotland and France, by whom he had James, king of Great Britain. This family is ranked amongst the most illustrious houses in Europe, and exceeds, by many

* Book 1. c. 1. his English nation.

degrees, all the families in the known world, in the antiquity of its origin. Though the families of ancient princes may exhibit a long line of ancestry, yet their posterity have been extinct many centuries ago; and the original sources of existing houses cannot be better collected and traced, than flowers, that are blown and trodden on, and never remain in the same state. Wherefore Buchanan, in his *Epithalamium on Mary Queen of Scots*, celebrates this family, with great truth, as follows:

*Si series generis, longusque propaginis ordo
 Queritur: hæc unâ centum de stirpe nepotes;
 Sceptri feros numerare potest. Hæc regia solaet,
 Quæ bis dena suis includit secula fastis,
 Unica vicinis toties pulsata procellis,
 Externi immunis domini; quodcunque vetustum
 Gentibus in reliquis, vel narrat fama, vel audet
 Fabula, longævis vel credunt secula fastis,
 Huc componere, novum est.**

They have not deduced their genealogy from the fictitious deities of the Greeks; neither have they derived their descent from robbers, banditti, and the outcasts of Society, as the Romans; nor have they

* Should the enumeration of this race, and its long line of ancestry be traced, this country can a hundred sceptre-bearing kings, from one origin descended, enumerate. This is the sole palace, which twenty centuries in its annals has comprized: which has been often by neighbouring storms tossed, and from foreign conqueror exempt. Whatever antiquity, either fame reports, or fable attempts in other nations, or ages have committed to ancient archives; compare them to this, and they are in their infancy.

disturbed the peaceful ashes of Troy, in quest of Francio, as the French; or looked up to a suppositious Brutus, a parricide, as have the Britons; they have not personified a Gothus, the primæval ancestor of the Goths; nor a Danus, the original predecessor of the Danes; nor a Saxo, the progenitor of the Saxons: they have not, in short, given existence, to an imaginary Fergus the first, or founded their genealogical-table on such chimerical ideas, invented and improved by men of fruitful fancies and a prolific genius. Plato's assertion is refuted in this family, who says, that "there is no king whose blood is not intermingled with that of slaves," *Epist.* 44. There have been no slaves of this ancient family, in a direct line from Adam; no predecessors, save kings of Scotland, kings of Ireland, or competitors for the crown; kings of Munster, or princes of Dalrieda, descended from Irish monarchs, and leaders of different clans to various climes. I therefore present to your Highness these emblems of your predecessors, a most authentic and genuine progeny of kings, not depicted in colours, or embellished with poetical imagery, but collected from the remotest recesses of antiquity, and totally abstracted from hyperbolical exaggeration. Our countrymen have marked their antiquities with an uncommon degree of exactness and precision, from age to age, have committed them to writing, and written them in indelible characters; which are corroborated by the histories of the globe, with which astronomical accounts coincide, and to which revolutions of years and the systematic course of weeks bear testimony.

I am not ignorant, my Lord, that these few encomiums of your ancestors should be addressed to the prince of your family, the fountain of nobility. Ireland should certainly claim a protection for her antiquities, from the king of Ireland: but my profound veneration for my sovereign, and my diffidence and awe, discountenanced such an undertaking. My high opinion of Majesty obliged me to seek, as an intercessor, your Highness, who claims an indisputed title to precedency, next his Majesty; and who is not inferior to him in birth; who has been an inseparable companion to him in his exile, and a safeguard since his restoration; whom his Majesty has appointed heir apparent to the crown, and notified his Royal mandate, and deposited it in the archives of the High Court of Chancery. I thought I could not address a more proper personage to prepossess the ear of Majesty in my favour.

Besides, there were other motives which inseparably connected me to your Highness's interest. I was born in the reign of your father: the blessings of peace which I enjoyed at my coming into the world, in my infancy and youth, were favours I most gratefully acknowledge to have received from his bountiful protection. I had not attained my second year, when I obtained an additional honour, in having the supreme felicity of being ward to your Royal father, after the death of my own; whose gracious tutelage amply supplied the wants of noage. For when all the province of Connaught, my natal soil, had been, in my memory,

confis-

confiscated to the crown, and when the estates of each were surveyed and disposed of, the properties of widows and orphans were not violated. By this ample provision, I had no reason to entertain thoughts of emigrating, or to apprehend the alienation of my landed property. But it fills me with indignation and horror, to think on that fatal day, on which the sacred blood of Majesty was shed before Whitehall! involving millions of British subjects in the deepest distress; of whom I have not been the smallest sufferer, being deprived of my estate, which will most materially injure my posterity, and subject them to the cogent pressure of exile and poverty! Infants then unborn, shall experience the deplorable effects of this inhuman assassination; and succeeding ages, in sad commemoration of their poignant calamities, shall mark *the thirtieth of January*, that inauspicious day on which their misfortunes commenced, among the ominous days, and eternally pour forth the bitterest execrations on it. They shall inveigh against it in the language of Job—*Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it,* Job iii. 4, 5.—I have, my Lord, been immersed in this vortex of public woe, by the execrable murder of your father; and fettered with the restrictions of a minor, having never obtained the rod of manumission, nor the liberty of enjoying my birth-right.

I shall

I shall conclude, in most humbly entreating your Highness to usher into the world this book, under the auspices of your most illustrious name, stamping it with the signature of your approbation, and protecting it with the shield of your power.

My Lord,

I have the honour to be,

Your Royal Highness's

Most devoted humble Servant,

*GALWAY,
June 11, 1684.*

RODERIC O'FLAHERTY.

RECOMMENDATIONS OF THE WORK.



*The Approbation of Dudley Loftus, L.L. Doctor, and
Master of the High Court of Chancery in Ireland.*

“ I HAVE seen, and read many chronological treatises on Irish Events; however, I have found none so regularly and accurately carried on, nor so assiduously nor judiciously written; wherefore I acknowledge the author has done me exceeding great honour by inducing me to read it.

DUDLEY LOFTUS.”



The Letter of the celebrated Mr Richard Belling.

“ Mr. O’Flaherty,

I HAVE perused your chronology more than once; and the repetition of it was, so far from proving insipid, that I am most earnestly induced to renew, by letter, a request which I often personally made, that you would undertake to write and publish the history of this most ancient and re-

nowned

arrange the periods of the kings: for in their calculation of them they have introduced difficulties not easy to be explained.

This being the subject matter of a long literary correspondence, you at length requested, that I would collect and form, from the manuscript book of antiquarians, as accurate and as complete a chronological series as I possibly could.—On consideration, I find, I can easily accomplish this matter, from three ancient poems in my possession. The first of them, which begins with

*Eire Ard, inis na riogh,
Maighean molbhbhach na moirghniomb*!*

contains an account of the first colonies planted in Ireland, and also the names, reigns and deaths of the Irish monarchs, to the arrival of St. Patrick: one distich the number of 136. Another distich, subjoined to the conclusion of this poem, asserts that G. Coeman was the elegant author of the Antiquarians of the two Scotias. The second poem was composed by G. Modud, ecclesiastic of Arbrecain, as is mentioned in the work—a man perfectly acquainted with the antiquities of his country. This poem continues the subject from the year 428 to the death of Malachy the second, in the year 1022, (for a period of 594 years, as he informs us in one distich). It begins thus:

* Fair Erin's Isle, supreme abode of kings,
Of noble deeds the celebrated plain!

Eire

*Eire ogh, Inis na naomb
Go nïomad riaghal ro chaomb*.*

The third poem of Conang O'Malconar, furnishes us with an account of the reign of every king from the beginning of Laogary's reign, before Christ 428, to the death of Brian Borhu, in the year 1014. This poem begins in the following manner:

*Ata sunn forba feasa
Fbear n' Eirionn gan aincheasa;
Reimbeas gach Righ ro ghabh giall,
O Laoghaire go Laoch Bbrian†.*

However, I cannot rely on any of these poems, the copies differing so very much from the originals, through the inaccuracy and inattention of transcribers, that it is almost impossible to calculate the periods of each king, and reduce them to a degree of consistency. I have seen three copies of the first poem of the pagan kings, which not only differ from one another, but even each disagrees from the calculation of the space of 2296 years, which the poem informs us, in one distich, had elapsed from Slangy, the first king, to the mission of St. Patrick; so that, if you deduct from 2365 years (which computation allows 150 years to the reign of Sirna

* Erin bright maid, the virgin isle of saints,
Of numerous rules of mildest, gentlest sway.

† Here certain information prov'd we give
Of Erin's heroes free from doubt confus'd;
The reign of ev'ry king whose sway was own'd,
From Lægar down to great heroic Brian.

the long-lived)

the long-lived) 129 only. Suppose the difference between 150 and 21, which, according to many copies of the same poem, was the period of this Sirna's reign: the remaining 2236 are less by sixty years than 2296. I perceive that the compilers of the *annals of Dunegal*, whom you have followed in your *nomenclature of kings*, against Giraldus Cambrensis*, and whom Colgan has subscribed in his *Acts of the Saints*, have observed that copy of G. Coeman, which, by an aggregate computation of this duration of each particular king, amounts to 2358 years, from Slangy to the arrival of St. Patrick; to which, subjoining the septennial interregnum after the death of Tigernmas, they have completed, in all, 2365 years. However, from the deluge to Slangy, according to their calculation, 1024 years expired; whereas the same copy expressly mentions 1056 years, and they enumerate 278 years only from the flood to Partholanus; which interval different copies of the poem have marked to be a period of 311 years. They have superadded, by the authority of the seventy interpreters, 2242 years, from the creation to the flood; to these 2365 and 1024 years. Wherefore, it is obvious, they laboured by direct and indirect computations, to complete a period of 5199 years, from the creation to the nativity of Christ, according to the old *rythm*, that so many years had elapsed to the birth of our Redeemer.

* 2365

129

2236

Writers of great respectability have been decidedly of this opinion. Eusebius, bishop of Cesarea, the prince of ancient chronologers; the Roman Martyrology, and many others, have confessedly avowed it: for almost all ancient writers, and a great many modern ones, as well as the synodic acts themselves, have computed the years of the world, not according to the Hebrew edition, but in conformity to the Septuagint. St. Austin assures us, that even the *holy church* had followed their supputations, and Anastasius says the same of the *Roman church*, and assents to it himself in his Martyrology. However, in regard of the diversity of Greek copies, and the interpretation, with the innumerable other difficulties, the more accurate modern chronologers have totally exploded the computation of the Septuagint.

I don't imagine it by any means foreign to the present subject, seriously to consider, that no nation has observed a numerical account of time, from the creation of the world, or the flood, to their own period, in a continued series, from year to year. The Chaldeans, from whom the Hebrews have derived their origin, have been more celebrated than any other people, for their antiquity, grandeur, and scientific accomplishments; yet, the year that Alexander took Babylon, Aristotle wrote a letter to Callisthenes, his nephew, by his sister and scholar, wherein he begged to be informed by him what year of the Chaldean epocha that was?—Callisthenes, after the most minute enquiry, and every possible information, that he could obtain from the most learned
of

of the Chaldeans, replied, (by letter, which is quoted by Simplicius, Aristotle's translator*), that "it was the year 1903, beginning from the vernal equinox," than which there cannot be an earlier æra deduced: however, it is about sixty years subsequent to the flood. The year has been measured by God himself, and circumscribed by the sun's orbit, which is susceptible of no change from man. The beginning of the year has been changed, pursuant to the will of monarchs and people; however, its dimensions will not admit of an inversion. Each particular nation anciently formed a solar system for themselves, from whence they derived a distinct, peculiar form of a year, either congruous to the solar revolution, or adapted to the lunar motion, which differ in their course; and they have dated their æras from some remarkable event, or collected the calendars of their kings, or other magistrates, to mark the quantity of past time. But when, according to the revelation of the mystery which was kept secret since the world began, and now is made manifest, and by the scriptures of the prophets, according to the commandment of the ever-living God, made known to all nations for the obedience of faith†; then chronologers formed, from the sacred writings, æras of time from the creation of the world, each according to his own inference from them; wherefore there have as various opinions originated, as writers; and they have been compelled, be it accurate or inaccurate, to adhere to the periods of prophane history, hitherto observed with that gene-

* Buodin, in his Historical Method, from the Comments of Simplicius.

† Romans xxv. 26.

rally received computation of years from the creation. I therefore judged nothing could be consonant to the present undertaking, than to establish a more certain and precise calculation of the æra of the world, whose connection and succession should be the basis of a more certain and accurate connection and succession of our history. Chronology has been most remarkably improved in the last and present century, by men of uncommon talents, who, assisted by the discoveries and labours of their predecessors, have brought it to the utmost pitch of perfection: of these however, I have embraced the opinions of Joseph Scaliger, from the chronological works of Ubbo Emmius, and Christophorus Helvicus; who, by comparing sacred and profane history, and the reigns of the kings of Juda and Israel, and informing himself of the different modes of different nations, of forming the year, of their æras and periods of time: lastly, by corroborating his computations with celestial and civil characters, not to be controverted, has exhibited an incomparable genius, on this very important subject at the close of the last century, and has most clearly demonstrated, by his account of time, that the first year of the christian vulgar Dionisian æra, in the year of the world 3950, coincided with the year of the Julian period, 4714.

As one travelling all night through bye-ways and paths, and who goes astray by his ignorance of the place and darkness, when at the approach of morning finding a high-road leading to the place of his destination, he arrives safe at his journey's end:

fo I, by taking reason and authority as my guides in this pursuit, expect to attain the end of it, by their concurrence. There are two means says Camden, either to confirm or impugn all things; reason and authority: but in the study of antiquity, authority is by far more coinciding and prevalent, and the knowledge of past events is not so much the result of rational enquiry, as the solid arguments deduced from the authority of writers: wherefore, I have called in the arguments of reason only in this undertaking, where authority was averse from reason, or where it contradicted other authority. First then, I find that most, if not all our antiquarians acceded, as near as possible, to this computation of Scaliger.

There is extant, an Irish chronological poem beginning,

Analadh a nall uile

*O thus beatha barr bhuidhe *.*

continued from the beginning of the world, to the year 1072 of the vulgar christian æra, which G. Coeman, the author of the above mentioned poem, of the pagan kings of Ireland, composed the same year 1072, of the world 5024; on which, the seventh day of the moon's age and the first of January happened; and on which Diermitius fell in battle, as is most clearly evinced in the said poem. This production of G. Coeman, as appears by the title-pages of different old copies, not only points

* Their annals all, in perfect order, down
Hither deduc'd from the remotest time.

out to us the time in which G. Coeman lived, but proves the space of 2296 years from Slangius to St. Patrick, which is wanted in one copy in my possession, comprised in one distich of the poem of the Irish pagan kings; and plainly evinces, that any other computation of years, tending to the Eusebian æra of the year of this world, was as far from the author's intentions, as the number 3952 is from 5199. The chronological poem comprehends in one distich, 3952 years from the creation of the world, to the commencement of the christian æra, and divides them into five parts, in three other distichs, thus,

	YEARS
From the creation of the world to the flood	1656
From thence to the birth of Abraham	292
From thence to the reign of David	942
From thence to the Babylonian captivity	473
And from thence to the birth of Christ	589
	<hr/>
	3952

There are, besides 6 old Irish distichs of an anonymous writer, concerning the five ages antecedent to the birth of Christ; and also five distichs comprehending the same calculations. Tigernac of Cluanmacnois, who died in the year 1088, in his chronicle, partly Latin, and partly Irish, remarks as follows, the æra of the world, with our vulgar Dionisian æra, in Latin. The 6th age of the world begins from the incarnation of Christ, and continues to the day of judgment; and in Irish, from the burning of Solomon's temple, to the birth of Christ; 589 years have intervened. From the
creation

creation of the world, according to Hebrew veracity, 3952 years have elapsed, the first of January falling on a Saturday, in the second year of the 19th number.

In the ancient annals in my possession, a very long time written on parchment, the year 1180 is described in the following characters. The first of January on a Sunday, the moon in her first quarter, leap year, the third year of the nineteenth cycle, the year of the world 5131, 1180 years being deducted from 5131, there remains 3951 years. I shall beg leave to set forth Scaliger's computations, scarcely differing from our domestic ones, to wit,

	SCALIGER.	DOMESTIC.
From the creation to the deluge	1656	1656
From thence to the ceasing of the flood - - -	1	
From thence to the birth of Abraham - - -	292	292
From thence to king David	940	942
From thence to the Babylonian captivity, and the destruction of the temple - - -	471	473
And from thence to the com- mencement of the christian æra - - -	589	589
	<hr/>	<hr/>
	3949	3952

Wherefore after laying down the coincidence of our antiquarians with the most accurate chronologers, we must look on those to be very inconsistent, who use their utmost endeavours, in opposi-

sition to this implicitly received opinion, to multiply that interval to more than 1200 years, in order to give a sanction to Irish history, regulating it conformable to the inveterate computation of so many years of the world, and with Sidonian ingenuity and cunning, when they cannot circumscribe the foundation of their Carthage with an entire hide, to encompass it with lacerated straps and thongs. First then, they make the first age to the flood, to consist of a period of 2242 years. They who augment or diminish the space of 1656 years, involve themselves in unnecessary difficulties, and stand unsupported by the best informed. Next they grant a reign of 150 years to Sirna Long-aged, whereas reason and authority convince us, that he reigned 21 years only. Lastly, as many years as some reigned alternately in the whole, are ascribed to each of them, as is evident by the grandsons of king Argetmar, who according to compact, reigned by turns 21 years: however so many are attributed to each in the supreme command. They also encrease the number of the pagan kings, whom our antiquarians have expressly mentioned to be 136, and assign them additional periods; they hesitate not, in allowing ten years reign to Fiach Tolgra, who according to the stated number of ancient and modern historians, is totally precluded from the catalogue of kings. Besides, many competitors contended for the sovereignty at the same time, each of whom having been in possession of it for some period, is said to have reigned as many years as he lived after usurping the crown, in the same manner that one peaceably succeeds another; as was the case in the days of
of

king Olil the White, who was succeeded by the above mentioned Achy, and Duach Ludgar, who supported their pretensions to the crown by the sword: In this manner Lugad Mac-con is said to have succeeded king Arthur 30 years, three years of which time only he could have reigned uninterruptedly, when Fergus the Black tooth'd deposed him; the remainder of the time having partly elapsed before he was seated on the throne, and partly after he was dethroned by king Cormac; as I shall elucidate when I come to his reign. Further still, some kings of Emania, who were raised to the monarchy, the years they were invested with the insignia of the petty and supreme sovereignty, are summed up, and they are allowed to have been monarchs of Ireland, the same time that they passed in both dignities: as Rudric who reigned 70 years king of Ulster to his death, having however spent a part of this period in the supreme administration, it is affirmed he was all that space monarch of Ireland. Yet all these supplements are inadequate, unless 110 years after the birth of Christ be transferred to anterior calculations; which period, the followers of the Eusebian computation maintain to have intervened from the commencement of Conary the first's reign, to the eighth year of Crimthann Nianair. Therefore our ancient chronology can by no means be extended, without these fictitious aids, to more than 5000 years, to the birth of Christ. And having now detected corruptions of this sort, which are partly founded on inveterate opinions, and have partly been super-

added by the interpolations of transcribers, I shall presently evince the concurrence of our ancient chronologers with the most exquisite calculations of the moderns.

In a very old parchment of the episcopal see of Cluanmacnois, with many other antiquemonuments, translated into English in the year 1627 by Conal, the son of Kedy-Mageoghagan, we have an account of the arrival of the first colony into Ireland, under the command of Partholan, in the year of the world 1969, in the year 313 after the deluge, and in the 21st year of Abraham. From this colony to the emigration of the Scots colony of Gaidelians under the auspices of the sons of Milesius, there is very little difference in the periodical account. In the annals of Dunegal abovementioned, 980 years are enumerated; 968 are mentioned in the book of Cluanmacnois before cited, and, according to my computations, 965.

Calvac O'Morra, a man of an ancient noble family, and of great landed property, a most indefatigable virtuoso in the antiquities of his country, has written, that the Milesians landed in Ireland in the year of the world 2934. The book of Cluanmacnois mentions, that Milesius himself flourished in the year after the flood, 1245, and the 12th of David's reign, which is the year of the world

* 1656	1969
292	965
21	<hr/>
<hr/>	2934
1969	

2901, according to Scaliger. The chronological poem informs us, from the decided and unanimous voice of Irish historians, that the sons of Milesius arrived hither in the reign of Solomon: And by Scaliger's calculation, the year 2934 of the world, was the year after the foundation of the temple had been laid, in the fourth year of Solomon. That invincible champion of Christ, Richard Crevy, primate of Armah, does not much differ from this computation, in the preface to his catechism in the year 1560, who makes the Milesian Epoch from the third year of Solomon, and enumerates with the rest 3952 years from the creation of the world to the birth of Christ. Different other Irish chronologers have marked the year of the arrival of the Milesians with the kalends of May, which is consonant to the year of the Julian period 3698, and of the world, according to Scaliger, 2234.

From the year 2934, to the kings of Emania, two intervals, for which I am indebted to ancient writers, have been of infinite service to me, both which take their rise from the epoch of the Scottish colony of the Milesians; one consisting of 100, and the other of 200 years. I have been very much assisted by the synchronism of our kings with that of foreign princes, which was usually observed by our antiquarians; as it is recorded in the chronological poem, that Sirna Long-aged, Aftyages, the last monarch of the Medes, and Nabuchodonosor, were cotemporaries, and that Hugony the Great commenced his reign in Ireland the year that Alexander conquered Darius. And whereas on account of the number of errors and inaccuracies in the copie

pies, it was impossible for me to pursue the vestiges of any one author, in regulating the periods of each king, I have chosen that number that was the best adapted to my purpose, in compleating those intervals, and prosecuting the synchronisms.

Therefore, the ancients have marked a period of 100 years, from the arrival of the Milesians to the idolatry of Tigernmas in the plains of Moy-slect, and to the end thereof; and 230 years, according to their computation, have elapsed to the nation of the Picts in Britain, who were tributary to Ængus Olmucad, king of Ireland. Wherefore, if we concur with the psalter* of Ængus Colideus in allowing Herimon to have reigned 13 years after the death of Heber, the hundredth year of that colony will fall on the 23d year of Tigernmas, pursuant to the periods assigned to the reign of each king of that interval by G. Coeman, and the annals of Dunegal; to which, if we add the septennial interregnum, which is said to have happened after Tigernmas, a period of 30 years will be completed, which is attributed to Tigernmas by the book of Cluanmacnois, without accounting for the interregnum. From this hundredth year of the Milesian æra † to the fourteenth year of Olmu-

* Ware's antiquities of Ireland, cap. 2.

† 100	2934
7	230
123	<hr style="width: 50px; margin: 0 auto;"/>
<hr style="width: 50px; margin: 0 auto;"/>	3164
230	

of Olmucad's reign.

Which was the 14th

cad,

cad, 123 years have intervèned; according to the periods of kings subsequent to Tigernmas, as laid down in G. Coeman, and the annals of Dunegal; to which 123 years, the interregnum of seven years, and the interval of 100 years to the end of Tigernmas, being added, 230 years of this same æra will appear to have expired in the 14th year of Olmucad. And if with the depraved poem, (as I maintain) of G. Coeman, we grant 15 years to Herimon, and 77 to Tigernmas, and with the annals of Dunegal as many years more to the 7 years of the interregnum, the death of Tigernmas will be prolonged 54 years beyond the hundredth year of the Milesian Epoch, and the 230 years are antecedent by 35 or 42 years to the beginning of Olmucad. From the exit of Olmucad* to the beginning of Sirna Long-aged, where the book of Cluanmacnois and G. Coeman differ, I have followed mostly the book of Cluanmacnois in the regal periods; Sirna then commenced his reign the same year that Nabuchodonosor, brother-in-law to Astyages took Jerufalem; which was, according to Scaliger's computation, the year of the world 1360; I afterwards proceeded by a similar calculation to Hugony the Great, sometimes supported by the authority of the book of Cluanmacnois, another time by

3168

192

3360

259

3619

G. Coeman,

G. Coeman and the annals of Dunegal; besides, where the contentions of rival princes disputing for the sovereignty, render the accounts confused and incongruous. I have brought them to a degree of consistency, and reconciled them. By this ratiocination, I find Hugony the Great began his reign in the year of the world 3619, whose cotemporary, as above mentioned, was Alexander, by the unanimous consent of historians, who conquered Darius at Arbela, in the second year of the 112th olympiad, the eleventh day after full moon, * consequently on the first of October, in the year of the Julian period 4383, whose autumnal equinox divides the year of the world 3619, and 2620. This Hugony divided Ireland into 25 districts, which partition, antiquarians say, remained unshaken 300 years, until king Achy Fedloch after his restoration, changed it into its former five-fold division. The year following the expiration of this period, the hero Cuculand was born; he was 17 years old, 8 years before the commencement of the christian æra, in the second year of which he dyed, in the 27th year of his age, 431 years before the mission of St. Patrick, as has been accurately described by different writers of that time.

React Red wristed, Hugony's predecessor, succeeded queen Macha, who died after a reign of nine years, as we read in the book of Cluanmacnois; which nine years being subtracted from the year

* Plutarch in Alexander Arrianus Nicornedes, Pliny. b. 2, cap. 10. and Ptolemy. b. 1. cap. 4.

3619, (the first of Hugony) it is evident, that Macha died in the year 3610. After her demise, a continued and uninterrupted succession of 34 kings of Ulster followed for the space of 670 years, to the destruction of Emania: with whose names, and the number of years that each governed Ulster, I have been favoured by my intimate friend, Du-ald Furbifs, collected from the ancient records of his ancestors: his unhappy and cruel end in the year of our Lord 1670-1, has been an irreparable loss to the Irish language and antiquities. With him in the enumeration of the periods coincides the poem, wherein Colman O'Sefnan, an old anti- quary, has comprised a detail of the kings of Ulster, from Conquovar Nefla to the subversion of Emania, beginning with,

Eambain alain aras uladh *;

except ten years which are wanted in the copy, I have of the last king's reign, and which must be subjoined according to Du-ald, in order to bring out the year in which Emania was demolished. The veracity of this catalogue of 34 kings, who enjoyed a tranquil and undisturbed possession for 670 years, is corroborated by the suffrages of those who expatiating on other subjects, inadvertently digressed on this matter. For the chronological poem often before cited marks the death of Con- covar, (during whose reign in Ulster, Christ was

* Delightful Emhan, Ulster's royal feat.

born and crucified) to be in the 47th year of Christ, that is, in the 48th year of the vulgar æra.

To this alludes another old distich in the book of Lecan, mentioning 400 years to have intervened between Kimbaoth monarch of Ireland, the first ruler of Emania, and Concovar: as the æra of the foundation of Emania, to the death of Concovar, which was built by Kimbaoth in the beginning of his reign. Also the annals of Dunegal have dated the destruction of Emania in the year of Christ 331, which is the 332d of the vulgar æra; (from which they differ one year) and the chronological poem proves by the following intervals, that this year was prior by one hundred years to the arrival of St. Patrick.

From the destruction of Emania to the death of king Muredach Tiry* 24 years have elapsed; from thence to the fall of Niel the Great were 49 years; from thence to St. Patrick 27 years expired. This fortuitous connexion of the periods of the kings of Ulster with our common æra, not only stamps a degree of indubitable veracity on these periods, but renders every thing relative to them incontestible, as I shall here demonstrate. If you sum up each particular reign of the kings of Ulster, to the death of this Concovar Nessa, 387 years will consequently be produced; which if you de-

* 24

49

27

100

duct from the year of the world 4997, (3949 † having preceded from the creation to the commencement of the vulgar æra, to which are to be added 48 years of this same æra, the year in which Concovar died) 3610 years remain, the year of the world, in which the above mentioned race of kings commenced, after the death of queen Macha: If you add to these 387 years, the seven which Macha reigned, and six from the seven years when Kimbaoth, after Aid and Dithorb began his reign, 400 years will be compleated from the building of Emania in the beginning of Kimbaith's reign, to the death of Concovar; and as from the year of the vulgar æra 48, to the year 332, 214 years have intervened; so 284 years added to 387, make 671, which number of years being deducted from the year 4281 ‡ (which was the year of the world, equal to the vulgar æra 332, in which a period was put to the existence of this race of kings) is a further confirmation to the year 3610, and evinces the continuance of this series for 670 years, and a period of 684 years, from the foundation to the subversion of Emania,

The arithmetical accounts are correspondent and consonant to each other, so that if the smallest

§ 3949	† 3610
Add 48	Add 671
3999	4281
Subtract 387	Subtract 3949
3610	332
	The year of Christ.

error or omission or addition had been committed in the computation of the reign of any of these 34 kings, the year 387 of their epocha would not coincide with the year of the vulgar æra 48; nor would the year 671 so accurately agree with the year 332, which was the year of the vulgar æra, according to different writers, who were not at the time employed in the investigation of the Ultonian epochas, but some of them were taken up with the death of Concovar, which happened in the year 48, and others with the destruction of Emania at the time of the last king, in the year 332. Therefore this irrefragable certainty of the periods of the Ultonian kings supports my opinion of the year of the world 3610, when queen Macha died, who was succeeded by this race of kings in the court of Emania, and overturns every other enumeration of years attributed to the Irish kings, which is either more or less than 670 years, from the destruction of Emania, in the year 332 of the vulgar æra, back to the death of Macha. Hence also we infer, that Hugony the Great began his reign the year that Alexander conquered Darius, ten years only having elapsed, as we read in the book of Lecan, from the death of queen Macha to the beginning of Hugony's reign.

This accidental consent of different writers living in different ages, and in different countries, agreeable to truth, presents to my thoughts the similarity of the statue of the ingenious Bromard, * the component parts of which were fabricated by

* Bromard in summa.

various artists at different periods, no one of whom were assisted by, or worked on the same plan with the other, or knew for what he laboured, yet the parts were so exquisitely well executed, that they all formed one statue, as if it was the elaborate performance of one statuary.

Being thus supported in my pursuits, by the intervals of years, I concatenate and digest the periods as follow: From the building of Emania, and the beginning of Kimbaith king of Ireland, to the death of queen Macha, 13 compleat years have elapsed; and from thence to the decease of Concovar king of Ulster, 387 years have expired*. From the demise of Concovar to the destruction of Emania, 284 years have past: From thence to the mission of St. Patrick, in the year of the christian æra 432, one hundred years have intervened; further, from this epocha of St. Patrick, by a retrograde calculation, to the death of Cuculand, in the second year of Christ, 430 complete years are computed: From thence to the birth of Cuculand, 27 years are reckoned, prior to which, Hugony's division of Ireland took place by one year; and continued 300 years, and consequently, from the fourth year of Hugony the Great. Four years

* 13	430
387	27
284	1
100	300
<hr style="width: 50px; margin: 0;"/>	4
784	9
	13
	<hr style="width: 50px; margin: 0;"/>
	784

from

from thence to the beginning of Hugony's reign, 9 years of his predecessor React, with the 13 years of Macha and Kimbaith, will undoubtedly bring you to the foundation of Emania, laid 784 years before the mission of St. Patrick. From the demise of queen Macha in the year of the world 3610, by our calculations, to the beginning of Conary, the first's reign, coinciding with the year of the world 3949, preceding the vulgar christian æra, I have not receded from the authority of the book of Cluanmacnoisin arranging the years of the Irish kings, unless where I allow ten years only to Achy Aremh, to rectify the periodical series, who according to that book reigned ten years and a half; and to others twelve; excepting also the kings of Ulster, who were raised to the monarchy, the periods of whose reigns in Ulster have been already taken notice of. Wherefore I assign only as much time to every king invested with the monarchial dignity, as past from his predecessor's death to his own; as for example; Crimthann Cosgrach's death put a period to his reign in the year of the world 3845, by the calculation of the book of Cluanmacnois of the reigning kings, from the year 3610* to his death, being a period of 235 years; whose successor in the monarchy, Rudric, conformable to the authenticity of the periods of the kings of Ulster, died 252 years after Macha's death, in the year of the

$$\begin{array}{r}
 * 3610 \\
 \underline{235} \\
 3845
 \end{array}$$

$$\begin{array}{r}
 3610 \\
 \underline{252} \\
 3862
 \end{array}$$

world

world 5862; wherefore I do not allow Rudric seventy years in the monarchy from the year his reign commenced in Ulster, in the year of the world 3792, as they do, who confound his reign in Ulster with the time in which he possessed the supreme command; but as many years only as intervenes between the year 3845 and 2862. Hence the first year of Innatimar's reign, who succeeded Rudric in the monarchy, was, according to the veracity of the Machan æra, in the year 3862, who reigned three years, to the year 3865, as we find in the book of Cluanmacnois, and Bresal, Rudric's successor in Ulster, reigned from the year 3862, to the year 3874, and succeeded Innatimar as monarch from the year 3165, to the year 3874, and so on of the rest.

The book of Cluanmacnois does not vary much from this mode of mine, of computing the years of the kings of Ulster in the monarchy, save the reigns of the kings, Bresal and Factna; as it assigns ten to the former in the monarchy, and twenty-four to the latter; that is, nine and twenty-three complete years, from twelve and thirty years of the time they governed Ulster. All agree with me in granting four years to Mal, and one to Fergus Black tooth'd in the monarchy; and the Ultonian succession assigns 33 intirely to Conary's reign, and the first year of the christian vulgar æra, from the death of Concovar to the arrival of St. Patrick, from the chronological poem (where it coincides with the monarchy) and corroborated them by the duration of the supreme kings as laid down by various writers; and other subsidiary occurrences, as shall be full,

fully explained in the work. After proceeding thus far, I meet with a synchronism of two kings with the four monarchies of the world, which added very great weight to preceding accounts. It is to be found in a parchment book of O'Duvgan, antiquarian to the O'Kelly's, lords of Hymania, before Murchert O'Kelly, or Maurice, bishop of Clonsfert, was promoted to the see of Tuam, in the year 1394, which is this long time in the possession of the most illustrious Clanrickard family; where among many other micellaneous pieces are the above cited poems of G. Coeman, and G. Modud of the kings of Ireland, and the chronological poem. I have used this domestic authority in our synchronism with foreigners; however I omit the first monarch of the Assyrians in it, being better assured as to the periods of the patriarchs and kings of Juda, for nothing can be reduced to a precise state of chronology that happened in the East, before the reign of Cyrus, nor in Greece prior to the Trojan war, nor in Italy antecedent to the building of Rome; but the periods of Cyrus, and of Alexander the Great, the foundation of the Roman empire, revolutions of the heaven, and the suffrages of historians, are facts established beyond the most distant possibility of controversy; wherefore, my accounts annexed to the domestic, and Scaliger's to the foreign ones, will shew the concurrence of this synchronism with me in chronological and genealogical events. In recapitulating the time in which the christian kings reigned, from the year 428 to the year 1022, and from thence to the death of Roderic O'Connor, the last king of Ireland,

Ireland, in the year 1198, the different charters of the æras remove every shadow of doubt; nor do I differ much from the celebrated Sir James Ware, in his antiquities of Ireland, in the annals; on which he and Usher have bestowed the appellation of Ulster, called by Colgan Senatensian, written by Cathald Maguir of Senat-mac-manus, in the county of Fermanagh, a canon of Armagh, and an excellent historian, who died in the year 1498; they were recognised and continued by Roderic Casidy, archdeacon of Clogher, a profound antiquary, who died in the year 1541.

A genealogical series has been of great utility to me in surmounting intervening difficulties. I have taken it as a guide through the labyrinth of ages, as an Aridnæan clue, and accurately compared domestic generations with each other, and with foreign ones, according to the periodical rates, whereby genealogy and chronology mutually corroborate each other; and these genealogies, that have originated from the earliest accounts of antiquity, for which reason they have been called in question by some, are confirmed. When I could not by any means meet with any where so accurate, so continued, so long a series, I had recourse to an expedient, which furnished me from the sacred writings with an uninterrupted series from Adam to Sedechias, the last king of the line of David: I have ranked in the same degree of generation Nabuchodonosor, the destroyer of Sedechias, as also Astyages, the last king of the Medes, and his sister, who was

married to Nabuchodonosor. Cyrus was the grandson of Astyages, and Darius, the son of Histaspes, was the son-in-law of Cyrus, the sixth in lineal descent, from whom was Darius whom Alexander the Great conquered. I have therefore made Alexander coeval in generation to Darius. From whom, and his successors, kings of Asia, Egypt and Macedonia, I have brought a series of ten generations down to the Romans, who subdued them countries. I have also recapitulated the generations of the first Roman consuls, from Darius Histaspes, in whose days they commenced, and have continued a series of sixteen degrees, through the consular families. The Valerii, Fabii, Æmili, Livii, Galbas and Cæsars, to C. Julius Cæsar the dictator, in whose time Cleopatra, queen of Egypt, his mistress, flourished, and Antiochus Asiaticus was dethroned. The Cæsars and other imperial families being extinct, I then formed a new series of kings of Persia, who desolated the Roman empire; to which I adhered, until the introduction of Christianity into Ireland; and, since the arrival of St. Patrick, Irish history can be well authenticated, without the cooperation and aid of foreign events. I have preserved, in the genealogy of this country, an inviolable series of thirty-seven generations, from Adam to the arrival hither of the Milesians; among which the posterity of Herimon by far outshone the rest in dignity and power. From whom, to the death of Niell the Great, in the year of Christ 405, every one, in a direct line for fifty generations, was either king of Ireland, or a king's son, excepting two, one
of

of whom was a grand nephew, and the other a great grand nephew. And, from the death of Niell, for the space of 600 years, the supreme dignity of Ireland remained uninterruptedly in the Herimonian line. As the sovereignty of the island did not continue so long in the other branches of that family, or in the Heberian, Hirian and Ithian line, but often fluctuated, being interrupted by many intervals: wherefore it frequently happens, that, from the inaccuracies of editors, there is a redundancy of generations, from these intervals, in some families, and a deficiency in others: and in the greater interval of the Herimonian direct line, between Euny, Aignech, and Achy Fedloch, it was absolutely necessary to cut off three or four of the six or seven superfluous branches, to adapt the generation of Achy to his cotemporaries, and to the order of his posterity. By a similar ratio I have removed the defect or excess in the kings who were elevated, after long intervals, to the throne, that they and their posterity might coalesce with their coevals in generation.

In the family of Heber I have discovered the exuberance of degrees, without any such interval; where Lugad Laigdy, in the year 3478, succeeding Duach Ladgar of the Herimonian descent, is ranked the eighth generation from Duach Finn, the successor of Simon Brec, in the year 3473, seven kings of the Heberian family intermediately reigned, being distinguished into so many generations in the genealogy. However, it appears by the genealogy, that Duach Ladgar was the great grandson of Simon

Brec; and, in the Heberian line, that Artur Imlec should be the grandfather of Duach Finn, who reigned in the year 3398, is not, by any means, consistent with the periodical accounts, that in the space of a century Lugad could be posterior to Duach by eight generations! Wherefore I have made Lugad, as if the great grandson of Duach in number; and when I could not discover which of the seven intermediate kings should be ranked in the place of brothers, relations, or ancestors, (for this mistake has proceeded from the imprudent insertion of them in a direct line) I determined to omit the number of their generations, until I could obtain some certain information concerning it.

I have also detected a greater error in the genealogy of the kings of Leinster, where I plainly evince that Nuad, the white, king of Ireland, who is enumerated among their ancestors many degrees back, was their relation and cotemporary; and that he was the great grandson of Criuthann Cosgrach, king of Ireland. Our antiquarians are not to be censured for the superabundant or defective genealogies, who, time immemorial, being employed in this undertaking, have preserved from oblivion the origin of our principal families, and continued to this very time an exact and accurate genealogical table. However, it became customary with those who maintained themselves by the labours of the quill, sometimes to omit some generations in the long progress of ages; at another time, to insert relations, or brothers, as ancestors; or to take those with two names as so many different persons. St.

Au-

Augustine*, in conformity with the translation of the seventy interpreters, and the Greek books, places Cainam between Arphaxad and Sale; yet the vulgar edition of the Bible, which by the decree of the Oecumenical Council of Trent is genuine, St. Hieronymus †, and all the translations from the Greek, make Sale the *son* of Arphaxad, and *not* the grandson ‡: wherefore, Luke, chap. iii. *Qui fuit, Sale, qui fuit Cainam.* The greater part of the most reputable chronologers § contend, that Joram begat Ozias; which Ozias, also Azarias, was king of Juda, the son of Amasias, the grandson of Joas, the great grandson of Ochofias, the great great grandson of Joram, of the kings of Judah. And as the water that always flows in the same channel is looked upon as the same river though it should sometimes overflow its banks, and, at other times, run almost dry; in like manner, genealogy does not deviate totally from the direct line, because there should be some generations passed over in silence and omitted, or too many inserted in it, provided its source be derived from an unadulterated spring.

The more eminent, and the longer families have enjoyed the highest offices in the state, the easier their origin and generations can be traced. I have therefore confided in the renowned and permanent Herimonian line; I have used it as a rule, to regu-

* In his City of God, b. 16. c. 10.

† Session 4.

‡ Gen. i. 11. and paral. 1.

§ Samotheus, b. 1. c. 26. Genebrardus, in his Chronicle Masseus, b. 2. of his Chronicle; Temporarius, Scaliger, Helvicus, De la Cruz, in his Calculation of Years.

late the other branches of Herimon, Heber, Hir and Ith; and compared gradually the domestic generations with the foreign ones; by which means we find, that Fenissius, the author of the Secottish or Gaidelian language, (as they say) and Heber, the preserver of the Hebrew tongue. The Milesians, Solomon, Zadocus, (who being the tenth from Aaron, consecrated Solomon's Temple); Sirna Long-aged, Nebuchodonosor, and Astyages; Hugony the Great, Alexander, and Darius Codomannus; Achy Fedloch, monarch of Ireland, Concovar, king of Ulster; and Augustus, emperor of Rome, at the birth of Jesus Christ, were as well equal in generation as cotemporaries. By a similar concurrence in the generations, the periods of equal duration are brought to a coincidence.

By these means, my dear LYNCH, in compliance with your desires, I have reconciled the chronology of Ireland, which admitted of such various opinions, and adapted it to the æras of the world and of Christ, conformable to the ideas of classic writers, totally differing from the æras which they have formed in our days, who have supported them by the Eusebian obsolete calculations; for which purpose they have depraved certain facts of the ancients, abrogated others, or contradicted the periods of each king. I have also opened an avenue, for others to form a more complete chronological system, if possible.—Wherefore, use these computations of periods in the works you have dedicated to your country—than which, without

vanity, let me assure you, that you cannot depend

more

more on any hitherto published. And if the pains I have taken in prosecuting and completing this undertaking meet any applause, let it entirely be ascribed to you, who animated and encouraged me to this performance, and supplied me with the means of perfecting it.

Adieu, Reverend Sir.

GALWAY,
Dated the 18th Sept.
1665.

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Preface to the Reader.



I HAVE been the more induced to entitle this Irish chronology a Scottish one, as it particularly treats of the nation of the Scots, who, in the reign of Solomon, at Jerusalem, emigrating hither, have enjoyed an unalienated sovereignty above two thousand years, governed by their own laws until the English constitution was established here, under the auspices of king James; and they still boast of kings of Scottish origin, from the line of that James. Hence, with the old Latin writers, *Scotia*, and the island of the Scots, has been derived from the people residing there: but a colony of the Scots going over to North Britain, after some time acquired a very extensive and potent kingdom, which for some centuries has been solely and only known by the name of *Scotia*: so that it is disputed by some, but very improperly, whether Ireland was ever called *Scotia*. In consequence of which, modern Scots writers have taken occasion to attribute to their own countrymen whatever they have read in history relative to the Scots, and to form a very long series of kings from the reign of Alexander the Great. To this imaginary antiquity of his ancestors, Buchanan alludes: a man happier in his
poetical

poetical genius than in the probability of his accounts; when he addresses himself, in his paraphrase on the Psalms, to Mary (of pious memory) Queen of Scots, and progenetrix of the kings of Great Britain.

*Nympha Caledoniæ quæ nunc feliciter oræ
Missa, per innumeros sceptra iuris avos*.*

And he afterwarde says thus, in his Epithalamium on the above-mentioned Queen, with the Dauphin :

*Hæc una centum de stirpe nepotes.
Sceptriferos numerare potest, hæc regia sola est,
Quæ bis dena suis includit secula fastis †.*

All which, concerning the very ancient royal line of this princess, and the antiquity of her nation, is not only worthy of poetical credit, but founded on the firm basis of historical veracity; except that the modern daughter assumes and adopts the age of the parent Scotia, and both participate of that antiquity, by the daughter's succeeding the mother. This poet, in the abovementioned Epithalamium, following the torrent of cotemporary historians, under the pretext of the modern acceptance of the Scottish name, ascribes to his

* O Nymph! who art happily sent to the Caledonian coast, you maintain the sceptre through innumerable ancestors.

† This house alone can enumerate an hundred sceptre-bearing descendants of her race; this is the only royal house, which comprehends twice ten ages in its records.

countrymen the colleges and abbeys the Irish, under the appellation of Scots, have founded in France under Charlemagne; and, in the subsequent fictitious lines, boasts of the firm treaty of alliance entered into by this Charles and Achy, king of his Scotland; and concluded by the embassy of William, the brother of Achy, which has been hitherto kept inviolable.

Hæc quoque cum Latium quateret Mars barbarus orbem,

Sola prope expulsis fuit hospita terra Camænis,

Hinc Sophiæ Græcæ, Sophiæ decreta Latine

Doctoresque rudis, formatoresque juventæ

Carolus ad Celtas traduxit, Carolus idem

Qui Francis Latios fasces, trabeam que Quirini

Ferre dedit, Francis conjunxit fœdere Scotos.*

However, that Achy was not king of Scotland, there being no country of that name in Britain, in them days; but of Albany †, which at this day gives the title of Duke to his Royal Highness the Duke of York: He was the grandfather of Kineth, who first enlarged the boundaries of his ancestors by the accession of the Pictish empire, and founded modern Scotland. As to William, the brother of

* This, too, when the barbarian war convulsed the Latian empire, was almost the only land that proved hospitable to the Muses. Hence Charles transferred to the Celtæ the maxims of the Greek and Latin philosophy, and teachers and formers of the uncultivated youth; the same Charles, who empowered the French to bear the Latian sceptre and the robe of Romulus, joined the Scots in alliance with the French.

† Camden's Britannia, under the title of *Scotia, Fergus, Eric, &c.*

Achy, I think we may very pertinently apply to him what has been said to the mother of St. John the Baptist, that *there is none of thy kindred that is called by this name**. There has been *no one*, most assuredly, of all the Pictish, Scottish, or British nation, known by the *exotic* name of *William*, for many ages after Achy. Further still, this treaty that united the Scots of Britain, and the French, was not stipulated by Charlemagne, in whose reign there was no Scotland in Britain, but by Charles the sixth †, who conferred the title of Lord D'Aubigny on Robert Stuart, in consideration of his distinguished military exploits, descended from the family of the Earls of Lennox, who was at that time colonel of a Scots regiment: and in token of this league, the King of France gave to the Lords D'Aubigny their arms, with a golden fibula, in a red border, with this motto,

“*DISTANTIA JUNGO:*”

Because, by their assistance the kingdoms of France and Scotland combined to invade England. Since which period they are free to boast, that—

———— *Sine milite Scoto*

*Nulla unquam Francis fuit victoria castris,
Nulla unquam Hectoridas sine Scoto sanguine clades
Sævior oppressit †.*

* Luke i. 61.

† He began his reign in 1381.

• † Without the Scottish soldiery no victory ever shone upon the French armaments: no more dreadful havoc ever confounded the Trojan bands than did the French, when without the Scottish blood.

Let us now touch upon the advantages that the French, in ancient days, have derived from the *Scots of Ireland*. At the commencement of Christianity in France, S. Fridolinus Viator, the son of an Irish prince, travelled through France, and implanted in the breasts of many the *catholic faith* of the *holy Trinity*. He, in consequence of a *miracle*, baptised many French nobles, in the presence of king Clodovæus, who some short time before had embraced the doctrine of Christ, and built the monastery of St. Hilary at Poitiers. About the same time came to Rheims, from Ireland, (the island of the Scots) S. Gibrian, S. Helan, S. Trefan, S. German; S. Versan, S. Abran, and S. Petran; with the holy virgins, Fracla, Promptia, and Possenna, their sisters: also, S. Bectold, S. Amand, and S. Precordius, enlightened and reformed them places by their virtuous and exemplary lives.

In the reign of Sigebert, in Austria, the grandson of Clovis, by Clotharius the first, when the fervour and spirit of religion became languid, and had almost decayed throughout France, (the diploma of Charlemagne) our Lord Jesus Christ, in order to extirpate this negligence and inattention to spiritual concerns, commanded the blessed Collumbanus, the resplendent luminary of Ireland, and a native thereof, to withdraw from thence, and to enlighten the Gallic hemisphere. This Collumbanus, by the consent of Sigebert, erected the monastery of Luxovium, the principal abbey in France or Burgundy, and, for the multitude of its saints, not inferior to the most celebrated in the world; in which
the

the praises of the Most Highest are eternally chaunted, by the uninterrupted succession of devout choristers! He predicted the destruction of Theodobert and Theodoric, the grandsons of this Sigebert, kings of Austrasia, and that their dominions would in the space of three years devolve to Clotharius the second, king of France, (the nephew of Sigebert), which was fulfilled in the life-time of St. Columbanus. St. Mageldarius* Vincentius, palatine under Dagobart, king of France, after his father Clotharius the second, by family and origin an Irishman, for his matchless military achievements, and the numberless victories he obtained for the kings of France (from which he was denominated *Vincentius*) got from them the county of Hinault, in Belgia, with the title of Earl thereof; and married the holy Waldetrude, daughter to Walbert, of the blood royal of France. By her he had four children, whom the church has canonized: S. Landricus, bishop of Meldert; Dentelinus, patron of Rosensis, in Cleves; Aldetrude and Maldelberta, abbeſſes and tutelary saints of the monastery of Malboed. Their parents relinquishing all secular concerns, retired from the world; the father to the abbey of Montalt, founded by himself, and the mother took the veil in the monastery of Castielock, which she herself built; where they merited the glorious distinction of canonization, after departing this life. S. Furlæus, admirable for his visions and virtues, who had propagated the Christian religion among the eastern English, (whose king, S. Sigebert, the

* In French *Muger*,

martyr, was a monk under him): being invited by this Vincentius, Earl of Hainault, came over to France, with a sacred band of associates; and being very generously patronized by Clodovæus the second, the son of Dogobert the first, founded a Latin convent. His brothers, S. Ulton and S. Foilan, following him over shortly after, distinguished themselves in France; for whom the pious virgin Gertrude, the daughter of Pipin, Duke of Brabant, by the permission and assistance of Sigebert, king of Austrasia, built a monastery, and endowed it with her own fortune: in which S. Foilan* suffered for Christ. This Sigebert, the founder of many abbies, and who patronized S. Fursæus, his associates and brothers, died happy; leaving issue a son Dagobert, king of Austrasia, who very soon after being deprived of his hereditary possessions, got an assylum in Scotia, (which at that time was Ireland), and Willifred, archbishop of York, entertained him in a princely manner, on his return home from Ireland †.

S. Virgil, our countryman, was preacher to Pipin, the father of Charlemagne, and S. Wiro was his confessor. Charlemagne (as Eginard, his secretary and son-in-law assures us, in his *Life*) had so conciliated the affections and attachment of the Scottish kings, by his acts of munificence, that they always stiled him their Lord, and deemed themselves his subjects and servants. But the Scots to whom Eginard alludes here, you may know by

* He was the elder brother of Clodovæus the second.

† As William of Malmshury writes.

consulting him at the year 812. The Norwegians attempting to invade Ireland, the island of the Scots, were repulsed by the Scots. Hear also S. Notkerus, who flourished in the last century:—When this Charles commenced his reign, there was no taste nor encouragement for letters. He accidentally met two Scots from Ireland, who had just landed on the French shore; men of unparalleled knowledge in secular and spiritual affairs. One of them, Claudius Clemens, founded the noble university of Paris, which exceeds all other European seminaries, if not in the antiquity of its origin, (which admits of a controversy) at least in honour and celebrity. The other, Joannes Scotus, was sent by Charles to Ticinum, now Pavia, in Italy, where he built a college for divinity and humanity. I shall deduce no more instances of the many which remain to be spoken of, of whom Erricus Antisidorenus speaks thus: “Or shall I mention Ireland, sending forth her numerous bands of philosophers, emigrating to our Gallic confines, regardless of the dangers of the sea; the more learned any of whom is, with the greater avidity does he inflict on himself a voluntary exile, in order to acquire a greater degree of wisdom and knowledge.”

From what we have now advanced, the meanest capacity can with the greatest facility decide, which of the Scotias anciently was on a footing of treaty and commerce with the French.

Writers of exceeding great veracity and authority, hold those Scots historians of the last and present century in the lowest estimation, and look upon them

them in the light of mythologists, who by a groundless equivocating construction of the similarity of names, have appropriated the merit of our transactions; nor do they deserve a greater degree of probability than the Egyptian tables of Manethon, as Nicolaus Viguier, historiographer to Francis the first*; Polydore Virgil†, Genebrardus‡, Rozius§, and many others write:

Edmund Hayes, a profound theologer, and a Scotsman, inveighs severely against his countrymen Lesly, Boetius, and Thomson, for the injury done Ireland in depriving her of her holy and illustrious men. Raderus||, in like manner, criminales them; and on that account also, Ferrerius, general of the Servitors, convicts them of sacred plagiary. Buchanan¶ himself asserts, that the history of Joannes Major is an ill-founded, defultory, and fabulous invention. Catholics are positively interdicted the reading of Dempster's Menology, being unquestionably a fictitious production; and this Ecclesiastic History of Scotland abounds with such expiations. The celebrated Philip Sullivan has, with the greatest perspicuity, controverted the writings of Cameraarius, entirely composed of *our* history, in a work not yet published, in my possession.—Udbo Emmius, an inimitable writer, of Frisia, in his new chronological work**, gives the following opinion

* In his Historical Library, part 2,—38, and 39.

† Book 3, fol. 53. At the year 1116.

§ Concerning the Signs of the Church, b. 8. c. 1.

|| Tom. 2. Bavar. p. 254.

¶ In the Preface to his Catalogue of Saints.

** Book 1. p. 13. B. 2. p. 82. concerning Scottish Affairs.

of the antiquity of the Scots of Britain. This we must beg leave to remark, that we cannot ascertain the accounts given of the Scots and their kings, from the year 330 before the Christian æra, when Alexander of Macedon conquered the eastern world, to Fergus the second, the fortieth king of Scotland, who is supposed by the Scots to have began his reign in the year of Christ 404, and who is thought to have brought the Scots thither after their expulsion from Britain. These accounts not being deduced from ancient records, or reputable authorities, but the assertions of modern writers, supported solely by traditionary and oral information, are questionable: Moreover, we can receive no information of Scottish events from Fergus the second, and the return of the Scots to Britain, to the year of Christ 829, when we read that the Picts were totally subdued by the Scots in Britain.— With great truth this candid professor of history has spoken; for it really is fabulous, according to the idea of that accurate chronographer, Camden*, what the Scots write concerning the existence of their name and empire in Britain, many centuries antecedent to the birth of Christ. Classic-writers also, as Ptolomy, Dio Herodian, and all other old historians, contend, that Scotland was occupied and inhabited by no other tribes than the Britons, Me-atians, or Caledonians. Gildas, a very ancient British writer, and the venerable Bede, from him, do not allow the Scots fixed † settlements in Bri-

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

† *Church History*, b. 1. c. 13 and 14. and in the *Chronicle*.

tain, in the twenty-third year of Theodosius, jun. Ætius, a third time, and Symmachus being consuls*, when, as we are informed by them, the Scottish plunderers returned home to Ireland from Britain. In process of time,—(hear the account of the venerable Bede†, who is the only ancient writer who has made separate mention of the Scots of Britain, from the Picts,)—Britain, after the Britons and Picts, received the Scots as a third nation, in the place of the Picts. And he there particularly describes the place they occupied.—It is a very large bay of the sea, which anciently divided the Britons from the Picts. It runs from the west, a long course up into the country, where there is a city of the Britons, well fortified even at this day, called Alclud. The Scots whom we have mentioned, arriving at the northern parts of this bay, fixed their residence there. They were content with these territories, to the death of Bede, as he writes living contiguous thereto, and which he confirms by dating it with the year of Christ 731, in the conclusion: and though he makes a distinction between the Scots who inhabited Britain, and the Scots, who resided in Ireland, (as the learned Usher says‡); yet he uses *Scotia* in the same sense always, respecting Ireland: for neither had Dalriëda, (which was not a settlement of the Scots of Britain before the year 840) obtained the name of *Scotia*, nor *Albania* (at present *Scotland*) immediately after the expulsion of the Picts; nor until both people

* In the year of Christ 446.

† Church History, c. 1.

‡ In the beginning of his British Church, p. 734.

were incorporated and became perfectly united, when the memory of the Pictish nation was consigned to oblivion: which event, as it had not happened before the eleventh century, so no writer at any antecedent period can be produced, who called Albany by the name of Scotland. To this period alludes the enlarging and extending the Dalriadinian possessions described by Bede. John Major also corroborates it, when he insinuates*, after the death of Charlemagne, they took the better and more fertile part of Scotland from the Picts.

The plan of this undertaking requires that I should entitle it a Chronology of the Events recorded therein; and with the greatest exactness and accuracy, to examine the years and parts of the years relative thereto. By acquiring the greatest possible insight in these matters, I have been the better enabled to fix them to the standard of truth and credibility, whereby I have put some historical passages beyond the possibility of a controversy, by illustrating abstruse and obscure matters, reconciling dissentient accounts, and confuting false ones. I have also superadded a very long genealogical series, most accurately revised; so that those who may be inclined to write a just and complete history of our sacred and prophane transactions, can derive exceeding great advantage from this epitome of chronological, genealogical, and historical authenticity, in order to revive the much-lamented declension of our antiquities, and to communicate the knowledge of them to foreigners; of which, on

* Scottish History, b. 2. c. 2.

account of the numberless grievances of this subdued country, sinking under the weight of penal pressures, they can receive no information, save what is penned by prejudiced and ignorant writers; whereas before, no nation in the world with more assiduity has preserved its antiquities from the earliest æras thereof, or transmitted to posterity with greater precision its chronological and genealogical accounts, the achievements of its heroes, their propagation, the boundaries of their principalities, their laws—in short, every thing relative to their antiquity. So that Camden with great truth has said: In comparison with the Irish history, the antiquity of all other countries is modern, and, in some degree, in a state of infancy. And, with greater propriety can we ascribe to Irish history, what that excellent Scots poet* has appropriated to his own Scottish transactions;

*Quodcunque vetustum
Gentibus in reliquis, vel narrat fama, vel audet
Fabula, longævis vel credunt secula fastis,
Huc compone, novum est †.*

The Scythians are looked upon to be the most ancient people; the posterity of Japhet by his son Magog, from whom has descended a numerous offspring, in consequence of his father's wish—

* Buchanan, in his Epithalamium already quoted.

† Whatever antiquity, either fame reports, or fable attempts in other nations or ages have committed to ancient archives, compare them to this, and they are in their infancy.

God shall enlarge Japhet*. They, from the beginning, were amenable to laws, institutions, and a just command: wherefore that interval of time that intervened between the deluge and the Babylonian monarchy of the Assyrians, is denominated a *scythefin*, as Epiphanius affirms. The Scots, the descendants of the Scythians, have perpetuated the antiquity of this name, derived from their ancestors, by transmitting it to their posterity. There were certain families of antiquarians in each district, solely employed in this work, for which they obtained salaries, landed properties, and were in very high estimation. They enlarged the archives, by inserting the new successions; they compared them every seventh year; they investigated and examined them in the public assemblies of the doctors; and revised and corrected them by the arbitration of judges, leaving nothing undone that might in any degree be derogatory to the truth.— But now very great care and discernment are absolutely necessary in the selection of Irish books; for some are most certainly apocryphal and fabulous, written merely for entertainment; others are vitiated, by the variety of copies, and ignorance of transcribers; and more, through motives of flattery and ambition, are fraught with hyperbolical accounts. However, the incontrovertible TRUTH shines through them with *irresistible* lustre, by the unanimous tradition and consent of antiquarians.— I could discover no where a more certain, perpetual, and more solid chronology than this, in the

* Gen. ix. 27.

illustration of which I have used the utmost assiduity. A very remarkable instance of this occurs, which is also exceedingly obvious, on account of the many concurrent circumstances attending it. It regards the year of the arrival of the Scots in Ireland, which is characterized to have fallen on the first of May, on the fifth day of the week, and the seventh day of the moon's age. Some historians, omitting the day and year, assure us they landed in Ireland, in the reign of Solomon at Jerusalem. Each particular coincides with the year of the Julian period; 3698, in which the seventh day of the moon and Thursday (the Dominical letter being E) concur with the kalends of May, and which was, according to the computation of Scaliger, the fifth year of the reign of Solomon, and of the world 2934. Others likewise, without consulting Scaliger's thoughts on the subject, have particularly described the year, without mentioning either Solomon or the day of the month: so that these different accounts conspiring—the day of the week, of the month, and of the moon's age; the reign of Solomon, and the year of the world; there is not the most distant shadow of doubt remaining, of the year, and season of the year, the Scots first emigrated to Ireland.

But it may very opportunely here be objected, What knowledge had the Irish, at that time, of the kalends or the month of May? or how could the characteristic *then* annexed to the kalends of May, coincide with the Julian year, which was not regulated until some short time before the death of
Julius

Julius Cæsar? Whereas, before that period, nothing can be more absurd or more uncertain than a Roman kalendar. How has the eclipse of the sun, recorded by Livy* to have fallen on the eleventh of July, in those days, in which L. Cornelius Scipio, the consul, marched his army from Rome, who after conquering Antiochus Magnus, obtained the appellation of Asiaticus, by an accurate computation, conformable to the Julian kalendar, been discovered to have happened on the fourteenth of March, and on a Tuesday, in the Varronian year of the city 564, in the consulate of L. Cornelius Scipio, and C. Lælius, which was the year of the Julian period 4524; seventeen weeks intervening between the fourteenth of March and the eleventh of July. Livy also mentions an eclipse of the moon to have happened twenty-two years subsequent to this, the day before the nones of September, in the year of Rome 586, the day after which Æmilius the consul obtained a victory over Perseus king of Macedonia; however, Abacus the astronomer and the consular archives have computed that eclipse to have fallen on the twenty-first of June, in the Varronian year of the city 586, the above mentioned L. Æmilius Paulus being a second time, and C. Licinius Crassus consuls, which was the year of the Julian period 4546. The people of Antioch in Syria having put Pompey to flight at Pharsalia, dedicated a new æra to Cæsar, beginning from the sixth day of the Egyptian month Thot, in the 700 Nabonassarean year, 34 days prior to the kalends of January, when

* Decad iv. b. 37.

Cæsar a second time, and P. Servilius Vatia Isauricus entered on their consulate; but the Roman year at that time had so deviated from the true points, that these very kalends were consonant to the thirteenth of October, according to the reformation of the year by Cæsar three years after. The first day of the month, that in the 700 Nabonassarean year, was the fourth of the Julian September; in the year of the Julian period 4665, and consequently the sixth of that was the ninth of September; the thirty-fourth day from which was not the first of January, but the thirteenth of October.

To no purpose are we to look for the kalends of May or the Julian period, in the year that the Scots arrived in Ireland, before the foundation of Rome, the commencement of the Iphitæan olympiads and the Nabonassarean æra; however a conjectural reason may be advanced against this objection, that the Irish anciently had a peculiar mode of calculating their periods, though it afterwards might have become obsolete; there was certainly no nation ever, which had not formed its years by the Sun's motion, as Temporarius has very judiciously remarked*, and some very well acquainted with both forms of computation, embracing the Julian as the more regular mode, with the reception of christianity, have accommodated their time according to the Julian period, by extending it to past events, by which Julian years, as the above writer says †, historians date their periods hitherto

* Book 3. q. 12. p. 253.

† Ibid, p. 285. n. 13.

from the creation. But since the use of the Julian period has been received through the Roman empire, and introduced into this Island (with the gospel, as is probable even before the mission of St. Patrick) there can be produced no where more civil and celestial characters of periods; there has been no where inscribed to the form of the Julian years, more phœnomena than were to be found in Irish annals. The vulgar christian æra which we now use, has not been hitherto continued from the birth of Christ, but has been established in the sixth century, however it did not become the standard of periodical calculation, until the commencement of the eighth century; for it appears from public as well as private records, that the use of it was uncommon. There is one very ancient instance: S. Gregory * M. dated the 25th of May in the year 593, from the birth of our Lord, the eleventh indiction, Eusebius cotemporary with Constantine the Great was the first, according to some who always formed a series of years from the birth of Christ, in digesting the periods of chronology, and regulated them by the ancient olympiads and the years of Rome, dating it from the year of the Julian period 4713, a year later than Clemens, Alexandrinus †, Tertullian ‡, Africanus § Lactantius, || Augustine ¶ and the other primitive christian writers, with whom the modern chronologers concur. But this Eusebian æra after S. Hieronymus and S. Prosperus, who continued the canonicle of Eusebius, became obsolete, as did the

* Epist. b. 12. † Book 1, Strom. ‡ Against the Jews.
 § In Hieronymus. || Book 4. c. 10. ¶ In his city of God, b. 18.
 last chap.

olympiads and years of Rome. The consular calendars, the series of emperors, and indictions have been observed. Dionysius Exiguus, a Roman abbot and a Scythian by birth, was the first who comprised this vulgar æra, originating from the year of the Julian period 4714. To this Dionysius we are indebted, as Bede* says, for computing the æras of time in his Cycle, not by olympiads, consuls, or indictions, or the years of Diocletian, but from the birth of Christ. However there are some who contend, that these numbers or series of years from Christ in Eusebius, Hieronymus, and other chronographers who flourished before Dionysius, have been in latter time superadded, by collating them with the olympiads and consuls, and by annexing the years that each emperor reigned as we are informed by Pontacus †. Dionysius in the 6th year of the emperor Justinian, which coincides with the year of the vulgar æra 532, and with the year of the Julian period 5245, instituted a certain and just mode of celebrating in future the passover, and prefixed his new parshal cycle to his christian æra. But the use of this æra in describing the periods of time did not immediately prevail, not until about the year 717, when Gregory the second filled the papal chair. From that time it was gradually adopted, so that it was used down to our own days in marking almost all transactions, as well as the years of kings or emperors and the number of indictions. Notwithstanding it has been discovered by chronographers of the last and present century, whose asser-

* In his account of time. † In his annotations on the chronicle of Eusebius.

tions are corroborated by infallible astronomical observations; that the Dionysian computation is subsequent at least by 2 years to the birth of Christ; for the birth of Christ must have preceded the death of Herod, otherwise Joseph should be under no apprehensions of him if he were dead, nor would he be under the necessity of seeking an asylum in Egypt, in order to preserve the life of the infant Jesus. An eclipse of the Moon as the most undoubted characteristic describes the death of Herod, which Josephus informs us happened a little before it*; and by astronomical calculations we can understand it happened at midnight, between the 9th and 13th of January, and between Friday and the Sabbath, in the year of the Julian period 4713, and of Rome, according to Varro, 753, and in the 194th Olympiad: on March following a little before easter, Herod died †; but the epoch of the Dionysian era commenced from the first of January following, in the year of the Julian period 4714 Jesus having fled into Egypt before from the infanticide; however the prescription of a 1000 years, and the unanimous concurrence of nations and preceding writers, oblige us to conform to it. The Irish had a more ancient and certain method of computing years, similar to the Julian year, if it had been handed down to us in its genuine original form; when they had committed any achievement to writing, they marked the kalends of January of that year with the day of the week on which they fell, regardless

* Antiquities of the Jews, b. 17, c. 8, 9. † Ibid, c. 10.

of any other æra; as for instance, on the kalends of January on a Wednesday Conn of the hundred battles began his reign, on the 20th of October on a Tuesday he died, which concurrence of a Wednesday on the first of January, and of a Tuesday on the 20th of October, could not happen sooner than in the revolution of 28 years. They sometimes added the moon's age, and the number of that year in the cycle; so that it was exceedingly easy to reduce to any æra whatever year was so characterised. But by the defacing hand of time and the inaccuracy of transcribers, it happens that in many years, one number of days or of the moon's age is substituted for another. Sometimes these characteristics are omitted, and a long series of kalends, like consular records, follow in this manner expressive of years by the kalends. On the kalends of January on a Friday, S. Patrick died, on the sixteenth day before the kalends of April on a Wednesday, - Kal. kal. kal. kal. kal. kal. S. Ibarus died on the twenty-first of April, wherefore we can collect that S. Patrick died in the year of the vulgar æra 493, and that S. Ibarus died seven kalends, that is, years, in the year 500; but one or more kalends being omitted between the death of both by the negligence of editors, a mistake consequently of so many years has arisen.

Those who are not exceedingly well conversant in these characteristics, will most assuredly commit errors in the retrospective connection of these Irish kalends with the christian æra. I am of opinion, that the use of this christian æra was not established before

before the year 1020, in which year the consent of writers concurring with that year, and various characteristics in that and subsequent years consonant to the vulgar æra, plainly shew it was then adopted; and our annals according to their characters have been, without the smallest deviation, concordant to our days with that æra. I find the first year of this then received vulgar æra, thus described; On the first of January on a Fridry, the fourteenth year of the nineteenth cycle, and the twentieth year after one thousand, Marianus the successor of St. Patrick primate of Ireland, died on the third day, and sixth of June before pentecost: all which point out the year 1020, even if it had not been expressed in the course of 532 years at least. Afterwards on the first of January on a Monday, and thirteenth day of the moon. Also, on the first of January on a Wednesday, the twenty-fourth of the moon, 1022 years from the incarnation of Christ, in the sixteenth year of the nineteenth cycle, Malachy king of Ireland died on the fourteenth before the nones of September, on a Sunday, the year 1022 on which he died, is comprehended in a distich: likewise in the following year, on the first of January on a Tuesday, and fifth day of the moon, the seventeenth year of the nineteenth cycle, and twenty-third year after 1000, there was an eclipse of the sun at twelve of the clock, and another of the moon the same month: and afterwards, on the first of January on a Tuesday, on the twenty-fifth of the moon, and eighteenth year of the nineteenth cycle, in the year 1024 of Christ, this year is bissextile;

fextile; and so on of the rest. We must remark here, that the third day, by a typographical error, is inserted at the year 1024 for the fourth day. Indeed I find before the year 1020, various chronological distichs comprising certain years of the christian era, in order to transmit to posterity the memory of subsequent events atchieved in them days: there are two distichs relative to the death of Aid Finnliath king of Ireland, stating it to have been in the year of the world 6075, of Christ 876, and on the 18th of November. There is another distich concerning the fall of Cormac king of Munster, in the year of Christ 903: there are also verses on the death of Thadew the son of Foclan, lord of Hy Kennsalach, describing it to be in the year 920. Dunsobarch was ransacked by the Danes in the year 924. There is likewise a distich giving an account of the plunder of the church of Ferns by the Danes, in the year 928. Mugron clerk of Armagh * relates the death of prince Murchertach, in the year 941: he has given us the year, i. e. 942, of the demolition of Dublin by the Irish against the Danes; we also have an account in two verses, of the death of Broen king of Leinster, in the year 945. Aid O'Kathnen assures us in verse, that from the sacking of Dublin to the fall of Congall king of Ireland, in the year of Christ 955, a reign of twelve years is attributed to him. We read in verse of the massacre of the Ossorians at the Liffey, in the year 972. Dubdaleth has in verse summed up 978

* Who as I suppose, was first lecturer of Armagh, died in the year 1102.

years, from the birth of Christ, to the death of Mugron abbot of Hy, to the battle of Femora, and to the death of Donald O'Neil king of Ireland. To conclude, there is extant a distich, relative to the fall of Brian monarch of Ireland, and the reduction of the Danes at Clontarf, in the year 1013. I shall omit that distich quoted by Keting in the reign of Brian, extending this event to the year 1034, in diametrical opposition to all credit and authority.

However we are convinced from most certain marks and reasons, that the authors of these distiches, if they were cotemporary (as Dabdaleth at the year 978, if he were primate of Armagh) were not acquainted with the use of the vulgar christian æra, consequently could follow no true period of that æra; but if they were subsequent to that time (as I imagine Mugron was) they have badly calculated past events, according to that æra; he has very justly joined the year of the vulgar æra 876, with the Eusebian year of the world, who has placed the death of Aid Finlaith king of Ireland on that year. But this Aid reigned sixteen years after Malachy the first, who died on the thirtieth of November on a Tuesday, (as the annals of Dunegal write) he died on the eighteenth of November on a Friday, (as the Scottish chronicle relates) whose successor Flann, died on the twenty-fourth of May on a Saturday, in the thirty-seventh year of his reign (as we read in the same chronicle) he reigned thirty-six years, six months, and five days,

days, as Ware has accurately remarked *; all which circumstances irrefragably place the death of Aid Einliath in the year of the vulgar æra 879, in which the dominical letter D shews it to have been on the twentieth of November, and on a Friday. His successor died in the thirty-seventh year of his reign, of Christ 916, on a Saturday the twenty-fifth of May, F being the dominical letter. In the year 908, on the fifteenth of August on a Tuesday, as Dallan, the son of Mora writes, the letter B being the dominical letter, Cormac king of Munster fell: eight years after whom, the chronological poem assures us, Flann king of Ireland died. Thadew, lord of Hy Kentsalach died, in the year 922, six years after Flann. The destruction of Dunsobarch happened in the year 936, ten years after Flann's death, in which year, the Danes, on the twenty-eighth of December, and on a Thursday, (the dominical letter A,) were vanquished by prince Murchertach. A series of kalends confirms the demolition of Ferns, in the year 930. Prince Murchertach fell, fighting for his country against the Danes, the twenty-sixth of March † on a Sunday, ‡ in the year 943, (the dominical letter A.) The following year 944, is remarkable for the destruction of Dublin, and beginning of Congal's reign, king of Ireland; who, in the year 956 and twelfth of his reign, was killed in an engagement against the Danes. We can collect by the enumeration of kalends, that the massacre of the Ossorians happened in the year 974.

* Antiquities of Ireland. c. 4. † Annals of Donegal.

‡ The book of Chuanmacnois.

Twenty-four years which Donald O'Neill reigned after Congal, evince the year 980 for the battle of Teamor, and the commencement of his successor Malachy's reign. Good-Friday, the twenty-third of April, most indubitably fixes the last year 1014 of Brian monarch of Ireland. The transactions of the years 1019 and 1020, are formed to coincide with the years 1020 of the vulgar Dionysian æra. I find in the poem, that prince Aid O'Neill died, most certainly, in the true year 1004 of the vulgar æra; whose death the annals of Dunegal place in the year 1003: but one swallow maketh not a summer; neither does one author stamp an universal reception on the use of the christian æra before the year 1020.

Charles Maguir, author of the Senatensian annals, a most accurate chronographer, as I can understand from Usher's and Ware's quotations from his annals, denominated Ultonian, was the first that I know, who added to our records the year of the christian æra by a retrospective computation; in that order, though that year is deducted every where from the vulgar æra, to the year 1020; however after the year 1019, one year is very improperly superadded by Ware, and his adherents; as they point out the death of Malachy the second monarch of Ireland, in the year 1023; and of Tordelvach king of Munster, in the year 1087; with the same defect they supposed these annals laboured under, prior to the year 1020.

The four masters of the Donegal annals of Ireland, compleated in the year 1636, could not avoid committing numberless anachronisms, in following

lowing the Cluanmacnois, Insular, and Senatenfian annals, as they had not uniformly and strictly observed the calendar calculations.

We now submit to public inspection this Irish chronological work, from the first inhabitants of this island, to the year of Christ 428, divided into three books; after which follows an account of christian periods to the year 1022.

Indulgent reader, if you receive these lucubrations with a degree of benignity and partiality, they may render your mind more alert, to prosecute with vigour a further progress into the annals of this country. I ingenuously acknowledge, that there is nothing in me that can excite the smallest degree of envy in you, as my genius and abilities infinitely fall short of admiration; and are by no means to be ranked among first-rate ones. But if the most profound antiquity of our Ogygia, illustrated and most clearly demonstrated in the following pages; if regal majesty flourishing above 2700 years, and not yet extinct; if the earliest acquaintance with letters, without a knowledge of which, so accurate and precise a calculation of ancient æras and periods could not be collected: if in short, the inviolate exercise of the christian religion for almost thirteen centuries should excite envy, I shall not be obliged.

Rumpantur ut ilia Momo.

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Barrett, rev. dean of Ennis	Longfield, lieut. colonel
Boyd, —, esq.	Leahy, rev. John, A. M
Byrne, E. esq. of Mullinhack	M'Mahon, doctor, bishop of Killaloe
Chamberlain, Tankerville, esq. M. P.	Mount Cashel, lord
Conway, Dr. bishop of Limerick	Milton, earl of
Crowe, Robert, esq. Cappahard	Moira, earl of
Cahill, Mr. John	Mahon, Maurice, esq.
Creighton, hon. John, T. C.	M'Carthy, —, esq.
Coote, lieut. colonel	M'Mahon, Mr.
Dwyer, Mr. Thomas	O'Callaghan, Cornelius, esq. sen.
Devoy, rev. William	O'Callaghan, Donatus, esq.
M'Mahon, marquis D'Equilly,	O'Callaghan, John, esq.
Day, Robert, esq.	O'Callaghan, Cornelius, jun: esq.
Dennis, George, esq.	O'Callaghan, Henry, esq.
Doyle, major, M. P.	O'Gorman, James, esq. of Ennis
Duncan, Wm. esq. T. C. D.	Ogle, right hon. George
Dunboyne, right hon. lord	Pigott, lieut. colonel
Erne, earl of	Parnell, right hon. Sir John
Edwards, captain John	Quignan, Michael, esq.
Emmett, —, esq. M. D.	Ryan, Mr. Patrick
Emmett, —, esq.	Rawdon, lord
Erlington, rev. Thomas, F. T.	Ryan, Mr. Daniel
Fitsimons, Miss Susannah	Sandford, general
Trench, Nicholas, P. K. esq. Galway	

Subscribers Names.

Sandys, rev. Abraham
 Skiffington, hon. C.
 Skiffington, right hon. lady
 Hariet
 Skiffington, hon. lieut. col.
 Stewart, Henry, esq. of Killamone

Trant, Mr.
 Troy, doctor, archb. Dub.
 Trimbleston, lord
 Tuite, Mrs Sarah
 Woodward, rev. Charles D. D.
 Yelverton, right hon. Barry

E R R A T A.

In the 121st page of the 1st volume, in the translation of the Irish, the two last lines should be read thus——

They landed forceful to possess the soil,
 On the bright Kalends of the beauteous month of May.

This, with several other typographical errors, will I hope be overlooked by an indulgent and generous country.

O'FLAHERTY'S

O G Y G I A.

P A R T I.

The island of Ogygia, or Ireland, its first inhabitants, various names, dimensions, kings, and the manner of electing them.

WHETHER islands from the creation of the world have been situated in the sea, or whether they have been afterwards separated from continents, by the intervention of inundations, is a subject of debate. It has been discovered, that some islands have been formed according to the latter opinion, as Caergreic (or Guidi, the city of Bede, called by the Latins, Victoria) in Scotland, and the Isle of Wight in England; these two are called Guith by the Britons; which, as Nennius asserts, imports a divorce or separation. The anti-

ents inform us, that Eubœa, now Negropont, opposite Achaia, was formerly joined to the continent of Greece, but being disunited by an earthquake, became an island. It is reported, that Aristotle threw himself into this Eubœan streight, because he could not discover the rapid and various flux and reflux of the sea in the Euripus, where it ebbs and flows four, or, according to others, seven times a day. Relative to other islands, which have been violently disjoined from continents, the poets have written in the following manner:

*Leucado continuam veteres habuere coloni,
Nunc freta circumueunt; Zancle quoque juncta fuisse
Dicitur Italiæ; donec confinia pontus
Abstulit, & media tellurem reppulit una*.*

Ovid's Met. B. 15.

———— *Trinacria quondam,
Italiæ pars una fuit, sed pontus & æstus
Victor, & abscissos interluit æquore montes †.*

Claudian. 1. Proserpine.

Nor is it less a matter of enquiry, by what means animals obnoxious to mankind have arrived in all islands; and how birds of every sort have discovered the way of flying thither. The origin of the first

* Leucas, to the antient inhabitants, a continent was known; at present it is by sea surrounded. Report declares, that Zancle to Italy was joined, till the sea the barriers burst, and the land repelled by intervening waves.

† Sicily was formerly joined to Italy, but the sea and inundations its site have changed; the victorious Nereus its confines has burst, and flows between the mountains, which have been disunited by the Main.

inhabitants,

inhabitants is as uncertain as it is antient; nor can it be sufficiently corroborated by the dictates of reason: however, the reports received concerning such matters ought not to be reprobated. The credit of the sacred writings remain alone unshaken and uncontested; notwithstanding we should not divest antiquity of every pretension to some degree of authority; nor should we oppose her assertions to vain and groundless conjectures, unless better and more authentic arguments can be adduced:

Wherefore, according to the most antient documents handed down to us from our ancestors, Ireland was not only an island before the deluge, but was before and shortly after inhabited. Divines and philosophers have been decidedly of opinion, that islands have been, from the beginning of the world, formed in the ocean, to exhibit the various ornaments of the globe. Some of the isles were those which Moses assures us were divided among the posterity of Japhet, in their countries, a little after the flood*. Should we credit the letter of Alexander the Great to Aristotle, (recorded by a person of doubted authority, by the name of Joseph Ben Gorion, an Hebrew) Kenan, the great grandson of Protoplastus, was interred in some maritime island to the east of India long before the deluge, and the memory of his sepulchre (under the title of King of the World) engraved on stone tablets, remained to the time of Alexander. Berosus, Priest of the shrine of Belus, has collected from the Chaldæan monuments, 2000 years since, that the Chaldæan empire flour-

* Gen. c. x. v. 3.

rished long before the flood, which happened in the reign of Xisithur, the tenth king of Chaldæa; and that the transactions antecedent to the deluge were committed to writing; and, according to orders, were deposited under ground at Heliopolis, or at Bethsemesh; and afterwards, being dug up, were preserved at Babylon for the inspection of posterity. Famed authors have followed Berosus, viz. Abydenus, Apollodorus, Alexander Polyhistor, and others; who, in confirmation of the above historical facts, have been quoted by Josephus, the Jewish historian, and Eusebius. In like manner the Egyptians, not to seem inferior to the Chaldæans in point of antiquity, have fabricated a catalogue of kings prior to the deluge. Hence we may plainly see, that the origin of nations, since the restoration of mankind, is no more than a confused *chaos* of fables, blended together, if we put them in competition with the undoubted authority and touch-stone of the sacred writings. But much veneration is due to antiquity; all whose productions are most strictly attended to by the curious; and very often truths, when divested of their poetical colouring and dress, are discovered in *her* writings, as fire in cinders. Lactantius properly says, "these things, that poets write, are founded in truth; but are so chequered and fraught with poetical imagery, that the truth is disguised; nevertheless it does not derogate from public conviction." Wherefore we may be very well assured, that we can receive no certain or substantial accounts of matters, transacted before the flood, except from the *Bible*. However, I did not think proper to pass by unnoticed, those

those things that are said of Cæfareia, and others, who inhabited this kingdom about that period, both by domestic historians and poets, and afterwards from them by foreign writers. Nor can we contradict received opinions of matters that happened since the flood, until more circumstantial and authentic instances can be quoted. But I totally reject and disbelieve all these monstrous and fabulous accounts that have been penned by poets—such as that Fintan, the son of Bocrat, one of Cæfareia's triumvirs, with three others (being only *four*, in so many quarters of the globe) was resuscitated, after the deluge, and lived to the time of St. *Patrick*, and also to the seventh year of *Diermod*, the first, king of Ireland *; and that Tuan (Giraldus Cambrensis, Hanmer, and Ware, call him Ruan) the nephew of Partholan, by his brother Starn, was alone preserved from the general fate of mankind, and metamorphosed into various kinds of animals for many ages; and that at last, from being a salmon, he became the son of Carill † king of Ulster, and afterwards survived Fintan

The allegory of this fable may be unravelled, by considering, that those fantastical notions of the Pythagorean and Platonic systems concerning the metempsychosis, or transmigration of souls, pervaded our Druids in the times of ignorance and idolatry.—Ovid introduces Pythagoras talking thus:

* Anno Dom. circiter 501.

† Anno Dom. circiter 527.

*Morte carent animæ; semperque priore relicta
 Sede, novis domibus vivunt, habitantque receptæ.
 Ipse ego (nam memini) Trojani tempore belli
 Panthoides Euphorbus eram; cui pectore quondam
 Hæsit in adverso gravis hasta minicris Atridæ;
 Cognovi clypeum, lævæ gestamina nostræ,
 Nuper Abanteis templo Junonis in Argis,
 Omnia mutantur; nihil interit, errat, & illinc
 Hunc venit, hinc illuc, & quoslibet occupat ortus
 Spiritus eque feris humana in corpora transit,
 Inque feras, nosfer, &c.**

Met. L. 15.

St. Austin writes, that Plato most implicitly believed, that the souls of men, after their departure from this life, passed into, and animated the bodies of animals †; Cæsar and Diodorus Siculus affirm this to be a Druidical notion; and St. Francis Xavier ‡ says, that the Bonzii of the Japanese (for by this name they call the priest of their worship) are impressed even now with such ideas; so

* From death souls are exempt; and when from their former settlements released, received into new habitations they both live and reside. I (for I remember) during the time of the Trojan war, was Euphorbus the son of Pantheus, whose opposing breast formerly the ponderous spear of the younger son of Atreus had pierced; I lately the shield recognized, in the temple of Juno in the Abantean Argos, the guardian of my left breast. — All things mutable are, nothing perishable is, but our spirit wanders, and from one body to another proceeds, from that to another is infused, and so every member pervades, and from the brute creation through human bodies is transfused, from thence to the brute return.

† De Civit Dei. lib. 10. c. 30. et Platonis eâ de re locos ibidem præfert. Lud. Vives, viz. in Timæo in extremo de republica, et in Phædro.

‡ Turfelinus in his life, lib. 4. c. 13.

that it is admirable how this fanatical notion had been adopted and believed from east to west!

The first adventurers that arrived in Ireland, after the flood, were Partholan and his colony. Some write, that he found it planted with inhabitants, but, they came here soon after him. Our historians call them Fomhoraigh, or (as we call them in English) Fomorians, which name the antiquarians give to all those foreign invaders, who had made descents into Ireland, in opposition to the first inhabitants; and they tell us, they were all the offspring of Cham, from Africa, except the Fomorians, or first colonists, to whom they assign no other settlement or origin than Ireland.

The Latins have termed such people, Aborigines, or natives, because their origin cannot be traced any higher; and the Greeks call them Gigantes, or Giants*, that is, born of the earth, because they came from no other country; but like trees and herbs, were first produced from the earth by vegetation; of whom Virgil,

*Hæc Nemora indigenæ Fauni, Nymphæque tenebant,
Gensque virum truncis & duro robore nata.†*

Æn. Lib. 8.

And Juvenal,

*— Qui rupto robore nati,
Compositique luto nullos habuere parentes. ‡*

Sat. 6.

* Sprung from the earth.

† The native Fauns and Nymphs these groves possessed, and a race of men shrunk from trunks of trees and the sturdy oak.

‡ Who sprung from the burst oak, and formed of clay, no other parents had.

Temporarius *, speaking in a moral sense, says, that Giants were so called, from being sprung from the earth; because in their composition, which was entirely terrestrial, there was nothing celestial; nor indeed does the name import any extraordinary stature of body; for Nephelim, which Moses uses, is not derived from Naphal, which signifies to fall down: they fell from heaven to the earth; that is, being mind and spirit, they were incorporated with earth and blood. We read no where, that men were taller before the deluge, than they are at present; there have been men in all ages of a monstrous and gigantic size, but very few. The long and happy life which the Patriarchs, and men who lived in the infancy of the world, were blessed with, added nothing to their stature. The Raven, as is obvious, by many years surpasseth a man in length of life; nor does it necessarily follow, that he should have as large a body; from whence we may infer, that giants, in scripture, should not be understood as men of an uncommon magnitude; but are taken as tyrants, and the first inhabitants, or natives: so much for the etymology of the word.

Nemeth, the third in descent from Taith, the brother of Partholan, who, impelled and actuated by similar motives to fame and glory, was the second, after the flood, that emigrated to this kingdom. The third and fourth colonies were the Fir-bolg, and the Tuatha de danan, that is, a people who adored and enrolled mother Danan, with her three sons, as gods.

Fifthly, the Milesians from Spain, succeeded them, a Scotic colony, of Scythian origin, who

* Lib. i. p. 10.

governed and possessed this nation longer than any other invaders.

They write, that Partholan arrived here, from Mygdonia, (a maritime country of Macedonia) and that Nemeth came from Scythia; or, according to others, they both sailed hither from Græco-Scythia. The great affinity and alliance between them is a most convincing proof that they were country-men; and there are some who affirm Nemeth to be a grandson of Partholan, by his son Agla, whom he left behind him in his native country. When the posterity of Nemeth were expelled from hence, the Fir-bolg returned from Thrace, and the Danans emigrated into Bœotia in Achaia, and into Athens: and after studying and professing the magic-art there, they passed over into Scandinavia, and the northern parts of Europe, viz. into Norway, Sweden, and Denmark; where they inhabited Falia, Gorla, Finland, and Muria. From thence they departed and settled in the North of Britain, and resided at Dobar, and Irdo-bar, until at length, landing in the northern parts of Ireland, they conquered and dispossessed the Fir-bolg. The chieftains of those four colonies are said to be descended, equally alike as the Milesians, from the same father, Magog, the grandson of Noah, by Japhet; and to have all spoken the Scotie language.

But, if I may be allowed here to disagree and controvert, in some measure, the received and prevailing opinion concerning the population of this country, many concurring circumstances induce me to coincide with Camden, that the first inhabitants came hither from the adjacent kingdoms. Indeed,

I do

I do not believe that the world was peopled at one and the same time, as he would wish to insinuate; it is more natural to suppose, that those parts which are nearest to the east, were first inhabited, and so on; in Europe, that Greece was cultivated before Italy, Italy before Gaul, and Gaul prior to Britain. Divine Providence has so diversified the scene, in disposing and arranging islands through the wide extended main, that one may discern, at a distance, one island, when standing on the opposite part of another; wherefore we may reasonably conclude, that there have been colonies planted in them by degrees from the neighbouring, rather than from the remote nations.

They embellish and ornament the voyage of Nemeth from Scythia, by making him sail through the straits of a sea, which, rising from the Northern ocean, empties itself into the Caspian sea; and from the Caspian sea, through the intermediate bays, to the Euxine sea; and to where Europe is divided from Africa; from thence passing the Riphæan mountains on the right, and coasting along the European side, he at length lands in Ireland. There are two most palpable mistakes of a very antient date in this account; the first is, concerning the fictitious strait of the Scythian sea, disemboguing itself into the Caspian, which has been supported and confirmed by writers of the first class, viz. by Strabo, Pomponius, Mela, Pliny, and Solinus; but (without referring to the Asiatic expeditions of Alexander and Pompey, which are in themselves of sufficient authority to rectify this error) Aristotle, Herodotus, Ptolomy, Diodorus, and all the modern Geographers

phers inform us that this is a most egregious blunder. We can assure you, by experience, that the Caspian sea is the most celebrated lake in the world, abounding with excellent water, being, from its extent, called a sea, like the Dead sea in Palestine, and is surrounded on every side with land. The second error is, the communication between the Euxine and Caspian sea. Orpheus, Dionysius, and Rufus were of this opinion, imagining the river Tanais took its rise at the Riphæan mountains, and discharged itself into the Caspian sea; and from thence flowed without any interruption into the Palus Mæotis, having a communication with the Pontic sea, by the Cimerian Bosphorus*. It is evident there was no river or intercourse by water between the two seas until the last century, as all the Geographers have authenticated by charts and experiments. Not long since the Cham of Tartary, to oblige and conciliate the affections of the Turks, endeavoured to procure a passage for them into the Caspian sea and Muscovy, by making a canal, forty miles in length, from the Don to the Volga (the largest river, by much, in Europe, discharging itself into the Caspian sea by more than seventy mouths) but he was under the necessity of discontinuing the work; when some time after, Sachorbeicus Lamuth (from whom the Canal was called) with an army completed it. The Riphæan mountains, about which there is a multitude of fabulous accounts, are situated in the extreme parts of Scythia, or Muscovy, extending from the bay of the Alb, to the mouth of the Oby, bounding it from

* A narrow Strait between Europe and Asia.

the frozen ocean, and encompassing Muscovy to the north, to which there is no possibility of sailing from the Euxine sea. A passage to the ocean, from these hills, is very dangerous and long, as you may see by looking over the map of the Mediterranean sea, and by investigating the various voyages of Jason, Ulysses, the Phœnicians and Romans, in the Mediterranean. It requires, most undoubtedly, many months sailing to it, unless there be a very favourable wind; nor was there ever any other passage discovered from the Euxine sea to the Ocean, but by the Straits of Gibraltar, and you must sail through many seas; as for instance, through the Thracian Bosphorus, the Hellespont, Ægæan, Cretan, Sicilian, Libian, African, and Mauritanian seas, &c. But, it is enough to strike a man dumb with amazement, to pursue the almost inextricable mazes of the wandering Nemeth's course; who, sailing through the Mediterranean, Atlantic, and Hyperborean seas, and through all the navigable parts of Europe, and leaving behind him the most pleasant and temperate climates, committed himself to the inclemency of the most piercing, rigorous, and intense cold of the frozen north!—But, indeed, his undertakings were crowned with more success than were those of the Romans, or even those of the English or Dutch; who, for the advantages of commerce, fitted out a fleet, and undertook to discover a navigable passage to China long since, but unfortunately failed in the attempt.

It is allowed on all hands, that the Gomeri, who inhabited Germany, Gaul, and the remotest countries of Europe, (and were afterwards called Cimbri

bri and Cimmerii) are indebted for their name and origin to Gomer, the grandson of Noah, by Japhet.

The name appears to correspond exactly with the explanation of Finiens, viz. "that the Gauls were called, as in Josephus and Zonarus, Gomari, Gomeræi, and Gomeritæ, from the above mentioned Gomer, and that the Britons were the offspring of them." Camden thinks, with very good reason, "that the name sufficiently proves the latter to be descended from the former;" for they call themselves Kumero, Cymro, and Kumeri; they call a British woman Kumæraes, and the British language Kumeraeg*; which is the reason the Latins have adopted the words Cambri and Cambria. I have read in a great many of our antient historians, that Partholan and Nemeth, with their posterity, derive their genealogy from Riphath Scot, to whom they and the Milesians mutually claim an alliance; nor do they prove by any other reason the affinity of the Scotie language, than that the Danans conversed with Ith, who was the first adventurer of Scotie race that arrived in Ireland; asserting Riphath Scot to be the common ancestor of both. In this sense, Ferfessa Mac Firbis, in his *Irish Grammar* †, assures us, that Fenius Farfaidh, of the Scotie line, was descended from Bath, the son of Riphath, who was the son of Gomer, who was the son of Japhet, who was the son of Noah. And Philip O'Sullivan ‡ has extracted the following account from another antiquarian: "Partholan lived in

* Camd. Brit. p. 10.

† Uraicacht. p. 4. Col. 2.

‡ Against the manuscript of Camerarius, not published, p. 13.

Ireland, about the year three hundred after the flood; whose posterity were named Scots or Scythians, because he himself derived his descent from the Scythian Riphæus, the son of Magog, the grandson of Japhet, who was the great grandson of Noah. But it has been unanimously agreed upon by all writers, that Fenius was the grandson of Magog, by his son Bath; and Magog was the father of the Scythians; and the Scythians or Scots who sailed from Spain to Ireland, owe their origin to this Phenius; and you will not by any means find Riphath Scot, or the Scythian Ripheus, inserted in the genealogical account of their ancestors, tho' you should trace it up to Japhet; nor did any Scythian or Scottish colony possess this island before them; of whom the old British author, Nennius thus says, by the information he received from the most impartial and judicious of the Scots themselves: "That the Scythians were masters of Ireland in the fourth age of the world." Nor was this Riphæus the son of Magog, or the posterity of Partholan, or any other adventurers, in possession of this country before the Scots themselves, called Scots, or which is the same, Scythians. Wherefore O'Duvagan * most satisfactorily and learnedly

* In a poem on the genalogy of the Irish kings from Slangy to Brian, beginning thus:

Ata Sonn Seanchas Riogh Erionn.

Here is the antiquity of Ireland's kings.

Where he has,

Ag Japhet combroigeas Golamb.

Is Neimbeadh na ttoradh ttiom.

In Japhet meet the two collaterals,

Golam and Nemeth of the num'rous lines.

proves,

proves, that the Nemethians and the Milesians meet each other in their common parent, Japhet. Therefore, as the Milesian captains of the Scottish colony are originally derived, by the general consent of all our historians, from Magog, the son of Japhet; it follows, that Riphath, the son of Gomer, was the progenitor of those who inhabited Ireland before the arrival of the Scots; and that those were of the Gomeræan line, who first settled in Gaul, Germany, and Britain. Moses* certainly makes mention of the three sons of Gomer, Aschenaz, Riphath, and Togorma. The addition of the word *Scot* to Riphath, and the affinity of the language, was subjoined, I suppose, for this reason, to confirm and corroborate the fictitious proximity of blood that was believed to have subsisted between those from Scythia, and the former inhabitants of this kingdom. For, on what account should the Scotie be peculiarly called Gadelic, if it was common to all? But what completes this disquisition concerning their country and origin, and fully refutes the correspondence of the Scotie language, is, that I am informed by the writings of the antiquarians, that a different language was particularly adapted to, and formed for, each people respectively †: for the Fir-bolg are said to have spoken the British and the Danans, the German tongue.

It is obvious that mankind, sprung from the same parents, could not have populated the coun-

* Gen. 10

† The Book of Lecan. fol. 283.

tries which are most distant and remote from the east, but by degrees and in course of time; and as men at first had but one language, and the same words to convey their ideas one to another, after the division of languages, according to their various families; they were distinguished from each other by the difference and diversity of their tongue*. Cæsar, (well informed by the opportunities he had of making himself acquainted with the manners and customs of the Gauls) writes †, that in Gaul the people were divided into three scepts or tribes, and that each spoke a language peculiar to itself; so that it is absurd to think, that a Scot, who was an adventurer from Spain, should find his mother-tongue to agree, and be similar to the language used by the inhabitants of this clime, as it is universally recorded, that they were of a different family from Fenius, from whom the Scots deduce their existence and language. But, after recurring to those dark and unenlightened ages, and to the condensed clouds of ignorance and fable which had guided the writers of those times, we can give the following account, omitting a variety and multiplicity of long and tedious voyages and expeditions from Scythia, Greece, and Thrace.

1. That the first four colonies emigrated to Ireland from Great Britain.
2. Partholan and Nemeth, the offspring of Gomer, thro' Riphath, came over from the North of Britain.
3. The Fir-bolg sailed hither from the south.

* Each person, according to his own language and family in his own nation. Gen. 10. 5. c. v.

† Cæs. B. 1. of the Gallic war.

4. This and the former colony spoke different languages from each other.

5. After the posterity of Nemeth emigrated from Ireland, the Danans, who were of them, having travelled through Scandia, i. e. the north of Germany, and from thence into the north of Britain, where they resided some time, until arriving in the north of Ireland, vanquished and subdued the Fir-bolg.

6. When the Danans were defeated by the valour of the Scots, the Fir-bolg a second time were reinstated in their lands, and flourished under their conquerors, having enjoyed the sovereignty of Connaught for a series of ages, to the reign of Cormac, king of Ireland.

7. The Fomorians (whether they were the aborigines of Ireland or not, they were certainly very famous for their attacks on the different invaders) were not descended from Phut, the son of Cham; and their being said to be descended from him, seems to have originated from their hatred to, and forwardness in repelling the invasions of all foreign intruders;) nor did they settle in this kingdom, by frequent incursions and emigrations from the African and Lybian coasts from the time of Partholan, to the reign of Sirna the Longaged*, of the Scottish line; but from those countries from whence the Danes made their descents into Ireland, since the commencement and introduction of christianity.

8. The Fomorians and Danans, before they subdued Ireland, traded and maintained an inter-

* Who began his reign Anno Dom. 254.

† In the year of the world, 3360.

course with each other, as the distance between them was but small.

The antiquities of our country abound with excellent accounts of those in which a glimmering of truth breaks through the dark mists that envelope them. First, Nemeth is said to have been descended from a brother or son of Partholan; and in the acts of St. Patrick, who was a North Briton, it is recorded, that the same St. was born in the town of Nemthor, in the plain of Tabern. And Nemthor is the same as the Tower of Nemeth; and all the princes and nobility of the Danans derived their origin from Taburn, the fourth in descent from Hiarbanel, son of Nemeth. Britannus, who was also a grandson of this Nemeth, by Fergus Lethderg, is universally allowed by all our writers to have called Great Britain after his own name, and to be the founder of the British Progenitors of St. Patrick. Wherefore the emigration of the British tribes, to and from their nation, clearly demonstrate, that Britain and Ireland went under the denomination of the *British Isles*, in the most antient Greek authors.

Our historians have described in an eloquent and pompous stile, the different and various peregrinations of the Danans, informing us that they resided, as has already been mentioned in the northern parts of Germany, to wit, in the cities of Falia, Gorla, Finnia, and Muria; and spoke the German language; and afterwards, quitting those places, that they went into the North of Britain, and dwelt at Dobar, and Tirdobar, for a time; where, according to Camden, the River Dee lies: from which, perhaps, they have borrowed the
name

name of Tuath Dee, that is, a people living contiguous to the River Dee. I shall not aver, that Danan has been borrowed from the name of Danes, as the word Danes has not been known to the Latins by that name until the establishment of christianity; though they might have gone under the appellation earlier, in the same manner as the names of Scots and Picts were in use, before they came to the knowledge of the Romans.

That those adventurers whom our writers call Fomorians, have arrived hither in multitudes from that country, whence the Danes, Swedes and Norwegians came, is a circumstance that may be collected from this account, that the father-in-law of Tuathal* is said, in the geneology of the kings of Ireland, to have been king of the Fomorians of Finland. But Finland is a maritime country of Sweden; and appears to have preserved the memory of the before mentioned city of Finnia, by taking its name. Breas the first king of the Danans, being of the Fomorian race, by his father, and Danan, by his mother, and Lugad, the third king of the Danans, who was a Danan by his father, and a grandson of the king of the Fomorians by his daughter, put it beyond a possibility of doubt, that a mutual commerce and intermarriage subsisted between the Fomorians and Danans. Nor should we be surpris'd to hear that the Fomorians came from Africa, when, in latter ages, at the time the Saxons ruled Britain with sovereign sway, we read in the British annals, that Gurmundus arrived

† Topography of Ireland, c. 24.

in Ireland, from Africa, and from thence went into Britain, being encouraged, and sent for by the Saxons, though he seems not to have been an African, but, as Giraldus Cambrensis* thinks, with more probability, a Norwegian.

G. Cœman, an early antiquarian (whom Colgan † ranks among the first class of Irish historians) would insinuate by the titles of his fifth and sixth books, that the Fir-bolg were not the descendants of Nemeth, contrary to all the accounts we have received: besides, that they spoke a different language (as has been already said) thus you may see the words copied by Colgan ‡. The fifth book contains from the landing of Slangy, Roderic and his associates (the Fir-bolg) to the return of the sons of Nemeth. The sixth book concerns the return of Breas (the first king of the Danans,) and the rest of the posterity of Nemeth, into Ireland: where (in this dissertation) he distinguishes the Danans, by the name of the posterity of Nemeth, from the Fir-bolg, and hints, their return into Ireland, whence the descendants of Nemeth departed.

As we are informed in history, that the Danans, arrived in the north, of Ireland; so we are told that the Fir-bolg landed in the south; having put in at the harbours of Wexford, and Arklow, as being but a short passage from the south of Britain. They were divided into three parties (as the Anglo-Saxons, when contending for the sovereignty of Bri-

* Topography of Ireland, c. 24.

† 29. Ja. p. 198.

‡ Ibid. p. 199.

tain, went under the description of Angli, Saxons, and Jutæ.) The first was called Fir-bolg, (which was peculiarly adapted to them all;) the second, Fir-domnan, and the third Fir-galian, which is the same as the Bolgian men, or race; the Domnann race, and the Galian. Nothing is more evident than, that Bolg is derived from the Belgæ of Britain; who, emigrating from Belgium, or the lower parts of Germany, occupied all these places, in and about Somersetsshire, Wiltshire, and the interior country of Hampshire: and I am assured, that the British language, which they spoke then, was pompously stiled the Belgaid*; as if you should say, they spoke the Belgian tongue.

What can be more clearly inferred from Domnann, than, that they were most certainly, the Damnonii, who lived in Cornwall, and Devonshire, in the south of Britain, opposite to Ireland? But Camden would correct Damnonii, in Ptolomy, making us read, instead of it, Danmonii, according to the authority of some copies, that he might be allowed to deduce it from Danmanith: but Devonshire retains its antient British name, to this day; which is called Devnæn, by the people of Cornwall, in like manner as we pronounce Domnann, Downann. The vowels, indeed, are very often used promiscuously and indifferently, according to the diversity of dialects; as Domnanii, Damnonii, Domnonii Partholan, Partholon; Belgæ, Bolg, &c. How consonant and conformable to this word, is the versio of Asferius Menevensis, a native of the Isle of Manⁿ

* Book of Lecan, fol. 283.

who, flourishing in the reign of king Alfred*, and speaking of Ceorle, or Charles, earl of this shire, Devnan, (which is now called Devonia, in English Devonshire, and, by a contraction, Denshire,) who lived in the time of king Ethelwolf †, the father of Alfred, calls him Earl of Donmania. Long before this, was given an account of the tyrannical whelp, Constantine, of Danmonia, in a book which Gildas published about the sacking of Britain, in the year 564 ‡. Our Colgan, in his lives of the Irish Saints, speaks thus of the same Constantine §. “He was king of the western part of Britain, which is commonly called Cornwall; by some Cornubia; and by the antients, Donmonia; so called from the Domnonians, who possessed it.” There have been places in Ireland called from the same Domnonians, as, Inver Domnon §, where they arrived first from Britain, afterwards Invermor, which is now a river of Arklow, in the county of Wicklow, and a harbour, to the south of Dublin. But Arklow and Wicklow are most assuredly, original Irish names, the former Ardclloch, and the latter Buidhc-clloch, and, by no means of foreign extraction; as our Ware ¶ would feign persuade us. St. Adamnan **, in his life of St. Columb, says ††, “he began to sail from that country, which, situ-

* King of England about the year 872.

† About the year 837.

‡ Ad. 11. Mar.

§ Usher, in the beginning of his Eccles. Hist. of Britain, p. 538.

¶ Seventh life of St. Patrick, part. 1. c. 44. in Colg. and Trias Thaum., and in his Life of St. Cronan. Feb. 10.

¶ Antiquities of Ireland, p. 176.

** He flourished about the year 694.

†† B. 1, c. 6.

ated beyond the river Moda, is called Errod-
domnonn, which tract of ground, contiguous to
the same river, retains the appellation of Iros-
domhnonn, to this day; which I change into Irros-
damnonia, where formerly the Damnonians, as
we are informed both by tradition and history,
extended the boundaries of their empire from the
bay of Galway, to the river Drobis. The Attre-
batians lived adjacent to the Belgians, in Britain:
the capital of their cities, was antiently called Gal-
lena, from which the Gallian race is derived; but
the name has long since grown obsolete. How-
ever, for this reason, I shall mention them in future,
by the name of Gallenians, using also the deno-
minations of Belgians, and Damnonians. From
those Gallenians, Leinster, the fifth province of
Ireland, has been called Coigeadh Gallian.

We must indeed declare, that those tribes and
septs* which have been summed up by Ptolomy †,
are as foreign to us in sound as the Savage nations
of America; such as the Auteri, Brigantes, the Lu-
ceni of Orosius ‡, Cauci, Coriondi, Darnii, Eblani,
Erdini, Gangani, Menapii, Nagnatae, Magnati,
Rhobogdii, Velabri, Venicnii, Vodii, Voluntii, and
Uterni: and most of the names of places, as Aufona,
or Aufoba, Daurona, Iernus, Isamnum, Laberus,
Macolicum, Ovoca, &c. are equally unknown
to us. The Erdini, indeed, were a people who
inhabited Fermanagh, and both the Bresinies, near

* In Ware's Antiquities of Ireland, c. 10. p. 49.

† Who flourished about the year 141.

‡ Who flourished about the year 415.

the river and Lake of Erne; they were called by our writers, Ernai; and are allowed to be the descendants of the Belgæ; as were the Martinei, Gamanradii, Tadenii, Partrigii, and others; an account of whom shall be given in the proper place. The Brigantes, very probably may be said to be the offspring of Breogan, one of the Scottish generals: certainly the words do not vary, or differ very much. He also gave rise to another race, besides the Milesians, which was propagated by his son Ith. Some names of places known to us, have been corrupted and depraved from their original names: in like manner, as the places themselves are decayed and desolated by the ravaging and consuming hand of time; wherefore, I am really astonished, that men, otherwise most sagacious and well informed, should bestow the smallest attention on trifles of this sort; and even, by their authority, give a sanction to them: after all, have acquired nothing more by their elaborate investigations than loss of time and labour; thereby exposing their ignorance in our affairs, by reason of their absurd and inconsistent conjectures.

The name of the Auteri is supposed to be derived from Athenry; that is Athnariogh, the ford of kings. What Irishman could refrain from laughter, hearing *Regia** or *Rigia*, is wrested from *Reglis* an ecclesiastical word of no great antiquity; and the name of the *Darnii*, or as it were more to the purpose, of the *Darini*, forced from *Derry*, more properly *Doire*; which V. Bede rightly interprets *Roboretum*; or grove of oaks. There are an hun-

* There is a river of this name in Leinster.

dred places in Ireland called Dunum, which imply no more with us than with the antient Gauls, Britons, and Saxons, a fortress erected on a rising ground, or eminence. A river in the west of Connaught, running from Loch Orbsen*, was never known by the name of Aufoba, or Aufona, but by the name of Gaillinh, from which Galway, a celebrated town, the capital of Connaught, situated at the mouth of it, has taken its name. Buvindus, indeed, is the river Boyne, twenty miles from Dublin; and Ravius is corruptly written for the river Samar, that runs from Loch Erne. Birgus, or Brigus, is rather incongruously derived from Bearva, the Irish name of the river Barrow. But Modonus, however situated by Ptolemy, Muadus, which Adamnan calls Moda, is a most antient river in Connaught; nor was the river which is now called Slane ever known by the name of Modonus, or any other than the Slane, from the invasion of the Belgæ, many ages before the birth of Ptolemy. But why do I pursue such trifles, fraught with the greatest futility and absurdity? Let this suffice for all, that it was the same families and tribes which exist now, that existed in the times of St. Patrick and the other Saints, and when Ptolemy lived, and many centuries before him. Of these clans separately, and of their particular and respective places, there have been various Latin compositions, without any exception, in our holy writers; but not the smallest mention of those that have been celebrated by Ptolemy. Thus much for the

* Improperly written Loch Curb.

first inhabitants. Now we shall subjoin an account of the country, of its kings, and form of government.

Ireland is the largest island of the Old world, after Britain; it is more than half as big; being less than England, by a fourth; and larger than Scotland, by a third part; by far superior to either formerly, in the number of its archbishops and bishops; the most westerly country of all Europe: from the south, where the longest day is sixteen hours, six minutes, and forty seconds, to the north, where the day is almost eighteen hours long, it is two hundred Irish miles in length; and, from east to west, one hundred and twenty miles.

Modern maps make the length of it from the south Cape, which they think is Ptolemy's Cape Notium, called by sailors Missenhead, in Carbury, a place in the county of Cork, and province of Munster, to Fair-head, (or Fair-foreland) on the opposite part, in the county of Antrim; and the breadth from Carnrode, in the county of Wexford, in Leinster, to the Mullet, in Irras-damnon, the north-west of Connaught. In the west of Ulster, Clochan-facain lies just opposite Tory-island, in Tyrconnel; from which Keating takes the length to Carn-i-neid, in Munster. The breadth he makes the distance between the two ports, called Invermor one of them, as has already been mentioned, Mullet, and the other, the same as Arklow.

From Ulster, in the north, it commands a view of Cantire in Scotland, and of the Hebrid-illes; from the east, all Leinster and Munster are opposite to Scotland, England, and Wales; from Munster,

ster, in the south, it subtends the promontory of Biscay, in Cantabria, (antiently called the Scythian) that being the next land to it, at an immense distance; the British sea, the British Armorica, and the Aquitanian bay, in the form of an half moon, on the Gallic coast, stretching far to the east; on the west, by the interposition of the coasts of Munster, all Connaught, and Ulster. It is washed by the great ocean. It is, on all sides, surrounded by the Vergivian sea, called by the antient Britons, Morweridh; which opposite Scotland has got the appellations of the Hyperborean, Caledonian, and Deucaledonian sea, from the places it flows by: where it flows between Britain and Ireland, it is called the Irish sea, which is the Scythian valley of Gildas, now commonly known by the name of St. George's Channel, since Edward III. in the year 1350, had adopted St. George, the Cappadocian, as the patron of the English: but on the south, it is particularly called the Vergivian sea; as also on the west.

Ireland is remarkable for the various names it was known by, as well Irish, as foreign. It was called Inis-fiodhbhadh, or Fidh-Inis, the *woody* Island, because it abounded with woods, and Crioch-Fuinidh, the final country, which coincides with the conjecture of Bochart*, who derives Hibernia from the Phoenician word Ibernæ, which in that language, means the most remote, or extreme habitation; because the antients could never discover any place beyond Ireland, to the west, but a vast extensive sea, from which he infers, that Ireland was

* Sacred geography, b. i. c. 39.

not unknown to the Phœnicians, formerly a people renowned in history for their discoveries and voyages to the most distant countries of the known world. In like manner Cormac*, bishop and king of Munster, accounts for the etymology of the word, deriving it from the Greek, as, Hibernia, from *Hiberoc*, that is, the west, and *Nayon*, an island; which words, joined, signify the western island. Wherefore, on account of its situation, it is called by the inhabitants, the west of Europe: It has been also termed *Inis-elga*, from *Elgnata*, the consort of Partholan; and the noble island, while the Belgæ governed it. It was likewise stiled *Inis-fail*, that is, the fatal island; from the fatal stone, that is still preserved at Westminster, in the coronation throne; which name was given it by the Danans, who brought it hither (from the before named city of Falia, from which *Liag-fail*, that is, the stone from Falia, as some contend, is derived.) To conclude, it is very often called by our own poets, with the additional names of the most famous kings of the island, the country of this or that king, (the name being expressed) the dominions, the land, the plains, the palace, the court, or some such distinctive name; as you may see in the following lines, composed by Hugh, the son of O'Donnell.

* Who died anno Dom. 908.

*Goirtbear Teach Tuathail d' Eirinn,
Cro Guinn, is Fonn Finnshéidblim,
Iath Ughaine, is Acháidh Airt,
Grioch Cobhthaigh, is Clar Cormaic.**

But particularly it has three Irish names in common, Ere, Fodla, and Banba, from three sisters of the royal blood, of the Danans, who were the last queens of that people, as is universally recorded by all our historians. This island has five names, as Fiach the Scholiast wrote above a thousand years ago †, Ere, Fodla, Banba, Fail, and Elga.

But as great a distance as there is between the east and west, so much Ere differs from the Irish word *Hiar*, signifying the west, as appears by the declension of the words Ere, Ireland; Nos Erionn, the custom or manner peculiar to Ireland; in Erin, in Ireland; Hiar, in the west; Siar, to the west; a Niar, from the west. And there is as much difference between Banba and Bannaighthe, which in English, means blessed. Or by the same authority that Banba signifies blessed, Banbh, a sucking pig, means also blessed. There is in the county of Wexford, near Fethard, a bay of the sea, in the verge of Lough Garman ‡, memorable for the first landing of the English, called Cuan an Bhainbh, *i. e.*

* Ireland is called the House of Tuathal,
The Court of Conn, the Land of Fedlim fair,
The Ground of Hugony, the Field of Art,
Cobtac's Region, and Cormac's Plain.

† Colgan. *Irius Thaumaturg.* p. 6. n. 28. p. 10. n. 45.

‡ Ware's *Antiquities*, c. 24. p. 126. c. 1. p. 6.

the harbour of the sucking-pig, concerning which place listen to the interpreters; "The place of their first landing was, by good omen, called Banna, or blessed*. Nor are there wanting some who believe this to be the Hieron, or sacred Promontory of Ptolemy †;" making a deduction from Banbh, the sucking-pig, to Beannaighthe (not Bauna nor Biaun) blessed; and which must be not only blessed, but also sacred.

"*Sanctas Gentes, quibus hæc torrenter ad ignem Numina.*" ————— †

Juv. Sat. 15.

But nothing can be more insipid and disgusting, than annotators of this sort; nothing more critical and censorious on the traditions of the antients than they are, who, after all their minute and profound enquiries through the extensive field of conjecture, produce indiscriminately, but what is evident, notorious, and obvious even to the most unlettered and ignorant of our countrymen. Vernacular names should be learned from those who understand the mother-tongue; otherwise how can they be explained by foreigners, and men totally unacquainted with them? An Irishman is stiled *Erigena*, from *Ere*; wherefore Johannes Scotus, a writer of the ninth century, commonly goes by the name of *Erigena*. Egypt was first called *Æria*,

* Camd. Brit. et Hibernia, p. 772.

† As Pliny properly remarks, B. 1. Nat. His.

‡ O blessed nations, by whom such deities before the fire, are roasted.

which

which name Crete also had; and to which Ireland claims an equal privilege, as being free from noxious poison, as she speaks of herself, in the following verses of Hadrianus Junius, a man of consummate abilities, and knowledge.—

*Cui Deus, & melior rerum nascentium origo
Jus commune dedit cum Creta altrice Tonantis.
Noxia ne nostris diffundant Sibila in oris
Terrificæ creti tabo Phorcynidos angues:
Et forte illati, compressis fancibus atris,
Virofopariter vitam cum sanguine ponunt.**

Albion and Ireland are described by the antient Greek authors †, as the two islands of Britain, and the two British isles; and as Ireland was distinguished from Albion, by the name of Britannia-minor, or the smaller Britain; so it went under the denomination of the larger Scotland, when put in competition with Scotland, in Albion. It was called Scotland, at first, from the Scottish adventurers who possessed it. But afterwards, it obtained the additional name of Scotia-major, or the greater Scotland, being of greater extent, comparatively speaking, than Scotland in the north of Albion,

* To which God, and a more propitious origin of growing matter, have granted an equal privilege with Crete, Jove's nursery; that snakes terrific from the gore of Medusa, sprung, should not their noxious hisses in our land diffuse: and should they, by chance, hither have arrived, compressing their black jaws, at the same time, with their envenomed blood, their lives lay down.

† Polybius, Dionysius, Ptolemy, and of the Latin writers, Festus, Avienus, Apuleius, and Pliny, b. 4. Nat. Hist. c. 16.

which

which was planted by a Scottish colony from this country.

It was also stiled the Island of *Saints*, as well by reason of its almost innumerable seminaries and colleges, as because it furnished all parts of the world with saints and learned men for the propagation of christianity. The temperature of the climate, and fertility of the soil, had deservedly conferred on it the name of the Sacred-island, which was given to it many ages before the birth of Christ, by the Greeks: for from *hieron*, which means *holy*, Ierna, and Ierne have been derived; and by which it has been known to Orpheus of Crotona*, in his account of the argonauts, to Aristotle†, in his book of the world, to Alexander and other Greek writers. Rufus Festius Avienus‡ gives the following explanation, in his account of the maritime coasts; a book he compiled from the most antient geographers, as Hecateus, the Milesian; Hellanicus, the Lesbian; Phileas, the Athenian, Caryandeus, Pausimachus, the Samian, Damastus, Euctemon, and others.

Ast hinc || duobus in sacram, sic insulam

Dixere prisca, solibus cursus rati est:

Hæc inter undas multum cespitem jact;

Eamque late gens Hibernorum colit.

Propinqua rursus Insula Albionum patet. §

* Anno mundi, 3390.

† He flourished A. M. 3620.

‡ Anno Christi, 283, under the emperor Probus, and 285, in the reign of Diocletian, or as some assert, Festius lived in the year 482.

|| At present called the Scilly Isles.

§ From hence a ship can sail, to that sacred island, so denominated by the ancients, in two days; this island much land amidst the waves scatters; and the Hibernian nation inhabit it. The island of Albion lies next it.

That this name was given to Ireland, I must allow, on account of the happy peculiarity of the soil and air, in which no poisonous creature can live. It is called Hibernia, by Cæsar*, Pliny, Solinus, Tacitus, Orofius, and generally by all writers. Diodorus Siculus†, lib. 5. p. 309. calls it Iris; wherefore in the life of Gildas Badonicus, chap. 6. there is as follows: "he went to Iris, i. e. Ireland, that he might enquire and learn the opinions of other well informed men in philosophy and divinity, as he was a most curious investigator of these matters‡." Hence the people were called *Irenses* ||, and *Iri* §, instead of *Hiberni*. Ireland seems to be derived from *Ire*, or *Irelandia*, the Irish word *Ere*, and the English word, *land*; *Irlandia* in *Latin*, and *Irlandi*, are barbarisms, for *Hibernia*, and *Hiberni*: *Juvenal* calls it *Juverna*.

————— *Arma quid ultra*
Littora Juvernæ promovimus ? ¶

I suppose, *Overnia*, *Vernia*, *Bernia*, *Hiberione*, *Iberia*, *Ibernia*, and *Hibernia*, have originated from the inaccuracy of editors, in the various manuscripts and editions.

* Who flourished in the year 3900.

† Who flourished in the year 3887.

‡ Usher in the beginning of his *Brit. Eccles.* p. 907 and in his *Ind. Chronol.* to the year 540.

|| Ordericus Vitalis, *Eccles. Hist.* b. 10. anno 1098.

§ Elnothus *Cantuar.* in the life of *Canute.* c. 10.

¶ Why beyond *Juverna's* shores our arms have we extended? ¶

Whether this be Plutarch's *Ogygia*, which he places to the west of Britain, in his book of the *Moon's* appearance in her course, as some assert; or whether it be the contrary, as others think, is all the same to me. For I have intitled my book *Ogygia*, for the following reason given by Camden*:
 "Ireland is justly called Ogygia, i. e. *very antient*, according to Plutarch, for the Irish date their history from the first æras of the world; so that in comparison with them, the antiquity of all other countries is modern, and almost in its infancy!" The poets, as Rhodogonus† says, call any thing *Ogygium*, as if you should say, very old, from *Ogyges* ‡, the most antient. Likewise it appears, that Egypt was called Ogygia for this reason: for the Egyptians are said to be the most antient people in the world; and they have discovered and invented many useful arts and sciences which the Greeks borrowed and introduced into their own country; wherefore Egypt has been stiled the *parent* of the *universe*, and the *mistress* of *arts* and *sciences*.

Those that deny Ireland to have been Plutarch's *Ogygia*, assign this reason only, that the distance of *Ogygia* from Britain does not agree with Ireland: but we should suppose that Plutarch was more inaccurate in describing the distance than in the name of the island, whose situation to the west of Britain undoubtedly proves it to be Ireland; and to which the name is applied with the greatest propriety.

* In the epistle of St. Antoninus Itinerarius, and in the letter of St. Patrick to Coroticus.

† Camd. Brit. under the title of Ireland.

‡ Book 15. c. 23.

Slater, the English poet, makes use of Ogygia, for Ireland, in his *Palæ Albion* when deducing the origin of James, king of England, from thence, in whose reign he lived :

*At quoniam Arctoo Scotico Rex noster ab orbe,
Nec minus occiduis, perhibent, Scotus ortus Hibernis,
Qui Britonum parent Sceptra; mihi pauca recensens
Musa age, & Ogygios Iernes referato colonos.
Insula Vergivio circumundique cincta profundo,
Quæ fuerat Graiis olim glacialis Ierne*.*

Where I must beg leave to remark that he has improperly contracted the first syllable in *Scotico* and *Scotus*, which all the antients invariably produce. Now I am of opinion, that we should give some degree of belief and credit to the investigations of our antiquarians, which prove that *Æria* and *Ogygia* were given in common to *Egypt* and *Ireland*, and to that other most antient and universally allowed tradition of our historians, of the marriage of *Scota*, the daughter of *Pharaoh*, with a predecessor of the Scots: which evidently convinces us that there had been a commerce and an alliance of a very antient date carried on, and mutually maintained, between the *Egyptians* and our ancestors; and which, if they have not subsisted when *Pha-*

* But since our monarch is sprung from the northern Scottish world, and also, as they say, from the Western Hibernians descended, who to the British sceptre are subject; and relating a few circumstances to me; proceed, O Muse! and the Ogygian Iernian colony describe.— This island on all sides by the Verginian is encompassed, and was formerly known to the Greeks by the name of the frozen Ierne.

raoh was immerfed in the Red-fea, or when Mofes flourifhed, at leaft might have been commenced with fome one or other of the fucceeding Pharaohs. The renowned, and learned Dudley Loftus, L. L. D. (a gentleman of great abilities, and intimately converfant in the learned languages) with whom I had the honour to be acquainted, affured me, that the word, *Agus*, which, with us, fignifies, And, has the fame force and meaning in the Coptic or Egyptian language.

The moft antient divifion of Ireland, which by its unchangeable continuance has been confirmed by pofterity, was that of the five fons of Dela, Chieftains of the Belgian colony, into fo many provinces, which afterwards were denominated, South Munfter, North Munfter, Conaught, Ulfter, and Leinfter; from thofe, in fome time after, Meath lying in the center of them all, and extending from the river Shannon to the eastern fea, between the harbour of Dublin, and the bay of Drogheda, was feparated. There is another divifion into two parts, Leithquin and Leithmoga——which exactly corresponds with Bede's divifion, into Northern and Southern Scots. Each province, on account of its five-fold divifion, is called at this day, *Coigeadb*, i. e. fifth-part, confifting of *Triocad-ceud*, which fome derive from Treucas, others from *Ceud*, centuries, or hundreds. Each of thefe confifted of *Baile*, viz. villages, little towns, or cantons. Each village comprehended *Seifreab*, or *Geatbrambadh*, that is, the fourth part of a little town; which for that reafon, they call the quarter or carucut. *Seifreack*, is fix horfes, yoked to the plough, which number they ufed in ploughing; wherefore, I call it *Sefquiquadrige* (which means
fix

fix horfes yoked) and contained 120 acres; as much ground as is fupposed to be ploughed by one plough in a year; as an acre is fo much ground as can be turned up in a day by a pair of yokes. Some contend that a country-town confifts of eight Sefquiquadrigas, others of twelve.—But I will prove, that it only contains four, in the following manner: a Sefquiquadruga is the fame as a carucut; which according to the idea we have of the word, means the fourth part of a canton, and both are taken now in that fenfe.—Likewife *Triocadb-Ceud* is the fame as thirty hundreds; and an hundred of this meafure confifted of fix twenties; fo that *Triocadb-ceud* comprehends thirty little towns, as is univerfally agreed on: wherefore, I fhall call it henceforward *Tricenaria*. From whence then, is it a numeral hundred, unlefs from one hundred and twenty fefquiquadrigas which are produced from four thirties, each of which contains a hundred, of a hundred and twenty acres; befide thirty of a hundred, or Anglo-Saxon cantred, which is now denominated a barony, and a fefquiquadruga corresponds, and is of the fame extent as a hide.—Therefore, as it is neceffary that a cantred fhould confift of an hundred hides, in like manner, a *Tricenaria* fhould contain as many fefquiquadrigs; otherwife, if a cantred comprehends and takes in an hundred fmall towns, and a *Tricenaria* only thirty, the former would exceed the latter, by four times the number, which is evidently falfe.—But a *Tricenaria* includes thirty cantons, one hundred and twenty fefquiquadrigas, and fourteen thoufand four hundred acres.

Each country town, besides a sufficient quantity of ground laid out for the plough, abundantly supplies three hundred cows with pasture; so, consequently, a Tricenaria can afford a sufficiency of grass for nine thousand cows. But still you must take notice, that although their dimensions are commonly received as I have defined them; yet, the quantity of those denominations, as well English as Irish, is various and uncertain; which is found to be greater, or less, according to the nature and quality of the soil; and also pursuant to the custom of countries.—A certain person has summed up the Tricenarias in each province, according to the computation of Fintan:

Triceuaria.

In Ulster, there are	-	-	35
In Conaught,	-	-	30
In both the Munsters,	-	-	70
In Leinster, which extends from the mouth of the Liffey by Dublin to the bay of Drogheda,	-	-	31
18 in Meath—that is, 13 in Meath, and 5 in Bregia, where Tara, the Palace of Ireland, was situated,	-	-	18
			<hr/>
	In all,		184

But in latter times, there are only four provinces.

The acres are multiplied into Strafford, and smaller English measure; the former of which consist of 21 square perches, and the latter of 16½. so that 100 Strafford acres are almost equal to 162 English;

and 8 Irish of the former measure make 15 Strafford; that is, pasture sufficient for 5 cows.

The antient boundaries or limits are changed in some places by the moderns. Meath is considered as a mutilated part of Leinster; a part of antient Teffia, and Carbria Gaura, now in the county Longford, being taken away; and Feracallia being joined to the King's-county, and other divisions. The provinces are divided into counties, and those into baronies, in some measure similar to the prior divisions, subdivisions and principalities.—Wherefore, Leinster contains twelve counties: Dublin, Louth, Meath, Westmeath, Longford, Kildare, King's-county, Queen's-county, Catherlough, (or Carlow) Kilkenny, Wexford, and Wicklow.—Munster six: Waterford, Cork, Kerry, Limerick, Tipperary (to which the Cross of Tipperary is annexed) and Clare, or Thomond, which formerly belonged to Conaught.—Conaught five: Galway, Mayo, Sligo, Roscommon, and Leitrim.—Ulster nine: Armagh, Down, Monaghan, Antrim, Donegal, Cavan, Fermanagh, Tyrone, and Londonderry.—There are, besides, towns that enjoy the privileges of counties, and have their viscounts; also districts distinct from the counties, denominated after them.

King John of England, in the tenth year of his reign *, arranged the lands that were under his jurisdiction in Ireland, into twelve counties: *viz.* Dublin, Kildare, Louth, Carlow, Kilkenny, and

* Anno Dom. 1210.

Wexford, in Leinster; Waterford, Cork, Limerick, Kerry, and Tipperary, in Munster.—But after some years, these counties, for the most part, a second time underwent a revision, according to the Irish laws; so that in the 13th year of the reign of king Henry VIII. (of Christ, 1521) there were complaints, because the authority of the English laws did not extend beyond the middle parts of the counties of Dublin, Kildare, Meath, and Louth; below which, at that time, an English province was planted*.

The institution of the first counties happened in the fourth year of Philip and Mary, (of Christ 1556) Thomas Earl of Suffex, being Lord Lieutenant of Ireland: who denominated the King and Queen's-counties.—Henry Sidney, when viceroy of this kingdom, instituted the county of Longford, in the reign of Queen Elizabeth. There were six counties constituted in Conaught, by John Perrot, when Lord Lieutenant; *viz.* Clare (which was afterwards joined to Munster) Galway, Sligo, Mayo, Roscommon and Leitrim. This same Perrot † conferred the denomination of county on Monaghan, Tyrone, Colerain (or Culrahen, which was shortly after called the county of Londonderry, from an English colony, which passed over, from London to Derry, in the reign of James, about the year 1609.) Donegal, Fermamanagh, and Cavan, in Ulster. Wicklow, in the

* Jo. Davis in his Treatise of Ireland.

† Forte in Parl. 11 Eliz. Anno 1568-9. ab An. 1575, to 1578, Lord Lieutenant.

memory of our fathers, has obtained the privilege and immunities of a county.

This island, formerly the grand and very extensive theatre of kings, has produced 136 absolute Pagan kings, and 48 Christian, invested with supreme and sovereign power, to the year of Christ, 1322; for about 2314 years. There were petty sovereigns under them, who rented the provinces separately: and tributary to them in the various districts of their respective provinces, were also princes who governed the dynasts of the districts in their dominions; whom they denominated, *Tasii*, *i. e.* Baron. Their form of government was similar to our hierarchy. Primates are superior to archbishops; these superintend bishops, and bishops move in a higher sphere than Presbyters. In the old laws of Athelstan, king of England*, according to the exposition of Selden†, archbishops and dukes were on a degree of equality; bishops and earls, Presbyters and Thanes. They distinguished Thanes into missals, and seculars; the Missal-Thanes were Presbyters, whom they called Missal, from the holy sacrifice of the Mass. *Taiseach* with us, is literally the same as head of a chapter, or president; and is exactly consonant, in office and honour, to the antient Anglo-Saxon Thane; the literal meaning of which is the same as minister; and afterwards, by a foreign name, has obtained the appellation of baron, from the Normans, as hundred, century, or can-

* Anno Dom. 925.

† Tit. Honor. par. 2. c. 5. sec. 2. p. 603, 604, &c.

ted, equal to our tricenaria, has been denominated barony.

Our historians, taking the denomination of king in a double sense, positively, by the word, would give us to understand monarchs; whom they stiled *Ard-righ*, i. e. supreme king; and king of Ireland and the inferior nobility were called kings, the word being taken in a vague sense, being derived from governing or ruling; and each of those were known, by the additional name of the province or district over which he presided.

The titles of dukes, marquises, earls, baronets, &c. as is acknowledged by historians, were first in the Roman empire, only annexed during life to the officers of prefects, or other high employments in the state, which were afterwards usurped by the northern invaders; by whom the empire was desolated and ransacked: they have been transmitted to posterity by hereditary right. Alboinus, the first king of the Lombards, in Italy, A. D. 568, created his grandson, Gisulph, Duke of Triuli; And he was the first who was created duke, and obtained hereditary jurisdiction in Italy*. Nor can we find, of a more antient date, any where a creation after this form. But there has been no commerce, or communication between the Irish and the empire, or with other countries, that should make us suppose, why they should be distinguished by such foreign names, rather than by the titles of their ancestors: for if you weigh the subject mi-

* Sigonius in Selden, Tit. Honor. par. 2. c. 1. p. 334.

nutely, with the title described, you will find no difference in these dignities, that have been made use of, from the first institution of kings amongst us. What else can provincial kings, under a monarch, intimate than dukes? What are kings, or princes of districts, but earls? and what Dynasts, but barons?—Earls then, by this manner of reasoning, are amenable to dukes *, and barons subordinate to earls; which was the case antiently in the empire; and was also peculiar to other nations †.

To this purpose, sometimes writers, speaking of the honours and dignities of our tributary or provincial kings.—Some call them earls, others princes, and by others, they are stiled dukes.

In the life of St. Declanus (who was one of the four bishops, the precursors of St. Patrick, who preached and introduced the light of the gospel into Ireland, in the year of Christ 402) his father Erc is said to be duke of Nan-Desy, *i. e.* of the Desii, now the present barony of the Desies, in the county of Waterford: where chiefs of the same family reigned to the invasion of the English. In the life of St. Carthage, who died in the year 637, is this passage: “Then the renowned Melocride, duke of Nan-Desy, gave the city of Lismore to St. Carthage.” In the office of St. Cathal, the Tarentine (for he was patron of Tarentum, in Italy) and also in his life, written by Bartholemew Morony, an Italian, and published in the year 1614. There is mention made of the duke and duchy of

* Selden in the same place, p. 338.

† In the same author, p. 640. and *Camd. Brit.* under the title of the Orders of England.

Meltrid, in Ireland, whom our Colgan proves to be no other than Meloctride, that has been mentioned above*. St. Maidoc was cotemporary with those, and died in 632. In his life † extracted from the old Latin records of a convent of Minor-brothers at Kilkenny,—chap. 47, 48. in this passage: “Austin, earl in Leinster, broke his faith with his lord; and assassinated Brandubh, king of Leinster.”—V. Bede ‡ writes that Colman bishop of Lindisfarn, in England, returning into his native country, in the year 665, purchased from an earl, to whom it belonged, part of an estate, which is denominated Muigheo: in the Scottish language; where he erected a Convent for English Monks: to which the county of Mayo, in Conaught, is indebted for its name.—St. Bernard, in the life of St. Malachy, held a discourse with the earl of Ulidia—and this is the Ulidia, into which, a short time after, in the year 1177, Jo. de Courcy making an irruption with the English, is called prince of Ulidia, by Jocelin Furnesius, a Welshman (who flourished at that time) in his annotations in the life of St. Patrick §. This de Courcy, in vain, has obtained the character of being the conqueror of Ulster (as it comes under my consideration to remark it) for although the entire province should be called, in the mother tongue, *Ulta*, and *Ulaidh*; from which, in Latin, *Ultonia* and *Ulidia* are formed,

* In his notes on the same, c. 8. on the 8th of March, and Appendix, c. 2. p. 561.

† In Colgan, 31st January.

‡ In his Eccles. Hist. of the English. 1. B. 4. c. 4.

§ The works of St. Bernard, fol. 449.

yet that was a country, in the same province, which, at this day, is contained almost within the confines of the county Down; and which has been distinctly called by the name of Ulidia.—How then is it received by Jocelin, in this place, as also in 31, and 194 chap.—and, by other writers of St. Patrick's life *?

But Hugh de Lacy, junior, flying into those parts of which he forcibly dispossessed Courcy, whom he transmitted to England, as a captive, by his representation of Ulidia, had obtained the title of earl of Ulster, from king John of England, in the year 1209—which title devolved with the daughter of Lacy, to the family of the Burghs; and, from them, was consigned over with Elizabeth de Burgh, daughter to the duchess of Clarence, to the earl of Mortimer: from whom, with a daughter (heirefs to it) it was transferred to the dukes of York, afterwards kings of England: and from them is descended his Highness, James, the present duke of York, and earl of Ulster.

Whoever wrote the life of St. Laurence, archbishop of Dublin (who died in the year 1180) makes mention of the earl of Kildare; with the title of which county, John Giraldin, the son of Thomas, was installed, by Edward II. on the 14th of May 1316.

Among the select pieces of the Rev. Father F. Browne, a capuchin, from antient archives and records, collected every where, with indefatigable care, I find, in a certain MS. almost defaced by an-

* Ware's Antiq. c. 26. p. 207.

tiquity, that the earl of *Muntir-Murchada*, with the consent of *Cathal* king of Conaught, made a present of the village, *Lisnacuan*, in Clonferg*, to C. D. Abbot, and to the convent of Knockmoy. Witnesses present, Cathal, king of Conaught.—E. D, his son.—C. archbishop of Tuam.—H. bishop of Aghado.—L. bishop of Elphin.—D. Earl of Maglur.—T. O'Flanegan.—D. Maccoiraghty, and T. Cormacain Cantore.—At which Knockmoy †, this same Charles, by Sirname *Croibderg*, king of Conaught, built a monastery for Cistercian monks, in the year 1189, or 90; in which he died An. 1224, having entered into the monastic life, who, as the Cistercian Bernard O'Cullenan, abbot of Boyle, writes ‡, erected twelve abbeys; and so magnificently endowed them, that the revenues annexed to them, were sufficient for supporting the dignities and honors of so many earls or marquises; so that it is not improper, that such a man should be rendered conspicuous, and distinguished by the name of duke, according to the custom of titles peculiar to the empire, and that he should be denominated Provincial-king, in the language of his country, not unacquainted with such honors.

There is a certain property peculiar to all languages and nations; an imitation of which, would

* Clonfergail, a small part of the county, consisting of 24 villages, in which now are situated Galway, Clare, and Roscam, now in the Diocese of Tuam.

† Knockmoy is called the Hill of Victory (not from any victory of this Cathal) as is with difficulty extorted from the word.

‡ O'Salevan, Decal. b. 10. c. 2.

be absurd in others.—Wherefore, we spontaneously concur with those who falsely contend, that a king, in Latin, is supreme, and denotes a lord subject to none; and, in confirmation of this assertion, produce half a distich from Martial; not by any means *a-propos*.

Qui rex est, regem, maxime, non habeat.

But how does this regard us? we are Irishmen, not Frenchmen; we speak Irish, not Latin; and we use a trite adage, that we put in opposition to that line of Martial's:

Degener in tuguri rex lare quisque sui.—

Indeed there is no man of a family, be he ever so contemptible and degenerate, that does not govern and superintend his own house, with as unlimited and absolute power as a king. To which the Latins allude:—as in Cicero, *1 de Oratore*:

Nisi in tuo regno essemus.

And Virgil in his first Eclogue:

*Pauperis & tuguri congestum cespite culmen
Post aliquot (mea regna) videns mirabar aristas.*

God infinitely excels in unity, simplicity and majesty; however the word has been so adopted, that, even in the sacred writings, he bestows the appellation of Gods on men: “I have said you
and

are GODS, and all of you, the sons of the Most High."—Psalm 8. 1.

The antients called him a king, who had only the government of one little town. So Ulysses, king of Ithaca, whose territories Cicero compares to a small nest in the side of a rock.—Also Nestor is stiled king of Pylus.—Joshua strangled 30 kings in Palestine.—Strabo relates, that each of the Phœnician cities had a king: and Pliny writes, that formerly kings presided over districts and Provinces. Wherefore, pursuant to the custom, conformable to all countries, the Scripture calls the lord or governor of any town, king. And to come nearer home, four kings, in Cæsar's time, reigned in different parts of *Kent* (which is now but a county in England.)—To conclude, there is no kingdom in Europe, save Ireland, that was not ruled antiently, by many kings, independent of each other: whom the writers of our age, when they have occasion to mention them, hesitate not to call kings. However, some men, of very great esteem in the literary world (indefatigable in depreciating the merit of Irish transactions) denominate our supreme, as well as inferior kings indiscriminately, petty kings and princes;—when at other times they confer the title of kings on those who are in possession of smaller dominion, than the provincial and subordinate sovereigns;—by these means, suffering themselves to be led astray by their misrepresentations, suggested by hatred and contempt. They, one time, convert a state, really monarchial, into an Hydra of many heads: another time, into a pentarchy; imagining that there are as many
different

different kingdoms with us, as kings, whom we take in a vague sense.

Selden, indeed, with too great an air of confidence, would wish to impose upon us the heptarchy of the Anglo-Saxons, as a monarchy that was divided into seven kingdoms, different in their institutions, chiefs, succession of kings and laws. As the kingdom, in that most remarkable heptarchy of theirs, was fixed on so permanent a basis, that one or another of them was invested with sovereign power, and pre-eminence, which the rest implicitly acknowledged*. But, with Selden's leave, it was not permanent—it was rather a violent, rare, and desultory pre-eminence, not an hereditary acquisition (if I may be allowed to use the same words which he makes use of elsewhere, as an opprobrious and pointed reflection on us) or by right of succession; but the man that was most powerful, was always amongst the English, nominated king of the country, as Camden says †, where in this place Camden, from the words of the venerable Bede ‡, endeavours to prove, that a monarchical form of government seemed always to exist in that heptarchy; and to this end, absurdly quotes, from Bede, the English king.

Selden does not hesitate positively to assert the same thing: and, that nothing should be wanted to complete this assertion, John Speed has formed a catalogue, to the number of 18, of those who

* Selden's *Mare Clausum*, b. 2. c. 9. p. 132. & *Tit. Hon.* p. 1. c. 30 p. 24.

† *Camd. Brit.* under the title of Anglo-Saxons.

‡ *B. 2. c. 3* in his *History of the English nation.*

have, as monarchs, governed the other kings, successively, from Hengist to Egbert: *viz.*

- | | | | |
|-----|-----------|------|---------------------------|
| 1. | Hengist | ———— | King of Kent. |
| 2. | Ella | ———— | King of the South Saxons. |
| 3. | Cherdic | } | Kings of the West-Saxons. |
| 4. | Kenric | | |
| 5. | Ceolin | | |
| 6. | Ethelbert | ———— | King of Kent. |
| 7. | Redwald | ———— | King of the East-Angles. |
| 8. | Edwin | } | Kings of Northumberland. |
| 9. | Oswald & | | |
| 10. | Oswa | | |
| 11. | Ulfer | } | Kings of Mercia. |
| 12. | Ethelred | | |
| 13. | Kenred | | |
| 14. | Chelred | } | Kings of Mercia. |
| 15. | Ethelbald | | |
| 16. | Offa | | |
| 17. | Egfrid & | | |
| 18. | Kenwolf | } | |

But they strangely militate against the assertions of Bede, an unexceptionable witness, who flourished under the last age of the heptarchy, who has called none of all those absolutely king of the nation of the Angles; only speaking of Ethelbert, king of Kent, who reigned the third over all the kings of the nation of the Angles, and the southern provinces of those are separated from the northern by the river Humber, and the boundaries contiguous to it.

The first founder of Southern-Saxons, he says, was Ella; the second was Ceolin, king of the West-Saxons; by which means he exempts Hengist, Cherdic

Cherdic and Kenric, Speed's monarchs.—The fourth, fifth, and sixth were Redvalt, king of the East-Saxons; Edwin and Oswald, kings of Northumberland: nor does he mention any more than seven in all. He does not allow the five succeeding kings of Mercia (in the time of Chelred, the last of whom died) to have been concerned in the government of that disorderly empire. Then three kings of Mercia remain to Egbert to be considered as monarchs, by the sole authority of Speed.

Selden, in his *Titles of Honors* *, does not hesitate to say, that the kings of Man (whom, in another place, he asserts to have been subject to England) were decorated with a gold, and royal crown, nor the only king of the isle of Wight; whom he can, in like manner, produce; although both isles take up a small extent in circumference †.

In the same titles he makes mention of the kings of Ireland: Not without the respectable epithet of petty kings---and of them petty kings, and even then not through any deference or respect, but to impose on the reader, and slyly insinuate, that the kings of Ireland have been always subject to the kings of England. He has distinguished into two classes (as I have said before) the denomination of king—one of supreme and absolute power, and the other of substituted.

He cannot produce an instance, in all Europe, of a more antient, perfect or better established form

* Par. 1. c. 3. p. 25, & 26.

† The Isle of Man is 30 Italian miles long, and between 8 and 15 broad. The isle of Wight is 20 miles long, and 12 in breadth.

of government than that of Ireland; where the sovereign power was concentrated in one king, and the subaltern power gradually descending from the five kings to the lowest class of men, represents, and exactly resembles, the Hierarchy of the celestial choirs; which he has described in his verses addressed to the Archangel, Michael* :

*Et ipse summo Civium in medio pater
Laudavit alitum Choro;
Post quem tibi omnis aula Cæli militat
Secreta cætus in novem.
Regi ipse semper affides propinquior
Reconditorum particeps:
Quæ deinde subsequentibus tu detegis;
Mox alter aperit alteri;
Ad infimum descenderit donec gradum
Semper minor Scientia.
Nec alter alteri invidet præstantiam;
Sed sorte quisque amplius sua est †.*

Whatever Selden has selected from the Roman empire and others of tributary kings, they were generally of those kings, that have been substituted by tyranny and opposition, and without the civil body or authority of those that substituted them—whom Tacitus calls the tools of servitude.

* Hieronimus. Vide c. i. p. 96.

† And the father himself, seated as Supreme in the midst of the choir of his winged citizens, his praise has bestowed. Next to whom the entire court of Heaven under your banners fight, into nine companies divided. You always sit next the king, of his secrets the partaker; which to your followers you immediately impart; instantly the one to the other communicates, until this inferior knowledge to the lowest order descends. Nor does one his pre-eminence another envy, but each with his station is perfectly satisfied.

After mentioning the tributary kings of the isles of Man and Wight, he absurdly subjoins, "such have been (meaning of a subordinate degree) the antient kings of Ireland, under the crown of England." Here he changed the word *petty*, which he has no where else omitted, for the epithet of *antient*, lest any one should imagine he was willing to allow the princes of Ireland the titles of kings, after the arrival of the English. But from all accounts, the antient and supreme kings of Ireland had their constitutional principles over-ruled and suspended by the crown of England. However, Sir John Davis, who was Solicitor-General in Ireland, under king James of England, thus speaks concerning these kings since the English invasion *; The Irish, independent of the king of England, have their own laws for the administration of their government; they appoint magistrates, and pardon or punish delinquents; they proclaim war and peace by their own authority; nor have they done those things only during the reign of Henry II. but exercised them to the time of queen Elizabeth. Whatever few of the nation that remained and survived the many calamities and distresses of those times, when king James, the successor of Elizabeth, filled the throne, A. C. 1603; having abjured all former claim to regal jurisdiction or power; likewise having ceded the full and entire possession of their landed properties, and making a surrender, submitted themselves with the

* In his treatise of Ireland, in which he proves that this country was never subject to the English before the reign of King James.

most passive resignation, as subjects, and paid the same allegiance and implicit obedience to the succeeding monarchs, until they were immersed and buried under the ruins of that convulsed and unfortunate government.

Ware* seems to hint, in what order of precedence our kings were placed from a patent of Henry II.—“Henry, king of England, &c. to his archbishops, bishops, kings, earls, barons, and to all his faithful Irish subjects greeting.” But there were none of the kings, here mentioned at that time king of Ireland; but such nobility as are on a degree of equality with the dukes and earls of other countries, as I have remarked before. He not only saw archbishops, and bishops placed before dukes and earls, but also abbots and priors. As in the patent of Matilda, mother to Henry II. in creating Milo of Gloucester, earl of Hereford: “Queen Matilda, daughter of king Henry, and mistress of the English, to her archbishops, bishops, abbots, earls, barons, &c.” In the *diploma* of Henry II. in which he constitutes Alberic de Vere, earl of Oxford: “Henry king of England, &c.” to his archbishops, bishops, abbots, earls, barons, &c. Likewise in the *diploma* of Henry V. † “The king to all and each of his archbishops, bishops, abbots and priors, dukes, earls, barons, &c.” In the above mentioned patent of queen Matilda, David, king of Scotland, uncle to this Matilda, subscribes himself a witness after the bishops. In like manner, John, king of Castile,

* Antiquities of Ireland, c. 4, p. 19.

† Rot. Patent, Norman. 7 H. 5. Membra 35. Num. 64.

and Leon, duke of Lancaster, Edmond duke of York, and Thomas, duke of Gloucester, the three uncles of Richard II. king of England, are inserted witnesses after the bishops: In which patent, Thomas Mowbray *, earl of Nottingham, has been honoured by the title of earl marshal, by king Richard, in the year 1386.

But in the year 1366, in signing certain privileges granted by Peter, king of Castile and Leon, to Edward III. king of England, and to his eldest son Edward, prince of Aquitain and Wales, in his dominions, of this same John, then duke of Lancaster, who was the only son of the king of England, and brother of the above mentioned prince, is subscribed a witness before the archbishop of Burgos. In the patent of Charles, king of Connaught, which has been already cited, he and his son are placed before the archbishop of Tuam, and other bishops: but the inferior sovereign is put after the bishops, by the title of Moylurg. So Dermot, brother of *Moriartach*, king of Ireland, and the progenitor of the most illustrious family of the O'Briens, in a letter to Anselm, archbishop of Canterbury, in the year 1096, subscribes himself just after the king, and before all the bishops: "I Dermot †, duke, brother to the king."

Sir J. Ware should have better recollected the precedency to which he, in the 7th chapter, p. 40. gives a silent assent, and of which his countryman, the most learned Usher, for the honor of his nation, has made mention ‡, which the lawyers of

* Cart. 9 R. 2. Fum. 19.

† Usher's Sylloge. p. 98.

‡ In his treatise concerning the religion of the antient Irish. Chap. the last.

king Henry V. of England, by the authority of Albertus Magnus, and Bartholemew the Englishman, vindicated in right of Ireland, when the ambassadors of England and France were altercating about precedency in the council of Constance*, Anno 1417. That Europe is divided into four kingdoms, *viz.* 1st, the Roman—2d, the Constantinopolitan—3d, the kingdom of Ireland, which is now transferred to the English—4th, the kingdom of Spain. From whence it is evident, that the king of England and his kingdom are of the more eminent and antient kings and kingdoms of Europe, which prerogative the kingdom of France is not said to have obtained.

John Azorius, a man of most profound knowledge, has given us the following idea of the metropolitan dignity of Ireland, in his account of the primates of the west; there are, indeed, primates of the west; the primate of all Spain is the archbishop of Toledo; the primate of all Ireland is the archbishop of Armagh; the archbishop of Canterbury is primate of England; the bishop of Carthage is primate of Africa; the bishop of Gran superintends the ecclesiastical affairs of Hungary; Formerly the archbishop of Maidenburgh was, but now the archbishop of Saltzburg is metropolitan of Germany; and in the provinces of France, *viz.* in Aquitain, and in Celtica and other provinces, the archbishop of Bourges, Rheims, Lyons, Arles, and of Vienne, stile themselves primates, of whom immediately.

* In the 28th Session M. S. in the Cotton Library at Lynden, and in Selden, Tit. Hen. par. 1. c. 8. n. 11.

The Metropolitan of Poland is, without the least shadow of doubt, the archbishop of Gnesna; the archbishop of St. Andrew is primate of Scotland. From this we may infer, that the monarchy of Ireland, equally alike with the hierarchy, has been ranked amongst the more eminent of Europe: and certainly, as Bodin very well remarks*, a pre-eminence and prerogative seem to be due to the more antient princes and states, though they should be inferior in point of wealth and power.

But now I must make a digression, in order to refute Selden, who has declared the antient kings of Ireland, as well as those of the Isles of Man and Wight, subject to the crown of England. To omit Man, which was a long time tributary to the kings of Ireland, before there was a king of England; as since the covenant of Roderic, the last king, with Henry II. in the year 1175, there was no Irishman elected king of Ireland; so there was no king of Ireland, since the arrival of the Spanish emigrants, subjugated by any foreign power: which has been fully authenticated by two writers actuated by an equal degree of rancour and malevolence to the Irish, and zeal to their own countrymen †. There have been kings to the number of 181, who have governed Ireland from the first king Heremon of this line, to Roderic the last king. Therefore the Irish nation ‡, from the first coming and reign of Heremon its first king, to the æras of Gurmundus and Turgesius, in whose times the

* In his Republic, b. 1. c. 9.

† Girald. Cambriens. in his topography of Ireland. dist. 3. cap. 45.

‡ In the same as in place, cap. 46.

peace and tranquillity of the country were disturbed and interrupted; and again, from the death of those to our time, had always remained free from the incursions of all foreign countries, and unshaken*. Likewise Ireland, when the Romans made themselves masters of the Orkney-islands, remained inaccessible, and never submitted to a foreign yoke †. As also Polydore Virgil, in his history of England: "King Henry concerted schemes to subdue Ireland, because it was advantageously situated, as to England; and moreover, he received intelligence that France had frequently supplies from thence; for these reasons he thought it a matter of the highest moment, if he were able to subdue Ireland, never before under the dominion of any foreign power." The renowned Vernuleus, historiographer to his Catholic and Imperial Majesty, in his treatise about the propagation of Christianity in Belgium, chap. 12. says, "Ireland was never subject to the Franks, or any other foreign empire."

I do not by any means regard the ostentatious parade, and vain bombast of the flattering Chancellor, who has decorated the patent of Edgar, king of England, with the most fulsome adulation, in the year of our Lord 964, and of his reign 6 ‡: "By the unbounded clemency of the fulminating God, who is the king of kings, and lord of lords, I, Edgar, sovereign of the English, and of all the

* To the year 1169.

† Guliel. Neubrigensis, b. 2. c. 26. of English affairs.

‡ A copy of this patent is preserved amongst the royal Archives in the Tower of London.

kings of the islands of the ocean, that encompass Britain, and lord and ruler of all the nations that are situate below her, give thanks unto the omnipotent God, my king, who has so aggrandized my dominions, and exalted them above the acquisitions of my predecessors, who, although they were possessed with the monarchy of all England, from the reign of Athelstan, who first of the English kings subdued all the nations which inhabit Britain, still none of them endeavoured to enlarge and extend the boundaries of his empire. But propitious providence has permitted me, with the empire of the English, to subjugate and make tributary to the crown of England all the kingdoms of the islands of the ocean, with their most martial kings, as far as Norway, and the greatest part of Ireland, with her most noble city of Dublin. All whom I compelled, by the friendly interposition of God, to be subservient to my commands."

What has this bombastic gentleman produced adequate to so pompous a preamble? He is sovereign and ruler of all the kings of the islands of the ocean in a definite sense; to whom God granted all the kingdoms of the islands of the ocean indefinitely. Indeed he was content beyond the territories of Britain with a part of one island, with a city. If he were king and master of all Ireland, which is one of the islands of the ocean that surround Britain, certainly he would have included every part of Ireland; but if he only commanded some particular part of it, consequently the rest of the island did not pay any allegiance or homage to the sovereign of the islands: but it must be cancelled in the patent. By the authority of which *diploma*,

we must believe, as Edgar was the conqueror of Dublin, so Athelstan, one of the ancestors of Edgar, was the first founder of a monarchical form of government, in diametrical opposition to all the writers of English transactions, who unanimously make Edgar, not lineally descended from Athelstan, but collaterally; and that Egbert, the great great grandfather of Athelstan, first changed the heptarchy into a monarchy. Nor do they admit any greater number of successors than the father of Edgar, from the time of Athelstan to the passing of this patent. Moreover, Athelstan was not the first of the kings of the Angles that usurped the supreme authority over all the nations which inhabit Britain: nor was Edgar the first who extended his empire beyond the boundaries of Britain, otherwise the venerable Bede's account is false; who having died about 200 years before Athelstan, thus says of the seven kings of the Anglo-Saxons*. "Edwin the fifth king of the Northumbrians, &c. with a greater degree of power and majesty, ruled all the tribes of the Angles, and Britons who inhabit Britain (except the people of Kent) in like manner he made the Mevanian islands of the Britons, which are situate between Ireland and Britain, subject to the empire of the English. Oswald the Sixth and he, also the most christian king of Northumberland, enjoyed the kingdom with the same acquisitions. The seventh, Oswy his brother possessing the same extent of dominions for some time, subdued, in a great measure, the nations of the Picts and Scots,

* In his Eccles. Hist. of the English.

who were masters of the northern confines of Britain, and made them tributary.”

The Ostmen had obtained such a degree of power and superiority in those times at Dublin, that they defeated, in a pitched battle, Congal king of Ireland. in the year 956. And with a fleet, in the year 956, plundered a part of Britain. Domnald O'Neil, king of Ireland, being at variance with Congal 24 years, marched through the country with his army, and encamped for three nights at Binnedain, near Dublin. Also in the year 967, he persecuted the Ostmen and Leinster people with a war that continued for two months. All this time there is not the smallest rumour about the invasion of king Edgar from England, to have made a conquest of any part of Ireland; which has been passed over in silence by all the English and Irish historians, as Usher assures us*. Egfrid, king of the Northumbrians, in the year 684, sent over a fleet from England to commit depredations, which, without delay, returned back laden with spoils and prisoners. This has been authenticated by both nations, and confirmed by records: but of king Edgar's conquest of the greatest part of Ireland, there is the most profound silence.

I can scarcely comprehend the pentarchy of Ware, during which he says, “that the most powerful and formidable king held the sovereignty of the entire island. He was generally denominated king of Ireland †.” And afterwards he says, “It does not appear when this pentarchy began.” And

* Syllage Epist. Hib. p. 163.

† In his Antiquities of Ireland, c. 4. p. 16.

if he means, by pentarchy, five separate and distinct kingdoms, such as the Anglo-Saxon heptarchy, in which the most powerful king, with unlimited power and despotic sway, ruled the rest, a perpetual and continued succession of supreme kings does not admit of such a form of government. If he intimates a pentarchy one time of five kings, another time of four, in one state, and under the same head, dictating to their respective provinces, it appears very clearly when it began, to wit, with the original form of kingly government, and under Slangy the first monarch of the island; for then the country was divided into five portions, and a president, with the title of king, was appointed over each division: but none of the pentarchs under that title assumed the dominion of the whole island (as he means) because as pentarch or most powerful. There were several pentarchs of every province, whose families were different from the blood-royal of the monarchs, but none of them, however powerful, aspired to the supreme throne.

He proceeds, in the same place, to repeat the words of Giraldus Cambrensis as a stigma on our kings*: "The before mentioned kings were not inaugurated by any solemnity of coronation, nor by the sacrament of unction, not even by hereditary right, or right of succession, but usurped the sovereignty of the entire kingdom by superior forces, and undertook the administration of affairs according to their own custom." The same things

* In his *Topography of Ireland*, dist. 3. cap. 45.

compiled by Giraldus, from the Black Book of the Holy Trinity, at Dublin, deviate not, in sense or substance, nor even in the words, those few excepted: "The kings were not ordained by the solemnity of any order," instead of "right of succession." Davis has collected these matters, and Selden, by a repetition, has communicated them, drawing this inference*, "that the Irish could have had no just cause of complaint, if a more powerful and martial king should dispossess and dethrone them." The very same ideas have occurred to me, which have met the approbation of Doctor Usher, relative to this Black Book †, *viz.* that the arches and vaults of that Church, from which this book has obtained that denomination, have been built by the Danes before the arrival of St. Patrick in Ireland.

The name of the Danes was not known to the world before the time of Justin junior, about the year of our Lord 570. Wherefore we may conclude, that the rest of the book is composed of much the same vile, absurd materials, when neither, at that time, the Irish or Danes were converted to christianity; nor did the Danes, for 400 years after the arrival of St. Patrick, by any means, migrate to Ireland, as is indisputably true. In the year 832, as our annals tell us, Ardmagh, that was never before involved in the distresses and calamities of a foreign invasion, was three times in one month, despoiled and sacked by the Danes. And in the year 838, the Normans arriving in the

* Tit. Honor. par. 1. c. 4. p. 38.

† In the beginning of his Church. p. 863.]

harbours of Dublin and Drogheda, with a fleet consisting of 120 ships, came off victorious in a battle fought at *Inver-na-mbarc*: Then having desolated, and committed devastations all along the sea to the river Shannon opposite Athlone, they sat down before Dublin, and obliged them to surrender.

Ware thus reprobates Giraldus Cambrensis, who first propagated these injurious and calumnious accounts*: "I am really astonished that some men of this age, otherwise learned and judicious, should advance those fictitious and gross inventions of Giraldus as truths." And in the same place he says, "many fabulous accounts can be seen in those matters, recorded by Giraldus Cambrensis in his *Typography of Ireland*; but we leave them to be discussed by others, as a minute account of them would require a large volume." The worthy Lynch, archdeacon of Tuam, has happily and with success, completed that undertaking, under the name of Gratianus Lucius, a gentleman whose merit entitles him to stand high in the esteem and affection of his country, who, in a large treatise controverting and refuting all the defamatory reports of prejudiced writers, has deprived Giraldus of all credit as an historian.

What else does he understand by kings not crowned by the solemnity of any coronation, than what the writer of the *Black Book* more clearly explains, that they were not inaugurated by the solemnity of any order? for in many countries,

* In his *Antiquities of Ireland*, c. 23. p. 119.

formerly kings did not wear a crown, but a diadem, as the badge of royalty, which was made of a fillet, ribband, or border; interwoven with gems by some: and Pliny relates, that it was invented by Bacchus. It ought to be more antient than the crown. Some wore a crown, others both; wherefore a diadem and crown are taken as synonymous words; others wore neither. Aurelian was the first of the emperors*, who introduced the frequent use of the diadem; and Constantine the Great adopted the frequent use of the crown; and Justin junior, first in inauguration, was remarkable for wearing the crown †. Lewigild, the first king of the West-Goths in Spain, used the crown amongst the regal insignia, in the year of our Lord 580: For before him, as Isidore says, their dress and manner of sitting were alike with king and people.—There are emperors, at this day, in whose inauguration crowns are not used. None of the princes of the Musselmen wear a crown ‡. The crown is not the usual badge of regal honor with the emperors of Russia.

Therefore, he does not deny them the crown, but the solemnity of any coronation, or ordination. But inauguration was common to all nations; by which the king, or any officer superintending the people, is declared, by his mutual observance to the people, and their mutual deference to him. He allows no ordination, by which, in some rank or degree of eminence, the person initiated is dis-

* In the year 269.

† Anno 565.

‡ Bodin, in his empire of the Turks, b. 1. c. 9. in his republic.

tinguished from the rest; but as a mushroom springs out of the earth at once, or Æsop's king, sent down from heaven to the frogs, appears on the stage, robed like a blazing comet in the sky, which men behold with astonishment, ignorant from whence it comes. But by the laws of the kings of Ireland it was enacted, that no one should come out of the womb of a king, no one was born a king, no man was promoted to the regal dignity, unless he was arrived to an age proper for managing the reins of government. On the contrary, this Giraldus, in creating a king of Tirconnel, relates so many barbarous and absurd ceremonies of him, detestable and unheard of by domestic writers*, that it is amazing with what degree of rancour and calumny he was possessed, who allows this inferior king to be crowned with all the ceremonies, pomp, and parade possible; and does not acknowledge the smallest ceremony to be used in the inauguration of the monarchs, or supreme kings; contrary to all manner of reasoning, specifically admitting what, in general terms, he disavows.

But, the insignia of the king of Ireland give us a representation of the ceremonies usual in the inauguration, which Bartholemew Cassaneus has thus described †: "The king of Ireland has a golden king, holding a lilly, in majesty, in a black field." There is at this day, in the royal throne at West-

* In his Topography of Ireland, dist. 3. c. 25.

† In his Catalogue of the Glory of the World, par. 1. Confid. 38. In the conclusion, 17.

minster, a stone called in English, Jacob's stone, from the patriarch Jacob (I know not why so termed.) On this monument the kings of Ireland formerly, in a solemn manner, took the omens of their investiture. There is an old tradition, confirmed by many antient historians, that it was called fatal for this reason, because the princes of the blood-royal, in the times of Paganism, standing on it, would usually try who should reign: if it would make a noise under the person who sat on it, it was an infallible sign of his accession to the crown; but if it proved silent, it precluded him from any hopes. Since the incarnation of our blessed Lord, it has produced no such oracle. Authors have made mention of a vocal-stone which was in a statue of an Egyptian king, afterwards broken by Cambyfes to the middle of the breast*. And you can see in Eusebius Evangel, book 5, of the delusive oracles of the globe that were suppressed and silenced since the birth of Christ. And Suidas in Augustus, and Nicephorus Calistus in his Ecclesiastical History, b. 1. c. 17. another power is ascribed to this fatal stone, in the following distich, which Hector Bœotius quotes:

*Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem †.*

The time that it came from Ireland into the possession of the Scots of Britain cannot be ascertained,

* Strabo, b. 7. Plin. b. 36. Pausania's Attic Philostratus, in his life of Apollonius & Imagin. Lucian in Toxari & Philopseude, &c.

† Else fate's bely'd, or where this stone is found,

A prince of Scottish race shall there be crown'd.

but if I may be allowed to conjecture, it was in the reign of king Kineth*, who conquered and subjected to the empire of the Scots the Pictish nation, and deposited that stone in the abbey at Scone, in the country of the Picts, where he transferred the palace; and it very probably was transmitted by Aid Finliath †, the son-in-law of Kineth, who was afterwards king of Ireland, as an auspicious omen. Edward I. king of England, marching through Scotland with a victorious army, translated it to London ‡. The augury of this stone was exploded and disused for the space of 300 years, until king James VI. of Scotland, the 25th of July 1603, was annointed king of Great Britain, France, and Ireland on it; and after him his son, in the year 1625; and his grandson (now reigning) the 23d of April 1661, were crowned on it. There is no other manner of inauguration with some of the northern nations, than unanimously to constitute the kings elect, lifted upon a stone, with all possible acclamations and demonstrations of joy—as Saxo Grammaticus, and others relate ||.

We read, that the crown was antiently the usual badge of royalty, not only with the provincial kings and queens, but with the supreme kings and monarchs of all Ireland. It is called in the mother tongue *Affionn*, a word of one syllable, and is said to be made of gold. After a series of years, it was indifferently denominated, one time *Affionn*, ano-

* Anno Dom. 850.

† Anno Dom. 862. Anno 1300.

‡ History of the Danes, b. 1.

|| Selden, Tit. Hon. par. 1. c. 8.

ther time *Coroin*, a crown; and in the plural number *Affianna*, which denote the relicts of Saints, such as the pastoral staves of saints, saints bells, holy books, or the like; which are very often sworn by as a confirmation of oaths.

In the history of the Plunder of the Cows from Cualgna, eight years before the Christian æra, Mauda, queen of Conaught, is said to have rode in an open car, accompanied by four chariots, one before, another behind, and two, one on either side, attended by a great retinue of chariots and horses; apprehensive that she should contaminate or defile the *Golden Affionn* with which her head was decorated, and her royal robes with the dust raised by the horses feet, or the foam proceeding from the fiery steeds. In the year of Christ 174, the queen of Cathir, king of Ireland, is said to have lost the *Golden Affion*, which was stolen at the time that a convention was held at Tara*. R. T. Ward writes, supported by the authority of most of the antiquarians, that all the kings of Ireland sat crowned with a diadem, as well as in battle, and generally in these solemn and public assemblies.—*Brian* king of Ireland, in the battle of Clontarf, the crown being seen, was immediately known by the enemy, and killed in the year 1014. Historians tell us that the succeeding posterity of him were most solemnly created kings, and decorated with the golden crown. Donchad, his son, is reported to have brought with him to Rome the crown of his ancestors, in the year 1064; which seems to intimate the use of the crown to the petty

* In the Life of St. Rumold, p. 170.

kings, as none of his christian predecessors were kings of Ireland, if we except his father.

That I may express my sentiments on unction, which was used in the coronation of kings, by the infusion of oil, consecrated for that purpose, though at this time all, but most certainly the generality of christian kings, have every where used it, yet it is evident, there was formerly another custom and manner; wherefore Robert, bishop of Lincoln, in his time, says *, “there are many kings who are not by any means honored with the unction †.” And Henry cardinal Hostiensis, a celebrated doctor of the canon laws ‡, “if any king would wish to be anointed after a new manner, use and custom authorise him to demand that from the Roman pontiff, as the king of Arragon has done.” I must ingenuously confess, that there is no domestic monument extant that I know of concerning the unction of our kings: but the same may be said about sacramental unction, which however, no one can doubt, was administered to kings in common with christian people. For all the faithful know, in baptism, that the sacred unction, or *chrisma*, is administered by any priest that performs the function; and they likewise know, when the sacrament of confirmation, which is conferred by bishops, is administered to the faithful, that the holy oil and unction is in every instance used. The book of the number of cardinals, archbishops, and bishops, printed at Rome in the year 1533, fol. 49, says,

* He flourished from the year 1235, to the year 1253.

† In his 127th Epistle to Hen. III. king of England, MS.

‡ Who flourished in the year 1261.

“ that the kings of Castile, Arragon, Ireland, Scotland, Poland, Hungary, &c. are anointed.”

This custom was not only used by the Oriental nations, the worshippers of the true God, but was frequently observed by, and common with, the Gentiles, so that to constitute a king, and to anoint one, are synonymous terms; so Judges 9. *Abimelech*, when he aspired to the kingdom, 200 years before he was appointed king over the people of God—Joathan opposing the apology he made: “ they bring wood to anoint their king on it,” has discovered to us, that the custom of anointing was adopted by every nation that had a king.—Thus the Lord commanded Elias to anoint Hazael king of Syria, and Jehu king of Israel*, “ return into thy way by the desert into Damascus; and when thou goest thither, anoint Hazael king over Syria; and anoint Jehu, the son of Namsus, king over Israel.” The prophet Isaias says of Cyrus the anointed king of the Persians †: “ The Lord sayeth these things to my anointed Cyrus.” Most divines hold, that David and his posterity were anointed with the same oil that is used in the ordination of priests: the Rabbis unanimously believe it: and they also confirm, by traditions which they hold in the highest veneration, that the blessed oil, with which Aaron was anointed priest, was providentially and miraculously preserved without the smallest diminution, until the line of David was extinct,—not less than the space of nine hundred years!

* 3 Kings, 19, 15.

† Isai. 45. 1.

Christian kings have not in the beginning taken the ceremonies of their unction from this instance produced from Holy Scripture, but after many centuries had elapsed, the use of it was allowed, and conferred by the supreme pontiff, from which source all christian rites and institutions have derived their origin: and when it was introduced, it gradually became general, and was adopted by different countries in imitation; so that now it would be considered as ominous, if it was wanted for the inauguration, and would greatly lessen the person's majesty.

Onuphrius* and Selden†, with many others contend, that this custom was introduced earlier in the Eastern than western empire by Justinian, or immediately after his demise, by Justin ‡; moreover Onuphrius thinks, that the use of regal unction was borrowed by the western empire, from the eastern Cæsars §. There was no occasion to mention Charles the Great, who was consecrated the first emperor in the west by Leo the Third, in the year 800. As an instance from Greek writers, when before he was advanced to the Imperial dignity, he and his brother Charlemagne, and prior to them, their father Pippin, as kings of France, received the regal unction. A few remarks do not improperly occur, which Manasses has written to the following purport (who flourished at Constantinople under Comnonus §, emperor of the east,

* Anno Dom. 565.

† Of the Election of Emperors, c. 2.

‡ Tit. Honor.

§ Cap. 5. of the passage cited.

§ He began his reign in 1142, and died in 1180.

about the year 1160) concerning the coronation of Charles the Great, proclaimed emperor by Leo.

——— *Quod mos Romanus habebat.
Imo quod Hæbreis fuerat solenne tyrannis,
Signatum infundens à summo vertice totum
Usque pedes unxit. Sed quid hæc sacra, quid ipse
Sacrorum Antistes voluit? nescimus.**

In which place this Greek author mentions the ceremony of unction as a thing difused, and by no means practised in the inauguration of the Greek emperors in his time. If such a custom prevailed before Manasses, or in his memory, how could it have escaped a man that was acquainted with the court? From whence then has this admiration originated about the unction used in the creation of Charles? Whence this amazement, that he should think this ceremony borrowed from the Jews, and observed by the Latins only? Indeed Nicephoras Gregoras †, a Greek writer, in his relation of the inauguration of Alexius Angelus, which was solemnized in the year 1194, intimates the use of the Imperial unction, in the time of Justinian ‡, with the Greeks; whereas he asserts, that the right of anointing emperors was not

* As was a Roman custom, and even regarded with solemnity by the Hebrew kings, pouring the oil the high priest anointed the person from the crown of the head to the feet, after marking him; but what these sacred ceremonies mean, and what the president of these sacred rites would give us to understand, we know not.

† B. 2. of his History, p. 18.

‡ He began his reign in the year 527.

granted the archbishop of Bulgaria, on account of a former law, by which that prerogative was not granted the other see, before the privileges conferred on the see of Bulgaria by Justinian—which other see can be no other than the Constantinopolitan. But no decree of that sort was passed before Justinian, or ratified by him or enacted, otherwise the patriarchs of Constantinople would not have omitted it; who always magnify, extol, and aggrandize the prerogatives of their see.

Moreover proofs of sufficient authority are wanted of unction being used, in initiating emperors of the east, before Emanuel Comnenus and his son Alexius, and their successor *, whom Nicetus Choniata says were anointed, very probably in the beginning of Emanuel's reign, when he thought to insinuate himself into the good graces of the popes, by an affected piety and other good offices.

But it is most certain that regal unction began in the western empire with the empire †, and was afterwards observed to our times by the emperors that succeeded Charles the Great.

Almost every one is convinced and fully persuaded, that regal unction in France was introduced in the primitive propagation of christianity, and venerate by a miracle: for the oil, and the vessel which contains it was brought down from heaven by a dove, with which St. Remigius, bishop of Rheims, anointed Clovis, the first christian king of that country, in the year 499, and of his reign the 16th. And they say that this oil was never

* Anno 1180.

† Anno 800.

diminished, but remains to this day at Rheims; and supplied all the French kings with oil, who have been anointed, from Clovis to our time. So that this unanimity of sentiments, from the generality of French writers, conspires to give rise to this opinion of being transferred from writing, to the French money and coin; and the money coined by Lewis XIII, in the beginning of his reign, where a hand extended from the clouds holds a vessel with this inscription:

*Francis data munera Cæli.**

St. Thomas Aquinas, or with more truth, Egidius Romanus, concerning the government of princes †, St. Antoninus ‡, Baronius ||, and others corroborate this account. Indeed there are a formidable number, however not so great or irrefragable but that there may be a just enquiry made, whence they have derived these matters?—to wit, from the vulgar tradition of the French, which is not of so antient a date, nor so well grounded, but has originated from the common people, and by them propagated. I grant the French have an instance whereby this oil supplied them for some ages undiminished, possessed of a certain divine quality and influence, but most assuredly, they have no reason, of sufficient authority and credit, to make us believe that their oil which came from heaven, was used in anointing king Clovis.

* To Franks the gifts of heaven are bestow'd.

† B. 2. c. 16.

‡ Hist. p. 2. c. 2. Tit. 11. sect. 7.

|| Tom. Anno 499.

Most antient writers, who touch on the history of Clovis, relate indeed, that he was baptized by St. Remigius; but there is the most profound silence about the oil sent down from Heaven*. Aimoinus and Hincmarus †, who, in the life of St. Remigius ‡, make mention of the vessel and oil, say that it was applied in baptizing Clovis, and not in creating him king. There is, as I have remarked already †, a very antient rite in the Catholic Church, that the baptismal font, as well as the person that is baptized, should be blessed by the infusion of holy oil. A warm debate arose, almost six hundred years ago, between the bishops of Rheims and Sens, about the coronation of Lewis the Gros ‖, king of France, to know which of them was justly entitled to perform the office of inauguration.—The bishop of Rheims did not speak a word about the vessel, nor aduce any such circumstance, to support his claim: and if these things were indisputably true, the prelate of Rheims would have had a most convincing argument to justify and vindicate his claim. This history is extant in the annals of that age §, as well as in the writings of Ivon, bishop Carnilla, who alone of the suffragan bishops of the province of Sens stood up for Dainbertus, archbishop of Sens. Nothing then was omitted that might illustrate prerogatives of either see; and yet the bishop of Rheims did not express a thought

* Azor. Institut. Moral. par. 2. b. 10. c. 3.

† Which has been mentioned above from the traditions of the Hebrews.

‡ Concerning the History of the French, b. 1. c. 16.

‖ Apud Surium, 13th Jan.

§ Above, p. 41

¶ He began his reign in the year 1109.

* Aimon, concerning the transactions of the French,

about the vessel of oil that came down from heaven to St. Remigius, or that he anointed king Clovis with it, and the bishop of Sens made no reply.— This argument by no means weakens, but rather corroborates, as about fifty years before this debate, Guilielmus Brito*, applauding the coronation of Phillip, celebrates that oil that came down from heaven with which the kings of France are anointed.—He describes the manner in which it was brought from the clouds! where the poet goes farther, and tells us how the devil broke the vessel of oil, which St. Remigius held in his hands, prepared to anoint king Clovis, just going to be baptized. But the holy bishop, immediately repelling the malice of Satan, obtained, by his prayers, a very great supply of oil from heaven as a restitution. What else can we infer from this futile and nugatory story, than that some notion concerning oil, and a vessel sent down from heaven, possessed the minds of the vulgar in that age, but so groundless and uncircumstantial, as not to be of sufficient weight to be advanced by bishops and other learned men, as a decisive argument in the controversy of Rheims, which happened very soon after such an opinion pervaded, only the hair-brained heads of enthusiastic poets? Wherefore some Frenchmen, very excellent writers†, publicly acknowledge they cannot be persuaded to pay the smallest degree of credit to them.

* 1050.

† Du Hillan de suff. de la France, liv. 1. Till. de rebus Gallicis, lib. 2. p. 100. You may consult Valdesius concerning the kings of Spain, c. 14. sect. 22.

The first of the French kings that received the regal unction was Pippin, the father of Charlemaigne*, whom, as many very credible witnesses write, St. Boniface the martyr, archbishop of Mentz, and apostolic legate of Germany, a native of England, anointed, in the year 752 †, solemnly crowned king of Sens. And about the year 753, this same Pippin and his sons, Charles the Great, and Charlemaigne, were anointed kings of France by Stephen the Third. As Stephen himself ‡, and Lewis the son of the emperor Charles the Great §, witness in Baronius ¶. To omit the subsequent imperial unction of this Charles, performed by Leo the Third, of which Suffridus Anastatius Manasses, a Greek writer, and others, have expressly made mention. None then, of the Merovingian line of French kings, were honored with unction; but the custom of anointing began in the house of Charles, and continued amongst all the succeeding kings to this time.

Some with difficulty have extracted from the words of Gildas, about the sacking of Britain, a book published in the year 564, that ceremonies of this sort were in use with the antient Britons in electing their kings, much earlier than with other christian countries, wherein he condemns the impious and detestable customs of the British kings in his time: "Kings were anointed, not by God,

* Regino, Sigebert, Siffredus, and many other antient writers.

† He was called Winfrid in his native country, anno 723, was consecrated bishop by Gregory 2. in 745, and archbishop of Mentz, by Zacharias, in 755, he was murdered by the Trusians.

‡ In his epistle to Regino, about the year 754.

§ He succeeded in the year 814.

¶ The epistle of Lewis, Tom. 9. anno 754.

but by those that were more cruel than the rest; and in a little time after, were assassinated by those that anointed them, not for the examination of the truth, more inhuman kings being elected and substituted in their place." And these words by no means can be metaphorically applied; for Gildas, as they say, lived in an age which as yet had not received, in a synonymous sense, these phrases, to be constituted king, and to be anointed king, and which have been used in modern times; but he relates plainly, simply, and without having recourse to rhetorical flowers and tropes, that kings were anointed, that men performed the office, and that God with-held the grace of unction. Others*, whom these matters touch, endeavour to surmount this difficulty with one blow, by denying them to be the genuine works of Gildas, but falsely written of him by Geoffry of Monmouth. †

For you may see in Usher ‡ what follows from manuscript copies of Gildas: whoever adverts to the stile of Gildas, will find tropes in him translated from the holy scriptures, not frequent enough as to use "to be anointed," instead of being inaugurated or appointed king, though familiar phrases of the Bible. Nor can any other than a rhetorical figurative sense reconcile the truth of this. In the same manner of expressing things, he uses anointed kings, and anointing ministers: but any man possessed of the smallest atom of understanding must know, that there is no person

* Gra. Lucius, p. 313.

† Lib. 9. c. 3.

‡ Concerning the beginning of the British Church, p. 373. and 448.

qualified to administer the real sacrament but bishops. Although Gildas in the same place has stigmatised and impeached the prelates of his own country, with many atrocious offences, yet he has convicted none of them of regicide: so that it might be truly and really said, those that were anointed kings, were assassinated by the men who anointed them. But as there is no room here for suspicion, we must remark, that sacred unction was not much wanted to kings, as kings to be anointed. For not to pay the smallest attention to the fables of Geoff. of Monmouth* and his adherents, who have forged the fictitious monarchs of the British empire, whom afterwards Gulielmus Neubrigenfis, and lately Camden and Usher every where reprobate and refute. We are informed by Diodorus Siculus †, Cæsar ‡, Strabo §, Pomponius Mela ¶, Tacitus ¶¶, Suetonius **, Dion Cassius ††, and Gildas himself, that the antient Britons were subject to no one king, but were obedient to many at the same time; some of whom were called kings of their own districts under the Romans, after the greater part of the island was reduced into the form of provinces. Thus in the time of Nero, Prasatagus was king of the Iceni; as also in the reign of M. Aurelius, Lucius was the first christian king,

* He flourished in the beginning of the 12th century.

† B. 5. c. 8.

‡ Cæsar de Bello Gallico, lib. 5.

§ Strab. Geograph. lib. 4.

¶ Mela of the Situation of the World.

¶¶ Tacitus Annal. lib. 12, and 14. and in the life of Agricola.

** Suetonius in Claudius, c. 21.

†† Dion Cass. lib. 60. all of whom flourished from a century before the birth of Christ, to the 3d. century after.

who

who, as Camden says *, reigned in some part of the country, by the permission of the Romans. But whoever was esteemed more experienced, formidable, or a martial-general, against the Romans, Picts, Scots, or Anglo-Saxons, he was, by the unanimous consent of all, raised to a superior rank, and denominated king of the Britons, particularly the kings in the time that Gildas wrote, of whom he speaks, as appears in his writings, were not kings of Britain, of the Britons, or of so great an extent in Britain as might be considered as a kingdom; but Britanic princes, of certain principalities in Britain; not by any means succeeding each other, but governing their own respective provinces: as Constantine reigned in Damnonia.— Aurelius Conanus, Powis †, or some other province; Vortiporius, Demetia, Cuneglassus (what part he ruled over undetermined) and Maglocunus, Venedotia.

The ceremonies and rites observed in the coronation and anointing of their kings and queens, accurately written, and yet preserved in the libraries, plainly demonstrate, that the kings of the Anglo-Saxons were honored with the oil of sacred unction before the Norman invasion, although the time is uncertain when this custom was introduced; for I readily concur with Selden, that Guilielmus, monk of Malmesbury, when he said that Egbert ‡

* Brita Tit. Romani.

† Of whom above, p. 13.

‡ He was also called Egfrid, the son of king Offa,

was anointed king of the Mercii, about the year 790, has compared the familiar phrase of his times with former times; and that Alured *, king of England (who received the sacrament of confirmation at Rome from pope Leo IV. as Afferius and others positively maintain) was confirmed by Leo with the oil of confirmation, and not with the oil that is used in the inauguration of kings; the contrary of which Afferius, an intimate of Alured, and many other historians † following him, have believed. For Alured being sent to Rome by Ethelwolf his father, about the year 854, was only five years old; nor did his father abdicate the crown; and Ethelwolf had besides three other sons, older than Alured, who, from the death of their father in the year 857, succeeded each other to the year 872. The last of whom dying without male issue, the kingdom devolved to Alured. As in the baptism of Clovis, St. Remigius applied the unction or chrism, according to the laws of baptismal ceremonies, men foolishly changed that into regal unction; so, when Pope Leo used the oil and sacred unction in the confirmation of Alured, he was erroneously believed by the people, to have received regal unction from the pontiff's hand.

In some copies of the Roman provincial, the kings of Ireland are enumerated amongst the kings who were anointed, while they were inaugurating from whence the quotation above recited, from the book of the number of cardinals, was

* Otherwise Alfred.

† Malmshur. Flor. Wigorn. Hovedon. Robertus Glocestr. in his English poem, Harpsfeldius, and others.

taken. Indeed there are various copies of the Roman provincial concerning this matter; nor are writers less divided, who have described a catalogue of this sort from it, or any other, as well in number, as in arranging the order. But in this Civilians*, when they happen to mention the kings who were allowed sacred unction, coincide and agree with the Roman provincial, that, except the emperor, there were only four, and those the king of Jerusalem, the king of France, the king of England, and the king of Sicily.

Of these, Symphorianus Champerius† has remarked, that the kings of Jerusalem and Sicily were omitted in the edition of the Roman provincial that was published in his time, I suppose for no other reason, than that the native kings had ceased to reign there long before; but the Irish monarchy was extinct in the year 1022, before these kingdoms were founded. The one was founded in the year 1099, by Godfrey Bullion, and the other in the year 1129, by Rogerius Normanus: so the insertion of the Irish kings among the anointed kings might, very possibly, have been disused long before this. But in this point, which is the source of all unctions, the kings of Ireland can boast, that they are superior to the monarchs of all other coun-

* Alberic ad Tit of the State of Man, lib. 1. Constaldius de Imper. quæ 18 & 19. Ant. Corset. concerning regal power, p. 4. sect. 16. Alvarat in Feud. c. quis dicatur M. Anton. surgens in Neap. illust. lib. 1. c. 22. Videtis Hostiensium tit. de Sa. unctis & Azor. Moral. Institut. par. 2. lib. 10. cap. 5.

† Mirabi. divin. & num. vol. 4. printed at Lyons.

tries, except the Roman emperors and kings of the Goths in Spain. They are likewise before the Arian king, because they were first initiated in christianity by the sacramental unction of oil. In consequence of which Ireland is supposed to be preferred by Albertus Magnus, and Bartholemeus the Englishman, corroborated by the testimony * of the orators of king Henry V.

Giraldus, calumniously asserts, that hereditary right, and right of succession was null and of no effect in our kings; from the supreme monarch to the lowest order of Dynasts, there was no dominion, the principality of which was not lodged in some certain family, one of which was elected, who should preside during life as a monarch, pentarch, or petty prince, or dynast, either by hereditary right, or on account of noble achievements, and by the suffrages of the people. There were two things to be considered, hereditary right and popular election: by hereditary right, any male relation to the deceased, was qualified to administer the chief government of that principality, the founder of which any of his ancestors had been: but by election, one man was invested with that dignity for the period of his life. Nor could those in whom the power of choosing was centered elect an alien, but he should be either the uncle, brother, son, or some other relation of the last reigning king. This law being strictly attended to, the sovereign power was conferred on the senior person, as he was thought to be more worthy to fill this elevated station.

* Above, p. 30.

As you may be more fully informed by the catalogue of supreme kings, no one aspired to the regal dignity from the arrival of the sons of Milesius, unless those that were descended from his three sons; except three of the line of Lugad the son of Ith, and one of the plebeians for 1447 years, to the arrival of St. Patrick. Forty-six christian kings afterwards reigned of the race of king Nial, only for 590 years, to the year of Christ 1022. The four principal families of the same line alternately succeeding each other, and very often some of those, through an insatiable thirst for empire (of which there are a thousand instances in ancient states as well Christian, as Pagan) have usurped by war and rapine the crown, imagining themselves justly entitled to it. But without tyranny, the suffrages of the people, or hereditay right, all hopes were precluded, from obtaining the government of any Family.

But as to succession. A successor was nominated for the prince in his life time to fill the throne after his demise. As, suppose his son or brother, or the most respectable relation, they denominated him *Coimree*, a word translated from the finger on which the ring is worn, which comes nearest the middle finger in situation and length. Thus Tanist, second to the prince in rank and authority; and from this the title of Tanistry-law is derived by Davis * and Ware †. Each of the other candidates of the family is called *Riogh damna*, which is royal; that is, a subject qualified to receive the

* In casu Tanistriae.

† Antiquities of Ireland, c. 8.

royal form. But if he was attached to any liberal or mechanic art, he was denominated *Adbar* only, which also denotes matter; that is, a matter disposed to be instructed in the rudiments of such an art.

There were three classes or orders formerly in this state:

One of Kings;

Another of Druids and Literati, and

The third of tradesmen and plebeians.

And in each class seven degrees and ranks; each of them ordained by their respective obligations and immunities.

Every professor in his art, of the latter classes, is called *Ollamb*.

Since the Irish embraced the light of the gospel, as there was a monarch and primate in the whole kingdom, and a pentarch with an archbishop in each province, besides the king of it, subordinate to whom were the tairii or barons, there was a bishop and an abbot, with a judge or justice, and an *Ollamb*, in every profession, who had superior professors in the province, and supreme in the kingdom of the same art.

Having thus concisely premised, by the propitious aid of God, and the guidance of our blessed Redeemer, I will prosecute my designed chronological plan, commencing from the first day after

the

the creation of the world, in the autumnal equinox, and 26th day of the proleptic or presumptive month of October, in the year of the Julian period 764, the solar cycle 8, and lunar 4, the indiction being 14, and dominical letter E.

END OF THE FIRST PART.

the ... of the world, in the autumn of
 1870, and ... of the ... of ...
 ... in the year of the ...
 ... the last ... and ... the ...
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END OF THE FIRST PART



O'FLAHERTY'S

O G Y G I A.



The Foreign Affairs of Ogygia—or, a Comparison drawn between foreign Periods and Generations, with the Irish.

P A R T II.

THE univerfal deluge began the 17th day of the presumptive month of November, in the year of the world 1657, on the 13th of the preceding month October, with the autumnal equinox, according to the computation of Joseph Scaliger, in the year of the Julian period 2420, on the last day of the following month December; where-

wherefore, to the calends of January, on which our vulgar christian æra commenced, there are 2293 years.

The flood ceased the 27th of November.

Belus, called so by the Gentiles, who is denominated Nimrod in the Bible, the great-grandson of Noem, the grandson of Cham, and son of Chus, the first who usurped power and authority in the world, and founder of Babylon, laid the foundation of the Assyrian monarchy this year: from which period the Chaldean æra commenced, which continued for the space of 1903 years, beginning with the vernal equinox; at which time Alexander took Babylon, as Calisthenes wrote from thence to Aristotle. From this epoch to the fall of Sardanapalus, this monarchy stood 1360 years, which time it continued, as Diodorus Siculus affirms, from Ctesia. From which fall to the taking of Babylon by Alexander, 543 years have intervened.

The Kalends of May are called by the Irish to this day *Bel-tine*, as it were, the fire of Belus; because on that day, in the time of Paganism, as they say, they used to immolate and sacrifice victims to him yearly.

Heber the Great, great grandson of Noem, the son of Arphaxad by Sale, was 30 years old.

Phaleg was born for Heber, who obtained the name of Phaleg or Peleg, because in his days the earth was divided*; for about his birth the globe was divided after the confusion of tongues. When the east could not contain such great multitudes of people, they arrived and resided in the extensive and

* Gen. 10. 25. Paralip. 1. 19.

fertile plains of Senaar, where, by the advice of Nimrod, they endeavoured to build a city and tower, which they intended to have raised to the sky! The work went on without intermission for the space of twenty-two years, when God, as the Sybil sings, by storms and hurricanes demolished the tower, divided the language of mankind into seventy-two tongues (exactly as many families as then existed) and dissipated and dispersed them through the habitable world!—From the confusion of tongues, it was first called Babel, afterwards Babylon. Nabuchodonosor, a long time after, enlarged and extended the city, and surrounded it with a triple wall, as the Babylonian Berosus informs us, impeaching the vanity of the Greeks, who have falsely recorded in their writings that it was built by Semiramis.

The division of the world began this year of the nativity of Phaleg, who got this name from that division. And shortly after the leaders of families, according to their respective languages, settled in those countries, that chance put them in possession of, and various nations were populated.

Nimrod 13 (the foundation of whose empire, we have dated from the year of the world 1717, the first year of the Chaldean æra) shortly after the dispersion of families, having proclaimed war on his neighbours; which Justin and other historians

10 Japhet the son.

11 Of Noem,

12 Mageg,

13 Brath,

14 Fenius.

improperly attribute to Ninus, invaded Assyria, which fell to the lot of Assur the son of Sem*.

Heber the father of Phaleg, not engaging in the insolent and proud undertakings of mortals in the plains of Senaar, has merited to peculiarize to himself and Hebrew posterity the language that was common to all, having improved and perfected it.

Fenifius, *Fenius Forfaidb* (Phenius in Giraldus Cambrensis †, and Æneas, by the author of the life of St. Cadruadh) the great grandson of Japhet by his son Magog, the progenitor of the Irish, of the Scottish line, from whom Fenii, Fenifii, Pheni, and Fenifiadæ are patronymically derived ‡, was the first inventor of Scottish letters.

He is reported to have newly formed the Irish language, or to have selected it from the languages just divided, in the school held in the plains of Senaar, of those learned in the seventy-two tongues (assisted by Gaidel, the son of Ethar, of the line of Gomer, the son of Japhet, from whom the language was called Gaidelian, in conjunction with Nema the son of Hiar) therefore it is called *beaurla Thebide*, i. e., an idiom, selected, as some contend, as if collected from all the languages ||, *beaurla Thebide*, is only a species from the various dialects of the Irish tongue, which are the dialects of the laws,

* Girald. Camb. in his Topogra. of Ireland, diffinc. 3. 7. Stanihurst Append. c. 17.

† Colgan, 6th Marh, c. 5.

‡ Hymn of St. Fiec. Slept. n. 20. of his Scholiastes, n. 23, in Colgan in his Tri. Thaum. p. 2, 5 and 6. n. 13. Dr. Meara in Ormond, book of Lecan. f. 25.

§ Girald. Camb. in his Topo. of Ireland. diffinc. 3. c. 7. and Stanihurst, Appendix, c. 17.

or the poetical dialect of lawyers *; a chosen dialect †, because it is selected from the other dialects ‡ of the same language, and the common or vulgar dialect ||.

Indeed we are advised by the mythology of the ancients to infer from this, that Fenius was one of the leaders of families after the confusion of tongues, and that the language that fell to his posterity's lot was reduced by him into a literary methodical form. Genealogy informs us, that he and Heber, the inventor of the Hebrew language, were contemporaries, as Noem was the great great grandfather of Tath. But to form a language in so great confusion of tongues, would rather encrease the confusion and intricacy, and it would be both difficult and superfluous to compose one. On this account only he is said to have formed one, because he eternized it by the gift of letters, and corrected and improved it by grammatical rules. For the mythologists blind and envelop truths in fable and invention; as we read that men were made by Prometheus, and that the harmonious music and enchanting modulations of Orpheus and Amphion charmed the trees, and obliged them to quit their plantations; that the rocks, animated by the captivating lays of the lyre, flocked to build the walls of Thebes; and that wild beasts divested themselves of their ferocity, and other monstrous and incredible things of this kind; because by their wisdom and eloquence they civilized and humanized the

* *Beurla Feni.*

† *Beurla File.*

‡ *Beurla Thebidé.*

|| *Gnaih Beurla.*

rude, uncultivated, and savage manners of men, as Horace explains in his Art of Poetry :

*Sylvestres homines sacer interpretisque deorum,
Cædibus & victu fædos deterruit Orpheus.
Dicitur ab hoc lenire tigres, rapidosque leones :
Saxa movere sono testudinis, & prece blandâ
ducere quo vellet *.*————

Ninus became monarch of the Assyrians, an empire founded by his father Belus. He commanded the statue of his father to be adored as a deity. Hence originated the adoration of idols and gods.

All writers, as well profane as christian, attribute the beginning of the Assyrian monarchy to Ninus; from the beginning of which, to the death of Sardanapalus, were 1360 years, according to Justin, from Trogus Pompey; and Vellius Paterculus makes it consist of the same time.

The patriarch, Abraham, the great great grandson of Heber, is born.

Partholan 19, whose great great grandson was the great grandfather of Noem, by Japhet, planted

* The wood-born race of men, when Orpheus tam'd,
From acorns and from mutual blood reclaim'd;
This priest divine was fabled to assuage
The tiger's fierceness and the lion's rage.
Thus rose the Theban wall; Amphion's lyre,
And soothing voice the list'ning stones inspire.

	Partholan	15	Bramint,
11	Japhet,	16	Ashruth,
12	Gomer,	17	Sruth,
13	Riphat,	18	Sera,
14	Fathact,	19	Partholan.

the

the first colony in Ireland, 311 years after the flood, and in the 21st year of Abraham.

The book of *Cluan Macnois* accurately describes the year of the world, 1969, and Abraham's age 21, and 313 years after the flood; that is, besides 1656 years that elapsed before the deluge. But G. Coeman reckons 311 years after the flood*, which added to the year 1658, in which year the flood ceased, make up this same year 696, when Abraham was 20 years old.

Abraham, in the 75th year of his age, by the orders of God, and animated by ample promise of benediction, arrived in the land of the Canaanites promised to his seed; and immediately after went to Egypt to avoid the famine, where he engaged with Pharaoh; and in a little time after he returned from Egypt into Canaan. From this to the emigration of his grandson Jacob to Egypt, in the reign of Joseph's Pharaoh, are 215 years; and as many from that to Pharaoh, who was overwhelmed in the Red Sea; and to the passage of the Israelites, and delivered by God to Moses on Mount Sinai.

Nemeth †, or Nemed, whose great grandfathers, Tath and Partholan, were brothers, planted the second colony in Ireland, which lasted 216 years. G. Coeman, in his poem of *Ere Ard*, in the annals of Dungal, from the book of migrations.

* In the poem *Ere Ard*.

† Thus Girald. Camb. who properly calls him Nemedh.

18 Sera. An 1969.

21 Agnoman,

19 Tait,

22 Nemeth,

20 Pamp.

Jacob is born (whose father Isaac, being born for Abraham when he was an hundred years old, might at any other time at least have been his grandfather) by Rebecca the daughter of Bathuel, by his mother, the great grandson of Nachor, the brother of Abraham.

Levi, the son of Jacob by Lea, is born in the tenth year of his servitude, which Jacob served to Laban his uncle and father in-law.

Joseph is born by Rachael the sister of Lea, his father Jacob being in his ninety-first year, as you may understand in Gen. xli. 46; c. xlv. 6, c. xlvii. 9, in the 14th year of his father's servitude. Gen. xxx, 25.

Joseph is sold by his brethren into Egypt. Gen. xxxvii. 27.

Kahath the son of Levi is born in the 34th year of Levi. Epiphan. in Ancor.

The first year of the fertility predicted by Joseph. Gen. xli, 29. Joseph is exalted by Pharaoh, in the same place. Ver. 41. He married Aseneth the daughter of the priest Heliopolis. Ver. 45. He is 30 years old. Ver. 46.

Jacob, with all his family, goes down into Egypt. Gen. xlvi. 1. being 130 years old. Gen. xlvii, 9. Two years of the dearth were expired. Gen. xlv. 6, and 11. From this period to the going out of the children of Israel, 215 years have elapsed.

Clana Nemid.

- 22 Nemeth, An. 2029.
- 23 Fergus Red-side,
- 24 Britannus, progenitor of the Britons,

Nemeth,

- 22 The same Nemeth,
- 23 Hiarbanel the prophet,
- 24 Baothac,
- 25 Ibathes

The flight of the Nemethians from Ireland after the destruction of Torconang, in the 45th year of Joseph's age.

Britannus the grandson of Nemeth, emigrated to Great Britain, and I bath, the great grandson, failed into Scandinavia*.

About this æra, we read in genealogical accounts, that Lamfinn, the tenth after Fenisius, one of the ancestors of the Irish Scots, came from Scythia, with his father Agnoman.

Therefore Lamfinn quitting Scythia, his father dying on the journey, settles in *Getluighe*, where a son was born for him, Heber Glunfinn, *i. e.* with the white knee;—of whose nativity here the antiquarian † has thus sung:

*Geanar go noirdbearc an sin,
Do Laimbhíon mbic Agnomain,
Eber Gluíníon, glan a bhrígh,,
Seanathair fholtchas Fhebbhrígh †.*

There Heber Glunfinn was born, the memorable grandfather of *Febric Glas*, for Lamfinn the

* A northern part of Germany containing Denmark, Sweden, and Norway.

† Gaedhal Clas a ttaid Gaordhil.

Fam'd Gædhal Glas from whom the Gaels are sprung;

† Then Heber Glunfinn of unblemish'd fame,

The comely grandsire of Febrig renown'd,

And noble offspring, nobly deriv'd

Of Lamfin, fam'd Agnoman's son.

14 Penisius, An. 1758,

15 Niul,

16 Gaidel,

17 Ashruth,

18 Sruth,

19 Heber Scot

20 Beogamon

21 Ogamon,

22 Ta-it,

23 Agnoman,

24 Lamfinn,

25 Heber Glunfinn.

son of Agnoman. Some will have this country to be Gothia, which is every where called, by our writers, Gœthluighe; but Gothia by no means has the smallest resemblance to the word, and inverts the order of history, as Gothland is an island of no antiquity in the Baltic sea: nor was it an island but joined to the continent. Galatia indeed is not unlike it, but that Asiatic country is much more modern than these times. They are Gauls who were called Galatæ, and planted colonies in different parts of the globe, on account of the swarming multitudes at home. Livy relates that, in the reign of Tarquinius Priscus*, they crossed the Alps and built Milan in Italy; that some of them, by chance, went into the Hercynian forests, and finally, that more of them, by frequent emigrations, populated the greater part of Italy. Afterwards another colony of them passing into Macedonia by Illyricum, marched through Greece, sailed from thence into Asia, where they gave a name to Galatia in Paphlagonia. It is very probable that there were emigrations of an earlier date than this from Gaul, to lessen the multitudes at home. The author of the life of St. Cadroas says †, that the predecessors of the Irish put in at the Illyrian Bay, and from thence arrived in Spain.

I am really of opinion that those people, whom our writers call Gethluighe in Irish, are Getulians descended from the first inhabitants of Africa ‡,

* He was king of Rome, Anno 3334.

† In Colgan 6th of March.

‡ Salust in the Jugurthine war.

whose

whose king, Jarbas, afterwards granted Byrsa the ground of Carthage, to Dido and the Phœnicians. The words are almost literally alike, and what favours this assertion is, that there is no other way navigable to the ocean from the Euxine sea but by the Straits of Gibraltar; or from the Bosphorus of Thrace, the Hellespont, Sicilian, or African sea; of which the ancient records of our country make mention in the migrations of our ancestors from Scythia*. The narrow passage into Spain might have been a very flattering inducement, from whence sailing over the Gaditanian sea, it was subdued by the Carthaginians, and a long time after by the Saracens.

Therefore Lamfinn having assumed the sovereign power among the Getulians, transferred it to his posterity to the ninth generation.

2304. Afram, the son of Kahath, is born in the 65th year of Jacob, in Egypt. Epiphan. *ibidem*.

2310. Joseph dies 110 years old. Gen. i. 25.—92 years after he was sold into Egypt.—80 years after he was exalted by Pharaoh.

Some years having elapsed after the death of Joseph, and after all his brethren were dead, the children of Israel increased, and waxing exceeding mighty, filled the land. In the mean time a new king arose up over Egypt who knew not Joseph. Exod. i. v. 7. 8. to wit, another Pharaoh, who afflicted them, greatly displeased at their numbers.

2374. Moses is born in the 70th year of his father Amram—Euseb Nicephor, in the time of the severe bondage with which Pharaoh oppressed the

* You may see it in the life of St. Cadroas in Colgan, 6th of March.

Israelites, 64 years after the death of Joseph; younger than his brother Aaron by three years. Exod. vii. 7.—He is educated by Pharaoh's daughter. Exod. ii. 8.

2414. Moses being 40 years old, Act. Apost. vii. 23. Smote an Egyptian, on account of which Pharaoh thought to have put him to death; wherefore he fled into the land of Modian, in Arabia Petræa; and married the daughter of the priest Modian. Exod. ii. 12. After a long time, the king of Egypt died. In the same book. v. 23.

2437. Deucalion's flood (king of Theffaly) happened in Greece, 737 years before the first Olympiad of Iphitus*.

2453. While Moses was feeding his father-in-law's sheep on Hareb Gods a mountain in Arabia, the Lord appeared to him, in a blaze of fire from the middle of a bush! compassionating the miseries of his people in Egypt, and commanded him to lead them forth out of the hands of Pharaoh; adding, those indeed are dead, that sought thy life. Exod. iv. 19.

Wherefore, the Israelites went out of Egypt, headed by Moses, who was then 80 years. Exod. vii. 7. and crossed the Red-sea dry! and Pharaoh pursuing them, perished in the waters! Nahasson, the great great grandson of Jacob, by Juda, was then the head of his family. Num. c. i. v. 7. c. ii. v. 3. c. vii. v. 12.

Four hundred and eighty years from this period, the foundation of Solomon's Temple was laid. 3 Kings vi. 1.

* Clem. Alexan. Strom. 1. from the chronology of an ancient author.

As soon as sacred history was introduced with christianity, and was studied by those, who were therefore only acquainted with Irish transactions, some of them, ambitious of approaching the antiquities of Holy writ, and for that reason, not content with their own records, unless they blended them with sacred and Egyptian history, have brought latter ages into a concurrence with them, who have not reflected on the æras or generations whereby it is a most universally allowed tradition, that *Niul* the son of *Fenifius*, who was Prince, or chief of his own family, who was born after the division of tongues, therefore coeval with *Phaleg* the son of *Heber*, married the daughter of *Pharaoh*, who was drowned in the Red-sea, and by her had *Gathel*, or with more propriety, *Gaidel* *; from whom our ancestors are denominated the *Gaidelian* race, and their posterity, *Gadelians* and *Scots*. And that this *Niul*, his son, *Gaidel*, his grandson, *Afru* his great grandson, *Sru*, and his great great grandson *Heber Scot*; when *Moses*, the great great grandson of *Jacob*, by *Levi*, and *Nahasson*, the fifth in succession, by *Juda*, left *Egypt*, were all living; and that *Pharaoh*, the pretended father-in-law of *Niul*, was cotemporary with all these—as if it was decreed—Death shall no longer rule with despotic sway!

2453. There are some who object, the long life granted to our primitive predecessors, whereby they

* *Girald Cambr.*

14 *Fenifius*, An. 2245

15 *Nuil*,

16 *Gaidel*,

17 *Afruth*,

18 *Sruth*,

19 *Heber Scot*,

20 *Beogamon*

21 *Ogamon*,

22 *Ta-it*,

23 *Agnomon*,

24 *Lamfinn*,

25 *Heber*.

they may persuade us, that Nuil, who was sixty years old, after the confusion of tongues at Babel, prolonged his life to the passage of Moses through the Sea. Suppose now we admit, that he lived as long as it was possible; for Phaleg, to whom Niul is equal in the order of generation, was prior to Moses by twelve, and to Nahasson by fourteen generations; Niul's long life could not prevent the fourteenth generation from him to correspond with Moses's age.

From the birth of Phaleg, to the eighteenth year of Moses, the space of 695 years has elapsed; of which let us grant that Nuil was 60 years later, or even as they say a hundred and seven; but 588 years, which remain will be made up by multiplying 42, the age of Nuil, a generation, by 14, so many generations as were between them, and each of the four generations, which they only allow, required 147 years for a generation.

But let us suppose Nuilus, according to the ideas of these ideots who give the longevity of our ancestors, as a pretext to unravel all these difficult and irreconcilable matters, was 500 years old, when sent for by Pharaoh, to the marriage of his daughter, and that he propagated an offspring to the fourth generation in 81 years. Abraham indeed was four hundred years prior to this Mosaic period, and even then, instances of people at an advanced age, having issue, began to be less frequent; while he doubted in his hundred year to have a son, saying "do you imagine a son will be born for me, who am an hundred years old, and shall Sara in her nintieth year bring forth?*" perhaps God favoured designedly Nuil

in

* Gen. 17. 17.

in his 500th year to raise up the Gaidelian seed ; I must further insist, if the race of Nuil, in the space of 558 years, should only arrive to the fourth generation, how did he so well compensate the loss of 500 years sterility and celibacy in his posterity, that from Heber Scot who lived in the fourth generation, when Moses crossed the Red-sea, as they say to the landing in Ireland of the sons of Milesius, in the reign of king Solomon, eighteen generations intervened in 480 years. When Sadoc priest of the Temple of Solomon, the tenth from Aaron, the brother of Moses, and Solomon himself only the sixth from Nahasson existed in the same space of time.

But what totally removes all the difficulty of this question, it is evident from scripture that no Pharaoh reigned in Egypt, after the confusion of tongues, or prolonged his life from the following age to the immersion in the Red-sea, the first Pharaoh that occurs, is he to whom Abraham older by seventy-five years came ; the second was the patron of Joseph, before whom Jacob 215 years after, stands nine years after the exaltation of Joseph from whom there is a different man reigning when Joseph dies, in the eightieth year of his exaltation ; but it is most obvious, from the Old Testament that there is another, who a few years after the death of Joseph, rose up a new king, fraught with the greatest resentment against the Israelites, during whose tyranny, Moses was born, 64 years after the death of Joseph ; it is very probable a different Pharaoh from this, who thought to kill Moses when he was 40 years old ; from whom, Pharaoh who was overwhelmed in the waves of the Red-sea, is expressly distinguished in scripture.

scripture, to whom Moses when he was eighty years old was sent as ambassador by God; after a long time, when the king of Egypt was dead, and all that sought the life of him, when forty years old.

Antiquaries therefore have made the time of the Scotch colony's residence in the country of the Getulians, fluctuate and vary. While they absurdly suppose after the nuptials of Pharaoh's daughter were solemnized, that Heber Scot with his father Sru, on account of their affection and esteem for Moses, after the going out of the Israelites from Egypt, laid aside all thoughts of emigrating, they necessarily infer, that Lamfinn, the fifth from him did not settle among the Getulians, until after a century; for which reason some attribute 300 for a series of nine generations, others allow 150, and others only 30; but 150 years are scarce sufficient to produce eight generations, 30 will not by any means answer, wherefore we must read in G. Cœman 300 instead of 30, as is notorious from the sense of the authors, but according to the opinion of the ancients, from the going out of the Israelites to the landing of the Scots in Ireland, as many years have elapsed, as from the going out to the laying the foundation of the Temple, (that is 480 years) and according to other writers less approved, from the going out to the before-mentioned arrival of the Scots hither only 283 years have intervened, a residence in Getulia for 300 years would seem too long. But the most accurate genealogical accounts of our countrymen, and at the same time a comparison of the æra's with others, totally reprobate these erroneous accounts, and refute any affinity between
Niul

Niul and the Pharaoh who was drowned in the Red-sea, or the least familiarity or intimacy with Moses; so that they have demonstrated that Fenifius the fourth after Noem, in the time of the confusion of tongues and consequently a cotemporary of Heber, flourished; also that the sons of Milesius the twenty-second after Fenifius landed in Ireland, in the reign of Solomon who was the twenty-first after Heber, and they make Sirnas Long-aged, the fourteenth after Milesius, coeval with Sedechias, the sixteenth after Solomon.

Moreover we must insist, that Niul the son of Fenifius, and Phaleg the son of Heber were cotemporaries, and that Lamfinn the ninth after Niul being coeval with Joseph, took up his residence among the Getulian from Scythia much earlier than the going out of the Israelites from Egypt. A chronological Irish poem, which begins as follows;

*Sæclorum annales deducti aborigine prima.**

relates the foundation of the Amazons and the arrival of the Belgæ in Ireland, two hundred years after the prodigy of the Red-sea. 2657, The Belgæ emigrated to Ireland, from the South of Great Britain, being the third colony, 412 years after the departure of the Nemethians. They were the first that instituted a kingly government in this island. Their sovereignty continued for 80 years during the reign of nine kings. 2688, The expedition of the Argonauts to Colchis, a country of Armenia Major, situate at the Euxine Sea to bring back the golden fleece; which, Phryxus with his sister Helle, escaping the insidious machinations of their stepmother Ino,

* The annals of ages deduced from their original source.

the daughter of Cadmus, brought to Ætes king of Cholchis, from Theffaly, the feat of the Pelafgi, the descendants of Deucalion.

The fhip in which Phryxus failed, had a Ram as an enfig, whose fleece was the treasure of Phryxus, which he deposited with Ætes. Phrygia is called from Phryxus, and the Hellespont is denominated from Helle who fell out of the vefsel.

The fons of Hellenus, the fon of Deucalion, were Æolus the progenitor of the Æolians; Dorus from whom the Dorian nation is descended; and Xuthus, who by Creufa the daughter of Eriatheus king of Athens, begot Achæus from whom Achaia and Achivi are derived, and Jones the predeceffor of the Jonians. There were of the fons of Æolus, Cretheus, the founder of Jolchus in Theffally, the Corinthian Sifyphus, Athamas and Salmoneus.

Phryxus the fon of Athamas, of whom we fpoke above; Glaucus the fon of Sifyphus, the father of Bellerophon, who built a fhip, whose enfig was a winged courfer, called Pegafus, in which far and near he plundered and committed depredations on the maritime coafts. He flew the Chimæra and fubdued the Amazons. This Bellerophon had a grandfon Glaucus by his fon Hippolichus, who was killed in the Trojan war: the daughter of Salmoneus called Tirrho brought fourth two fons to Neptune Pelias and Neleus; Neleus by his fons Periclimenus and Nestor was the progenitor of the Nelidœ.

Nestor was very old at the time of the Trojan war, but not of fuch an age, that he fould be faid to have lived three ages at that time, whose
eleven

eleven brothers all of them older than he were destroyed by Hercules, and from the flood of Deucalion, to whom Nestor was lineally related in the fifth degree, only three ages past to the destruction of Troy. Afterwards Tirrho married to her uncle Cretheus was delivered of Æson the father of Jason. Pelias after the demise of his stepfather, having expelled his brother Æson, usurped the crown, (afterwards denominated Thessaly) and sent Jason, his brother's son, lest he should concert or enter into any measures against his crown and dignity, into Cholchis to bring back the golden fleece from Ætes, who was then very old, promising him, when he should return (for he was almost convinced that he would not return an account of the difficulties he was to undergo) that he, now descending into the vale of years, would consign over to him the administration of affairs. Wherefore Jason satisfied with the proposed conditions, the innumerable and almost insuperable difficulties attending such an undertaking not deterring him, as it was a most arduous voyage to sail from Thessaly thither to those who were unacquainted with navigation; goes there, and in the space of two months, by the advice and assistance of Medea the daughter of Ætes, returns home safe with the golden fleece.

Thessalus the son of Jason and Medea gave a name to Thessaly. The Argo, (called so on account of its velocity, or from the builder Argos) is reported to be the first long ship; others assert that the first long vessel was made by Danaus, when his brother Ægyptus pursued him. From this they were denominated Argonauts, and also Myniæ from
Mynia,

Mynia, a town of Theſſaly ; of which Ovid lib. 6 Methamorp. at the end.

*Vellera cum Myniæ nitido radiantia villo
Per mare non notum prima petiere carina. **

The report of this expedition being divulged through Greece, the moſt renowned and conſpicuous chieftains, actuated by a thirſt for fame and honour, flocked to the ſtandard of Jaſon, whoſe names to the number of fifty are accurately mentioned in Sophocles and Æſchylus. The moſt diſtinguiſhed among whom, were Hercules the ſon of Amphytrion and Alcmena, deſcended by father and mother, from the kings of the Argives, and Mycenæ, and progenitor of the Heraclidæ of Sparta and kings of Macedonia ; Caſtor and Pollux the ſons of Tyn-daris, king of the Lacedemonians and Spartans, brothers to Clytemneſtra and Helena, the former of whom was the concert of Agamemnon king of Mycæ, and generaliſſimo of the Greeks in the Trojan war ; and the latter was married to Menelaus, and was the cauſe of the war : Peleus, Telamon, and Oileus, whoſe ſons Achilles, Ajax, Telamon and Oileus periſhed in the wars : Lynceus, the ſon of Aphareus the moſt ſagacious of men, the couſin of Alcmena ; Orpheus the Thracian prince of Lyric Muſic. There were three prophets or augurs, Mopſus, Idmon, and Amphiaraus, who was afterwards killed in the Theban war : Argus was the builder of the ſhip and Tiphys the pilot ; of whom Virgil Eclog. 4.

* When the Myniæ ſought the ſleece with ſhining wool reſplendant in the firſt ſhip, through an unknown ſea.

*Alter erit tum Tiphys valtera quæ vebat Argo
delectos heroes. **

They first steered their course towards Lemnos, immediately to Marsia, and Cios; afterwards into Heria, from that to Bebricia, and when they arrived at the Lybian Syrt, it being impossible for them to sail through the Syrts, it is recorded, that they carried the ship on their backs, for twelve days through the deserts of Lybia, until coming to a sea, they then launched her into it.

Then they set sail for Thera, afterwards they came to the Prophet Phineus, who was blind, who explains to them the manner, course, and difficulty of the voyage. First they were to pass the Cynean rocks, which they call Symplegads †, or prosecuting rocks. Then he advises them to sail at a distance from Bithynia, which was not far from the Bosphorous, because the Thracians, who inhabit Salmydessus, treated all that sailed by with the greatest cruelty and inhumanity. Then he informs them that they must go to the island Thymias; from this they were to make the Maryandini, and Achetusia and the mountains of the Paphlagonians. He likewise acquainted them, that they should sail by the city of the Cnets and Carambis, and Halys and Iris. From thence to Themiscyra, which the Amazons inhabited, the country Deantes, Capadocia, the Chalybes, the Tibareni, the Mostynes, in Aretias, the island of the Stymphalides, the Macrones, the Philyres, the Bechire, the Saphires, the Byzeres, and the river Phasis, which flows by the Circean country.

* Then shall another Tiphys be, and another Argos chosen heroes to convey.

† Two islands in the mouth of the Euxine sea.

Then he makes them sensible, that they must pass the city Cyrais, before they could arrive at the golden fleece ; all which places they must pass bailing from Jolchus into Colchis. But this voyage aggrandized by poetical imagery is very short, in comparison to the voyage of our times. By these means pheasants were first brought into Greece, from this Phasis a river of Colchos.

*Argoæ primum sum deportata carina,
Ante mihi notum nil, nisi Phasis, erat*.*

The Colchians were an Egyptian colony, who settled in Asia among the Scythians, not far from the Abasgi or Massagetæ near Phasis, one time called Colchians or Lazi, another time Scythians, another time Asians, another time Leucosyri. There is another Scythia in Europe, which is contiguous to the Palus Mæotis and Tanais, from whence the Amazons came : and among the people of Scythia the Alani are enumerated, from which place there is a communication into Hyrcania, and the Caspian country. The Colchians being sent in pursuit of the Argonauts, having no success, took up their residence at the Illyrian Bay, because they were afraid to return home.

There are different opinions concerning the return of the Argonauts, which indeed in many respects are erroneous, and quite inconsistent and incongruous with navigable affairs. But we shall follow the most received and probable account. The Ister, the largest river in Europe, now called the Danube, runs into the Sea by two

* I have been first carried in the Argoan ship, nothing before this was known to me but Phasis. Mart. b. 13. Epigram, 72.

channels' by one into the Euxine, and by the other into the Adriatic Sea. Therefore the Argonauts, having completed every thing, and surmounted the difficulties and perils they were necessarily to engage in, in consequence of their expedition, entered the Danube where it disembogues itself into the Euxine Sea, and sailing through it, came to the Bay of Illyricum, and from thence sailed to Adria, from that to the sea called Sardoan. Then having passed the Sirens, they arrived in high spirits at Drepanun, which was after denominated Corcyra. Putting to sea from that they went by Mopus and Canthus : then they sailed into Crete by the Lake Tritonis, from that to Ægina, and at length landed in Theffaly.

Herculus deserted the Argonauts going to Colchis, when he came to Myfia, a country of Phrygia, on account of his favourite Hylas, who being sent to bring water from the river Ascanius, never appeared after, wherefore Hercules was sent in search of him ; few years after he perpetuated and eternized his name by his noble atchievements. He conquered and subdued Iberia, now Spain, then Gaul, the country of the Celtæ, afterwards he invaded Italy, and went as far as the Tiber, where Rome was afterwards built.

In Latium he had by Lavinia Latinus the father-in-law of Æneas, who was supposed to be the son of Faunus, because Faunus married her when pregnant from Hercules. He erected two pillars, the bounds of his labours, and limits of the continent in the territories of Lybia and Europe, the one on Calpe near the city Tartessus, at Cadiz in Spain, and the other at Abila, on the other side in Mauritania now the Barbary coast. Sailing to the Amazons,
he

he put in at Themiscyra, and totally defeated and destroyed them, having killed the most conspicuous among them ; whose queen Hippolyta he gave to Theseus, his associate in this expedition. The valuable belt of Hippolyta taken by him, is reckoned among the 12 labours of Hercules, in the sixth place

*Thraciam sexto spoliviat Amazona baltheo **.

After he returned home, he proclaimed war against Laomedon king of Troy, to prosecute which, some of the Argonauts engaged with him. He took Troy, killed the king, and gave Hesiene the king's daughter to Telamon, who first ascended the ramparts; by whom, he had Ajax, who signalized himself in the last Trojan war.

After this, the Amazons having collected great reinforcements, penetrated through Thrace to the Cimmerian Bosphorus, and having spread terror through a great part of Europe, encamped at last in a place, from them, denominated Amazonian, which was in the boundaries of the Athenians. Theseus, after levying a powerful army in the city, having in company with him his wife, Hippolyta, by some called Antiopa, whom he received from Hercules among the spoils of the Amazons, fought a pitched battle with them, and after a most bloody engagement, obtained a signal victory in the month Bondromion.

Theseus, when he was a child, at the time that Hercules came to Trœzenes to Pittheus, the grand-

* In his sixth labour, he despoiled the Thracian Amazon of her belt.

father of Theseus by his mother; admiring the skin of the lion which Hercules wore, is said to have snatched a hatchet from some person standing by, with an intention to kill that beast, because he thought he was a lion, when the other Træsenian children, seeing the skin, ran away.

When he arrived to the years of maturity, he performed wonderful and noble actions, through an emulation of the praises of Hercules, to whom he was attached, by the most inviolable ties of friendship and affection. Both of them combined against the Amazons and Trojans, in Scythia and Phrygia, armed in the same manner, and with the same kind of weapons: he preserved at Athens by singular credit, the offspring of Hercules when he died, from the persecuting rage of Eurystheus; he emancipated his country which was oppressed by Minos, king of Crete; when he slew the Minotaur in the labyrinth, by the help of Ariadne the daughter of Minos. But returning Ariadne's favors with ingratitude, he married Phœdra the granddaughter of Minos by his son Deucalion. Hippolitus the son of Hippolita perished by the vile calumnies of his stepmother Phœdra, who disgracefully conceived a most violent passion for him.

Theseus afterwards, when he was fifty years old, ran away with Helen, a virgin of ten years old, the daughter of Tyndaris, king of the Lacedæmonians (c). Wherefore Castor and Pollux, the sons of Tyndaris, denounced war against him, and by the

(c) Strabo, b. 9.

faction of Mnestheus, who succeeding, fought after at the Trojan war: the island Scyrus received him dethroned and deprived of the Athenian throne, where grief and disappointments put a period to his days

Priam Podarces the son of Laomedon, king of Phrygia, now more than fifty years since the death of his father, having established his kingdom on a fixed and permanent basis, expostulates with the Greeks by Antenor, concerning the war waged on them by Hercules and the rape of his sister Hefione, to no effect. Wherefore, Paris Alexander, the son of Priam is delegated, even if possible, to injure the Greeks.

Menelaus, the consort of Helen, after the death of Castor and Pollux, then reigned at Sparta and Lacedæmon; to whom Paris going with his fleet, seduced the wife of his host, and privately eloped with her, neglecting the laws of hospitality. From which originated the final destruction of Troy. But as a regular order may be seen in these different æras, the following subsequent observations occur. The time of the Argonautic expedition was 251 years after Deucalion's flood, 78 years before the fate of Troy, 158 years before the return of the Heraclidæ into Peleponnesus; 486 years before the Iphitean Olympiads, and in the year of the world according to the computation of Scaliger, 2688. The authority of ancient chronography in Clement Alexandrinus, distinguished by the following intervals, renders this account indubitably true*.

* Stromate. i.

From the flood of Deucalion, to the conflagration of Ida in Crete, in which the Idean Dactyli or Corybantes, having melted mines of iron by fire, found out the use of it, are 73 years.

From this, to the rape of Ganymede, there are 66 years.

From this, to the expedition of Perseus to the Isthmian games of Glaucus the son of Sisyphus, in the isthmus of Corinth, which separates the Ægean from the Ionian sea in Achaia, a period of 15 years has expired.

From this, to the building of Ilium (commonly called Troy) in Phrygia, there are 34 years.

From this, to the expedition of the Argonauts to Colchos, there are 64 years.

From this, to the killing the Minotaur in Crete, by Theseus, have elapsed 32 years.

From this, to the Theban war between Eteocles and Polynices, brothers, the great grandsons of Cadmus, which proved of the most fatal consequences to all Greece; there are 10 years:

From this, to the first Olympic game of Hercules, 3 years.

From this, to the Apotheosis of Hercules, who was deified after his death, 11 years.

From this, to the rape of Helen, by Theseus, 9 years.

From this, to the rape of Helen, by Paris, 4 years.

From this, to the taking of Troy by the Greeks 10 years.

From this, to the building of Lavinium in Latium by Æneas, 10 years.

From that to the reign of Ascanius, 8 years.

From that, to the return of the Heraclidæ into Peleponnesus, 61 years.

From this to the first Sphitean Olympiad, 328 years.

Theseus, indeed, being 250 years old, 25 years before the taking of Troy; was born 4 years after the golden fleece was brought back by the Argonauts. History informs us of the same Theseus being a child, when Hercules was a man: Hercules about the year of the world 2713, travelled over Spain, Gaul and Italy, both by sea and land; for he was in Italy 54 years before the fall of Troy; as is evident from Dionysus. The following year he subdued the Amazons, and Theseus married Antiopa, being 22 years old; for shortly after they both went into Phrygia, and Priam reigned 52 years after the death of his father, it began therefore in the year of the world 2715.

Theseus, five years after this, obtained a victory over the Amazons, before he went to Crete, having in company with him his wife Antiopa. In the year of the world 2720, he succeeded his father at Athens; for when Ægeus saw the ship of Theseus returning with black sails, who was sent to take the Minotaur, supposing his son was lost, he threw himself into the Ægean sea*.

Helen was 25 years old, when she was taken away by Paris. But that the Argonauts Castor and Pollux were her brothers, is the only thing in this account, that cannot be fully authenticated. I have dwelt hitherto so minutely on this Argonau-

* Plutarch.

tic expedition, for this reason, because in that expedition, there is mention (by the name of Ierne) made of Ireland, as if inhabited at that time; to which Hadrian Junius alludes, introducing her talking of herself.

*Illa ego sum Graiis olim glacialis Ierne
Dicta; et Jasoniæ puppis bene cognita nautis*.*

Which seems very consonant to the records of our country; by which it is obvious that the Belgians then reigned in Ireland. Also the various accounts of the Amazons, as have been mentioned already, corroborate the authenticity of the ancient Irish chronological poem, in which the beginning of the Belgians in Ireland, and of the Amazons searing themselves, are satisfactorily demonstrated and proved to be at the same time †.

2737, The Dananns the offspring of the Nemethians, that formerly relinquished Ireland, coming hither from the north of Britain in multitudes, after subduing the Belgians in the battle of Moyture, planted the fourth colony in Ireland, under the conduct of Nuad with the silver hand, whose father Achy was the seventh from Ibath ‡, the great grandson of Nemeth.

* I am that Ierne, formerly by the Greeks denominated Icy; and well known by Jason's mariners.

† Above at the end of the year 2453. Tuatha dee Danonn.

‡ 25 Ibath at the year 2245. 30 Ordon.

26 Enny. 31 Atarlam.

27 Taburn. 32 Ecthac, or Achy.

28 Tait. 33 Nuad with the silver hand.

29 Alla.

The Dananns flourished in Ireland 197 years by the unanimous consent of our historians, during the reign of 9 kings.

2767. Troy was taken and demolished by the Greeks, after a siege of ten years, by the treachery and perfidy of Antenor and Æneas, (on the 23d day of the Attic Thargelion, according to computations ancient and modern; in the year of the Julian period 3531*, on the 22d day of our June, the day before the full moon, which happened the 23d of June about 3 in the afternoon,) a most certain epoch, and the most memorable of the Gentiles, from which to the first Iphitean Olympiad is absolutely 407 years, and to the commencement of the Christian æra 1182 years.

The chronological poem that has been cited relates, that the Scots left Getulia at the same time that the battle of Moy-ture and the destruction of Troy happened, which exactly and accurately coincides with the accounts of the taking of Troy, *i. e.* 30 years after the battle of Moy-ture, and with the genealogical account of Nuad with the silver hand, and Bratha, general of the Scots from Getulia.

About this period, the Scots, under the auspices of Bratha, who is the ninth after Lamfinn †, a

* Scaliger, b. 3. Canon. Isagog. Ub. Emnius, chronolog: b. 2.

P. 45.

† 24 Lamfinn. about the year	29 Nuad.
2245.	30 Allad.
25 Heber.	31 Arcad.
26 Agnoman.	32 Deag.
27 Febrick Glas.	33 Bratha.
28 Nennual.	

Scythian

Scythian colony emigrated from the Getulian confines to Spain. The Scythian promontory with the Cantabrians in the bay of Biscay next to Ireland, not only insinuates, that the Scythians were in Spain, but even Silius Italicus, who was also a native of Spain, witnesseth, that the Concani inhabitants of Cantabria, are the descendants of the Massagetæ, *i. e.* Scythians, lib. 3. in the following distich :

*Et qui Massagetam monstras feritate parentem,
Cornipedis fusâ satiatis Concanæ venâ*.*

And a little after he informs us, that Susana, a city of Spain, was built by the Sarmatians, whom all acknowledge to be Scythians, in this line :

Sarmaticos attollens Susana Muros.

Here we must remark, that the river Iberus, (now the Ebro) from which, some say Ireland was denominated; takes its rise in Cantabria, and comprehends the space of 400 miles in length, 260 of which are navigable, and almost equally divides Spain, into Citerior to the Pyrenees, that bound it from Gaul, and into Ulterior, to the Straits of Gibraltar; which is called Ulterior, as if remote from the dominions of the Roman Empire.

2889. David king of the Hebrews, the great great grandson of Nahasson, prince of the tribe of Juda from Egypt, began his reign. In whose

* And thou O Concanian, who, by thy savageness shews thy descent from the Massagetæ, and satiates thyself by opening the veins of horn-footed animals.

twelfth year, and in the year 1245 after the flood (as the book of Cluanmacnois very well joins both æras from the version of Goghagan) Golam a Spanish chief, the progenitor of the Milesian kings of Ireland, flourished the great grandson of Bratha, who passed from Getulia into Spain*.

2933. Solomon the son of king David, king of the Hebrews, laid the foundation of the temple this year, being the 4th of his reign; and 480 years after the going out of the Israelites, which Sadoc the high-priest, the tenth after Aaron the brother of Moses, consecrated.

When Solomon reigned at Jerufalem, all our historians of the greatest veracity unanimously contend, that the Scots arrived in Ireland from Spain. The genealogical account of the Milesians, and the high-priest Sadoc, confirms this. Moreover Mr. Calvacus O Morra † undoubtedly, according to the authority of the ancients, has expressly mentioned 2934 of the world, to be the year of this expedition.

Besides there is another memorable circumstance in confirmation of this, or rather an irrefragable concurrence of many circumstances, by which this period is ascertained with that degree of conviction, as if the truth of it was manifest, and could not admit of the smallest shadow of doubt: for as the Greek writers record, that the destruction

* 33 Bratha about the year 35 Bile.
2767. 36 Milesius.

34 Breogan.

† Geoghegan in his English translation of the book of Cluanmacnois.

of Troy happened, as above, in the year 2767, on the 23d of the Attic month by a prolepsis; so our ancient writers, calculating back the time of the arrival of the Scots, left on record by their ancestors, I suppose when they landed, have so made it correspond with the Roman account of time, and system of weeks, that they have handed down to posterity; that the Scots arrived in Ireland the Kalends of May, on Thursday, the moon's age being 7 days; making no mention of the reign of Solomon, nor the æra of the world, as Achy O Floinn, a very ancient author, has thus sung in his Irish poem concerning the different invasions of Ireland:

Seachtmhadh d'Eufg, dia Dardainè,
 Ro frith feachtmhad fœnè;
 Gabhsad itallaintiri,
 I Calon Mai a Misghuè*.

In the year of the Julian period 3698, which is, according to Scaliger, the fifth year of Solomon's reign, and of the world 2934; the solar cycle 2, and lunar 12, the dominical letter E. the Kalends of May agreed with the seventh day of the moon, and fifth day of the week; nor could that connexion of the day of the month, week or moon's age, happen in the whole reign of Solomon, nor even in that age from the birth of his

* On the seventh of the Moon, on Thursday's sacred light
 The Fenian heroes finished their adventurous expedition;
 They landed, forceful to possess soil,
 On the Calends of the world, the beautifying month of May.

father David to his own death, only this very year; as is obvious to any one who is acquainted with chronology, or that can trace the periods back to that time.

2934. Therefore from the universal deluge, have elapsed 1277 years.

From the nativity of Phaleg, the division of countries, and confusion of tongues, 1176.

From the arrival of Partholan, 965.

From the going out of the Nemethians 905.

From the destruction of Torconaing, and the extermination of the Nemethians, 689.

From the arrival of the Belgians from Britain, 277.

From the return of the Dananns, Nemethians, and the battle of Moy-ture, 197; likewise from the birth of Abraham, 985.

From his first going out of Charræ in Mesopotamia to Canaan, and the beginning of the Hebrew affairs, 910.

From the going out of the sons of Israel from Egypt, 481.

From their entrance into Canaan, after the death of Moses, 441.

From the Sabbatic year of the first Jubilee, in which they ceased from arms, and distributed the country by tribes, 435.

From the beginning of the reign of king David, 45.

From the year of the reign of Solomon, 5.

From the laying of the foundation of the Temple, 1.

Likewise

Likewise in foreign profane writers, the year of the most ancient epoch of the Chaldeans, being 1217.

From the beginning of Ninus, the author of Idolatry, 1157.

From the beginning of the reign of Inachus in Greece, king of the Argives, 0841.

From the beginning of the reign of Ogyges, king of Bœotia, 780.

From the flood of Ogyges, in which he perished, 745.

From the flood of Deucalion, 497.

From the time of Janus in Italy, 308.

From the expedition of the Argonauts to Colchis, 246.

From the birth of Theseus, king of Athens, 242.

From Hercules in Spain, Gaul and Italy, 221.

From the conquest of the Amazons by Hercules and Theseus, 220.

From the expedition of Hercules to Phrygia, and the beginning of Priam, 219.

From the conflagration of Troy, 167.

From Æneas, who acceded to the throne after the demise of his father-in-law Latinus, 158.

Likewise, before Carthage was built by Dido and the Phœnicians among the Getulians, on the coast of Africa, 133.

Before the foundation of Rome was laid, according to the Palilib of Varro, 263.

Before the beginning of our common christian æra, 1015.

Prior to the mission of Saint Patrick, 1447.

The

The Scots, who are likewise denominated Gaidelians, a Scythian colony from Cantabria, a province of citerior Spain, arriving in Ireland by the bay of Biscay next to Ireland, and by Lepisca contiguous to Navarre, and the Pyrenæan mountains; I say, landing in the southern parts of the kingdom, where Kerry in the south of Munster lies adjacent to the ocean, at length totally subdued the Dananns in the battle of Taltan.

From that time, they ruled this island by a long, successive, and extensive posterity. Five colonies preceded them; as the Partholans, and the Neme-thians, the empire of the Belgians and Dananns, and the incursions of the Fomorians. The kings of the Scottish line were descended from the three sons of the Spanish foldier, or Milesius; to wit, Heber, Hir and Herimon; except three from Ith, the uncle of Milesius, and one from the people.

The Antiquarians have remarked, that a hundred years have elapsed from this epoch of the Scottish æra to the end of the reign of Tigern-mas, king of Ireland; and 230 to the triumph of Æneas Olmacad, king of Ireland over the Picts.

2935. Herimon, king of Ireland, first of the Scots, the nineteenth after the Belgians and Dananns, reigned thirteen years. * During the reign of He-rimon, the Picts sailed hither from Scythia †

* Ængus Colideus in Pfaltair na rann. in Ware's Antiquities of Ireland, c. 2. p. 8.

† Containing Denmark, Sweden, and Norway.

Citerior, and passed over from this to the north of Britain.

2948. Mumny, Lugne, and Lagne, the sons of Herimon, succeeded their father for 3 years, as kings of Ireland.

2951. Euryal, brother to the deceased, reigned ten years king of Ireland.

2961. Ethrial succeeds his father, and enjoys the kingdom twenty years.

2969. Roboas the son of Solomon, king of Juda.

2981. Conmal the son of Heber Fion, the grandson of Milesius, the first from Munster, ruled Ireland for 30 years*.

2986. Abias after his father Roboas, king of Juda.

2988. Affa the son of Abias, king of Juda.

3011. Tigernmas, the grandson of Ethrialus, king of Ireland, 23 years.—23 years only are attributed to this king, to the hundredth year of the æra of the arrival of the Scots; to which, being added the 7 years of the inter-reign, which the antiquaries assign, 30 years is completed; the number of years, which the book of Cluan-macnois, omitting the inter-reign, allows him. But those that grant 70 years †, with an inter-reign of seven years, or 77, subjoining an inter-reign of seven years from corrupt manuscripts and copies, do not by any means perform their promise.

3029. Josaphat, the son of Affa, king of Juda.

* Annals of Dunnegal, from G. Coeman's poem.

† Keting.

3034. An inter-reign of 7 years, in the hundredth year of the Scottish æra; from which to the year 230 of the same æra, in which Æneas Olmucað, king of Ireland, triumphed over the Picts, 130 years have intervened.

3041. Achy Edgathach *, the great great grandson of Lugad, the son of Ith, the uncle of Milesius, reigned 4 years king of Ireland.

3045. Hermna and Sobarch, the sons of Heber, the grandsons of Hir, the first from Ulster, and from the house of Hir; reigned jointly kings of Ireland, for 40 years.

3054. Joram, the son of Josaphat, king of Juda.

3062. Ochozias, the son of Joram, king of Juda.

3062. Athalia, the mother of Ochozias, queen of Juda.

3068. Joas, the son of Ochozias, king of Juda, 7 years.

3077. The Assyrian monarchy terminated in the fall of Sardanapalus.

3085. Achy Faobarglas †, from the house of Heber, the son of king Conmal, reigned king of Ireland twenty years.

* 36 Milesius about the year 2889. 34 Breogan about the year 2889.

37 Hir. 35 Ith.

38 Heber 36 Lugad.

39 Ebric 37 Mal.

40 Hermna and Sobarch, 38 Adnaman.

brothers. 39 Congal.

40 Daire.

41 Achy Edgathach.

† 41 Tigernmas, about the 43 Smergal

year 3011 44 Fiach

42 Enboth

3105. Itach Labrann, the great grandson of king Tigermnasof the line of Herimon, reigned king of Ireland twenty-four years*.

3108. Amazias, the son of Joas, king of Juda.

3129. Achy Mumo, of the line of Heber, the grandson of Achy Faobarglas, by his son Mogfeb, swayed the sceptre 21 years.

3137. Ozias, who is also called Azarias, the son of Amafias, king of Juda.

3150. Æneas Olmucad, the son of king Fiach, of the Herimonian line, was invested with supreme power for 18 years.

In the two hundred and twentieth year, after the landing of the Scots, it has been transmitted in writing to posterity, by our chronologers †, that this Æneas, having fought various battles, was the first of the Irish kings, who invaded the north of Britain, (with whom the Picts, from the time of Herimon, had entered into a treaty, paying them a stipulated sum) which exactly corresponds with the fourteenth year of this king's reign. Wherefore their accounts are to be estimated as vague and uncertain, whose two hundred and thirtieth year, by no means agrees with the beginning of the reign of this Æneas. From the beginning of the reign of Sirnas Longaged, and to the burning of Jerusalem by Nabuchodonoser, I make to be a hundred and ninety-six years.

* Annals of Dunnegal.

† Gratian Lucius against Gir. Cambrensis. c. 12. p. 115. and Keting in his account of the reign of Fiach Labrann, and of Niell the first.

3168. Enny Airgtheach, the son of king Achy Mumo from Munster, twenty-four years king of Ireland*.

3174. The institution of the Iphitean Olympiads, which Iphitus king of Elis received in the year of the Julian period.

3938. From thence celebrated and solemnized afterward every fourth year.

3189. Joathas, the son of Ozias, king of Juda.

3192. Rothea of the Herimonian race, the grandson of king Æneas by his son Main, enjoyed the crown of Ireland eleven years.

3197. The foundation of the city of Rome on the twenty-first of April, on which day, the Prima Palilia, or anniversary of the city, was instituted the third year of the sixth Olympiad, according to the opinions of Varro, Tacitus, Censorinus and Pliny, which we follow, but Dionysius Halicarnasus Solinus, and M. Porcius Cato contend it was the following year in the seventh Olympiad.

You may receive either account, as you advert to the different authors in the application. This year gave birth to Ezechia the grandson of Joathas, king of Juda; for he was twenty-five years old, when he took on him the reins of government, 4 Reg. 18. 2.

3203. Sedna the son of Artur, of the house of Hir, reigned monarch of Ireland five years. He cannot be the grandson of Kemna and Sobarch †, by their brother (as they say) whose reign after

* The book of Cluanmacnois.

† Annals of Duneagal.

their decease, I undoubtedly make to begin one hundred and eighteen years, and others affirm it to be one hundred and thirty-five. Whereas, I put him seven after his brother, that is in the same order of generation with his predecessor Rotheact.

3203. The Nabonassarean æra commenced on the twenty sixth of February, from thence through each of our bissextile years, on account of the omission of the intercalary day, there is a retrogradation of one day, after this manner, viz. in the year 3206, the fourth year began on the twenty-fifth of February, in the year 3210. The eighth year began on the twenty-fourth, and so of the rest. 1460 of our Julian years make 1461 Nabonassarean. This manner of reckoning was peculiar also to Ptolomy Alexandrinus, and Censorinus.

3205. Achaz *, the son of Joathas king of Juda.

3201. Fiach Finnscothach the son of king Sedna, swayed the sceptre fourteen years.

3221. Ezechias, the son of Achaz, king of Juda.

3222. Munemon, the seventh from king Achy Faobarglas †, of the line of Heber, five years king of Ireland.

3227. Faldergod, the son of Munemon, reigned nine years king of Ireland.

* The book of Cluanmacnois.

† 40 Nuad

41 Glafs

42 Rofs

43 Rotheact

44 Firard

45 Casclot

46 Munemon, king of Ireland

3227. In the sixth year of king Ezechias* Samaria is taken by Salmanassar, king of the Assyrians, and the ten tribes of Israel are led into perpetual captivity.

3235. Sennacherib, king of the Assyrians and Arabians, 18500 of his soldiers being struck blind by the hand of God, raised the siege of Jerusalem, and retreated; in a short time after he is assassinated by his own sons.

Ezechias in the fourteenth year of his reign, not under any apprehensions of Sennacherib, falls sick, and on account of his most earnest solicitations and ardent entreaties, fifteen years are added to the measure of his days; the miraculous retrogradation of the sun confirming the promise.

3236. Olamfodla of the house of Hir, the son of Fiach, swayed the sceptre forty-years.

3250. Manasses, the son of Ezechias king of Juda.

3276. Finnacta, the son of king Ollamfodla, reigned monarch of Ireland twenty years.

3296. Snanoll, the brother of king Finnacta, monarch of Ireland seventeen years †.

3305. Amon the son of Manasses King of Juda.

3307. Josias the son of Amon, king of Juda.

3313. Ged with the majestic voice, the brother of Slanoll, king of Ireland twelve-years.

3325. Fiach Finalcheas the son of king Finnacta, enjoyed the crown of Ireland eight years †.

* 4 Kings, 18. c. 10. v.

† Annals of Dunneagal.

‡ The book of Cluanmacnois.

3325. Nabopollasar, king of Babylon, cotemporary with Josias king of Juda.

3333. Berngal, son of king Ged, was invested with supreme power twelve years.

3338. Joachas the son of Josias king of Juda three months.

3388. Joachim, before this called Eliachim, succeeded his brother Joachas, who reigned only three months, as king of Juda.

3342. Nabuchodonosor the son of Nabopollasar, coeval with the brothers Joachas, Joachim, and Sedechias, reigned in Syria, his father living.

3345. Olill the son of king Slanoll, monarch of Ireland fifteen years.

The poem of G. Coeman, and from that the annals of *Dunnegal* record, that he reigned sixteen years; another copy of the same poem makes only fourteen years; we have selected the middle number, by the authority of the book of Cluanmacnois.

3349. Jechonias (also called Joachim) succeeds his father Joachim, who was a prisoner, as king of Juda three months.

3349. Sedechias the uncle of Jechonias, accedes to the crown of Juda, his predecessor being taken to Babylon.

3354. Nabuchodonosor, accedes to the crown of Juda, his predecessor being taken to Babylon.

3354. Nabuchodonosor, hitherto governor of Syria, succeeds his father deceased, in the throne of Chaldea.

From this period his reign began, whose second year is mentioned in the cap. 2. Daniel.

3360. Jerusalem is taken by Nabuchodonosor : the Temple is burned four hundred and twenty-seven years after the first stone was laid ; Sedechias, the last king of the line of David, was blinded and brought to Babylon.

3360. Sirna Long-aged of the Herimonian line, the great grandson of Rotheact, reigned monarch of Ireland twenty-one years *. The Irish chronological poem that has been already quoted, makes him cotemporary with Nabuchodonosor, who subverted and desolated Jerusalem, and Astyages the last king of the Medes, which is evidently true, as Nabuchodonosor, and Astyages flourished this time, nearly allied to each other, by Nitocre the sister of Astyages Nabuchodonosor's queen.

From this to the beginning of the reign of Hugony the Great, monarch of Ireland, we make to be two hundred and fifty years ; as the same poem relates the reign of Hugony to have commenced that year, in which Alexander conquered Darius. Those that allow Sirna to have reigned one hundred and fifty years, use the years of his life, instead of the number of years he was seated on the throne ; nor does the poem of G Coeman in the recapitulation of the reign of the Pagan kings of Ireland support that assertion.

For although in some copies one hundred and twenty years have erroneously crept in, the most ancient copies of that poem, in which twenty-one years are only attributed to the reign of Sirna, beyond a possibility of doubt, prove this to be a

* 47 Rotheact about the year 3192. 49 Deny.

48 Deman.

50 Sirna Long-aged.

spurious and suppositious account. * Likewise in other places of the book of Lecan, when there is any mention of Sirna, you will see every where Sirna king of Ireland twenty-one years, Sirna king of Ireland three sevens, *i. e.* twenty-one years †.

There is another poem extant of an anonymous writer, and it is in the same book of Lecan beginning with *Erimhon is Ebbir ard Herimon* and the illustrious Heber ‡, containing seventy-two distichs, which give the names and years of the kings of Ireland, from Herimon to Achy Fedloch §, among whom, twenty-one years are assigned Sirna.

The moderns have basely corrupted and adulterated this distich, so that instead of twenty-one years, they have substituted one hundred and twenty ||. Flann the most celebrated antiquarian and poet of his age, whose birth the annals have recorded to have happened on the seventh of the kalends of December, and sixteenth day of the moon, has described a synchronism of our kings with foreign, in which he joins the beginning of Sirna's reign with the thirty-fifth of Deioces, king of the Medes ¶, and admitting Deioces fifty-two years, he places the period of Sirna's reign, in the

* The book of Lecan, fol. 303. a. the book of O'Duvegan, fol. 21. b. the Nahuachongbhala, a distich from the same poem, quoted by Keting, in his account of the reign of Sirna.

† The book of Lecan, fol. 62. a. col. 2. fol. 178. a. col. 2: fol. 23. b.

‡ The book of Lecan, fol. 42. a. fol. 1.

§ King of Ireland about the year 3942.

¶ In Michael O'Clery's book of Migrations.

¶ Duvegan, fol. 104.

fourth year of Phraortes who succeeded Deioces. But whether Deioces and Phraortes are to be numbered among the living, or whether they reigned more or less, or were coeval with Sirna or not, it is just the same.

We have only laid open to your deliberation in a clear and perspicuous manner, that this ancient author of the synchronism on this occasion, attributes no more than one and twenty years to Sirna, and that with the consent of other ancient authors, moreover those who contend that he reigned one hundred and fifty years, necessarily confine the years of the other kings to the beginning of Hugony's reign, which I allow to be two hundred and thirty eight and others three hundred and ninety-seven, who also prolong the period of Jerusalem and Alexander to five hundred and forty-nine years, it is certain, they prove Hugony's to have been later than Alexander by two hundred and eighty-eight years, and Sirna to have been, so many years prior to the conflagration of Jerusalem. The first of the ten distichs, composed by an anonymous writer in the book of Lecán*, thus makes the age of Sirna to have been one hundred and fifty years.

*Siorna Saoghlach, Saor an Flaith,
Caoga air cheud mbliaghuin mbioth-mbaitb ;
A shaoghal fochartain cain
Go ttorchair la Roitheachtaigh †.*

* Fol. 3c. b. and fol. 292. a.

† Siorna Long-liv'd, a free and lib'ral prince,
Thrice fifty years of prosp'rous sway he rul'd :
Well spent and blest'd his happy life mov'd on
Till by Rothechtach he in war was slain.

I deduce this distich in opposition to the authority of the Triseclisenian book corrupted and adulterated in the same manner, that the word to *reign* might be extorted for to *live* *.

3381. Rotheact, the great great grandson of king Faldergod † of the line of Heber, monarch of Ireland 7 years.

3386. Evilmerodach the son of Nabuchodonosor, the first year of his reign, enlarged from prison Jechonias, king of Juda, in the thirty-seventh year of his captivity, and conferred on him the highest honour ‡.

3388. Elim succeeded his father Rotheact, one year as king of Ireland.

3389, Gilchad, the grandson of Sirna Longaged, by his son Olill *Olcaoin*, swayed the sceptre of Ireland nine years.

3390. Cyrus, the grandson of Astyages by his daughter Mandane, the first year of the fifty-fifth Olympiad with the unanimous consent of the chronologers, ascends the throne of Persia.

3392. Balthasar, the grandson of Nabuchodonosor, by his daughter, having been conquered, and deposed by Darius, the Mede, Darius then assumed the sovereignty of the Babylonian empire, of Xerxes, whom Daniel calls *Asuerus* §.

* Thus Nevius in Gellius, b. 9. c. 7. calls Nestor Triseclisenis because he lived *three* ages.

† 47 Faldergod, about the year. 49 Failbe

3227.

50 Roan

48 Casf

51 Rotheact

‡ 4 Kings, 25. 27. Jeremy 52. 31.

§ Daniel, 9.

3398. Artur Imleach, the son of king Elim, reigned 12 years king of Ireland.

3410. Nuad Finnfail, the son of king Gillchad, monarch of Ireland 13 years*.

Here I must begin to take a comparative view of the ancient synchronismal account of Flann; omitting those matters which appertain to the Assyrians and Medes, on account of the uncertainty of æras, and the various and different opinions of authors hitherto, in Oriental affairs. But from the reign of Cyrus, learning began to be both encouraged and cultivated; and a certain and unquestionable knowledge of chronological and historical facts, were transmitted in writing to posterity. It was agreed on, that where the information of sacred writings should discontinue, on account of the destruction of the house of David, we should confide in, and rely on, the monuments and archives of the Gentiles, as to the arrangement and disposition of the several periods and æras. Therefore, as it is recorded in that synchronism, that when Nuad Finnfail, was seated on the throne of this kingdom, Cyrus subdued the last of the Chaldeans, that is, Darius, the Mede, as follows.

3411. Cyrus having conquered Darius, the Mede, two years before this, a præfect of Carmania laid siege to Babylon this year: and thus the empire of the Chaldeans was transferred to the Persians.

3420. Zorcbabel, the grand-son of Jechonias, king of Juda, (by his son, Salathiel, who was born

* The book of Cleanmacnois.

with

with his brethren, during his captivity) the 70 years of his captivity, being expired, ruled the people, returning to their native country.

In the time of Cyrus, and the emancipation of the Jews, under him, Orpheus Crotoniata flourished at Athens, in favour with the tyrant Pisistratus; denominated by Voffius, and others *Onomatritus** the author of the Argonautic expedition, in Greek verse; who, in the relation of that expedition, mentions Ireland by the name of *Ierne*. Indeed the Romans, as the learned Usher says, † cannot produce an instance of such antiquity, in confirmation of their name or existence.

3423. Breas the royal, the son of king Artur Imleach, nine years king of Ireland ‡.

Cambyfes and Breas the royal, reigned at the same time——a *Synchronism*.

Cambyfes, in the year 3420, ascended the throne, as you may see, in the year 3427.

3427. The 7th year of the reign of Cyrus, the son of Cambyfes, in which, according to Ptolomy, § an eclipse of the moon happened on the 17th day of Phamenoth, the seventh month, in the year 225 of Nabonassar: so that, beginning with the kalends of January, the 17th of the seventh month, is equal to our 16th of July; and the fourth day of the year of the Julian period 4191. Therefore, from the year 3390, to the year 3427, there are 30 years which Cyrus reigned, and 7 of Cambyfes.

* Vof. concerning the Greek poets, Lloid. Bochart.

† Prim. Er. Brit. p. 724.

‡ Annals of Dunneagal.

§ B. 5. c. 14.

3429. Darius the son of Hyftafpes, king of the Perfians, whose two wives (the fifters of Cambyfes) were Artoffa and Artyftona; one of them the relict of his brother, the other married to Darius, a virgin.

3432. Achy Optach, of the race of Lugad, the fon of Ith, the tenth after whom he is put; but you may be convinced by taking a comparative view of the cotemporary monarchs, that many generations are wanted. He reigned one year monarch of Ireland.

Achy Optach, Finn, Sedny Innarrdh, kings of Ireland, were cotemporaries with Darius Hiftafpes—a *Synchronism*.

3433. Finn, the fon of Bratha, (or, according to fome Blatha) the great grand-son of king Ollamfodla, the fon of Labrad, by his fon Carbry, reigned 20 years*.

3433. The annals of Dunnegal affign him 22 years, from the poem of G. Coeman; and another copy of the fame poem allows 21. However the book of Cluanmacnois, which I follow, afferts he reigned 20 only.

3441. In the year of Rome 245, the Romans put a period to kingly power, and instituted two annual magistrates called Confuls, in the year 244, on the twenty-first of April in the third year of the sixty-feventh Olympiad, and the twelfth of Darius Hiftafpes. The first confuls were L. Junius Brutus, and L. Tarquinius Collatinus: Tarquin

* The book of Cluanmacnois.

having been obliged to abdicate the chief magistracy, P. Valerius succeeded him; being dignified with the appellation of Poplicola. After Brutus fell in the engagement, Sp. Lucretius Tricipitinus was appointed, and Spurius dying in his consulate, M. Horatius Pulvillus succeeded him in the first year of the Roman liberty; wherefore I conjecture, that Valerius was cotemporary with Darius Hystaspes, in the fifty-fourth generation from Adam.

3453. Sedny Innarradh, the son of king Breas, * of the Heberian line, swayed the sceptre of Ireland fourteen years.

3459. Darius, in the thirty-first year of his reign, received a signal overthrow at Marathon, from the Athenians, under the command of Miltiades (Plutarch) in the two-hundred and fifty-seventh year of the Nabonassarean æra; in which year there was an eclipse of the moon, on the third of the month Tybis, (Ptolomy) on the twenty-fifth of April, and fourth day.

3465. Xerxes the son of Darius, by Atossa, succeeded his father: he was called Asuerus, or Oxyares, the husband of Esther, after divorcing Vasthes.

3466. In the year of Rome two-hundred and seventy, K. Fabius Vibulanus, and L. Æmilius Mamercus, were created consuls.

3467. In the year of the city two-hundred and seventy-one, M. Fabius Vibulanus, and L. Valerius Potitus Volufus, were consuls: the former was bro-

* The book of Cluanmacnois.

ther to K. Fabius, the latter to Valerius Poplicola, the son of the first consul.

3467. Simon Breac, the grandson* of king Nuad, of the Herimonian line, reigned six years king of Ireland.

During the reign of Xerxes, Sedny died; Simon Breac succeeded him, and Duach Fionn succeeded him——a *Synchronism*.

3473. Duach Fionn of the race of Heber, the son of king Sedny, monarch of Ireland eight years.

3475. In the year of the city two-hundred and seventy-nine, P. Valerius Poplicola, the brother of Valerius Potitus, and C. Nautius Rutilus, were declared consuls.

3480. In the year of Rome two-hundred and eighty-four, L. Valerius Politus, and T. Æmilius Mamercinus, the son of L. Æmilius, were consuls.

3481. Muredach Bolgra, the son of king Simon, swayed the sceptre of Ireland one year.

3482. Enny the Red, the son of king Duach, enjoyed the supreme power five years.

3483. In the year of the city two-hundred and eighty-seven, T. Æmilius Mamercinus, and Q. Fabius Vibulanus, the son of M. Fabius, were invested with the consular dignity.

3486. Artaxerxes Longimanus, the son of Xerxes, king of the Persians.

3787. Lugad Hiardon, of the Heberian line, the son of king Enny (or some near relation) succeeded him as king of Ireland, five years.

* Simon Breac. 53. Nuad about the year 3410. 54 Aidan Glas.
55 Simon Breac.

During

During the reign of Artaxerxes Longimanus, Duach died; and five successively, filled the throne of Ireland; *viz.* Muredach Bolgra, Enny the Red, Lugad Hiardon, Sirlam Long-handed, Achy Fuarch, Achy the Hunter, and Conang—a *Synchronism*. If you properly investigate the æras, you will find seven, instead of five; the former two of whom, since the death of Duach, are Muredach and Enny, if you concur with me, in making them prior to Artaxerxes: the other five were assuredly cotemporary with the reign of Artaxerxes.

3492. Sirlam Long-handed, descended from Hir, the son, or rather the grandson of king Fin, monarch of Ireland sixteen years.

3501. In the year of Rome three-hundred and five, L. Valerius, the son of P. Valerius, and M. Horatius Barbatus, were consuls.

3508. Achy Fuarch, the son of Lugad Hiardon (or nearly allied to him) of the race of Heber, king of Ireland, twelve years.

3508. In the year of Rome three hundred and twelve, M. Fabius Vibulanus, the son of Q. Fabius and Posthumius Æbutius Cornicen, were appointed consuls.

3520. Achy the Hunter, and the intrepid Conang (brothers) the sons of Congal, the son of king Muredach, of the Herimonian-line, kings of Ireland five years.

3525. Lugad Red-handed, the son of king Achy Fuarch (or, at least nearly related) descended from Heber, monarch of Ireland four years.

3525. In the year of the city three hundred and twenty-nine, M. Æmilius Mamercinus, the grandson of L. Æmilius Mamercus, now a third time dictator.

3527. Darius Nothus, ten months after his father Artaxerxes was elevated to the throne of Persia; the second year of whose reign (3528) was memorable on account of the predictions of Aggæus and Zacharias, and the proclamation of Darius, commanding the Temple to be re-built; whence originated the institution of the weeks of Daniel, which were discontinued at the second desolation and destruction of the Temple, under Vespasian.

3529. Conang the Undaunted, by a second change, king of Ireland seven years.

During the reign of Darius Nothus, Lugad the Red-handed, Conang, Artur, and Fiach, the son of Muredach, were invested with kingly power—a *Synchronism*.

3529. Lugad, by my accounts, commenced his reign a little before Darius; Fiach slew Artur when Darius reigned in Persia.

3530. In the year of Rome three-hundred and thirty-four, Cn. Fabius Vibulanus, the son of Q. Fabius and T. Quinctius Capitolinus Barbatus, were honoured with the Fasces.

3532. The Temple was finished in the sixth year of Darius; and the dedication of it solemnized on the third of the month Adar, the same as February with us.

3536. Artur the son of king Lugad Red-handed, (or related to him) of the line of Heber, king of Ireland six years.

3542. Olill Fin, the son of his predecessor (or a near relation of his) monarch of Ireland nine years.

3542. In the year of the city three-hundred and forty-six, M. Æmilius Mamercinus, the son of Æmilius Mamercinus the dictator, and C. Valerius Potitus Volufus, the grandson of L. Valerius Potitus, by his son L. Valerius, were consuls.

3543. In the year of Rome three-hundred and forty-seven, C. Fabius Ambustus, the son of M. Fabius Vibulanus, was Quæstor.

3545. Artaxerxes Mnemon, the son of Darius, king of the Persians.

3546. In the year of the city three hundred and fifty, L. Valerius Potitus, the brother of C. Valerius, a second time military-tribune, a man of consular dignity.

3551. Achy, the son of king Olill Fin, of the line of Heber, succeeded his father, and reigned seven-years king of Ireland.

Artaxerxes Mnemon, had cotemporary with him, Olill Fin, from the year 3545, to the year 3551. Achy his son, to the year 3558; and Argetmar, to the year 3568. I subjoin Duach Ladgar, Lugad Laigde, and Aid Rufus, to the year 3587; whom the *synchronism* makes coeval with Artaxerxes Ochus, the son of Mnemon; who reigned from the year 3587, to the year 3610.

Now,

Now, I must remark, that the factious discords and dissentions of the rival princes contending for the empire; injures and interrupts the chronological perspicuity of this period. From the death of king Artur Olill Finn, and after him, Achy of the Heberian-line, Fiach Tolgra and his son Duach after him, of the Herimonian-race, and Argetmar, of the house of Hir, respectively aspired to the regal dignity. Therefore Argetmar, Fiach, and Duach, forming a conspiracy against king Olill, and engaging him decisively, at Odhbha, killed him! Immediately after, Fiach and Argetmar mutually disagree, and commence hostilities about the crown. Achy, the son of king Olill, coming to an engagement with Fiach at Bregmagia*, now exulting and triumphing over the vanquished Argetmar, deprived him of his life and crown, and was announced king of Ireland. Duach thus deprived of his father, submitted to the victorious Achy; exterminated Argetmar from Ireland, by the power of his Herimonian forces.

Here some enrol Fiach in the catalogue of Irish kings; and some allow his reign to have continued seven, others ten or eight years, immediately after the death of Artur; and after him, some contend, that Olill reigned nine, and according to others, eleven years; but he could not have reigned at any other period, than at the time Olill was in full possession of the crown, for, just after Artur was

* A part of Westmeath, next to Athlone

killed

killed by him, he waged war without intermission, for the crown, until he slew Olill; and he, in his turn, fell. With a greater degree of credit and conviction, the book of Cluanmacnois places Olill as the immediate successor of his father Artur; positively denying Fiach to have reigned a day, though he defeated Artur and Olill.

3551. G. Coeman also, and G. Modud, in their poems of the kings of Ireland, give it as their decided opinion, that there have been only one hundred and thirty-six absolute pagan kings; and another poem of G. Coeman's, recapitulating the genealogy and names of these one hundred and thirty-six kings, expressly informs us, that the title of king of Ireland was withheld from Fiach the Great, the son of Muredach, (of whom we are talking) by the antiquaries.

Wherefore it appears, that the distich relative to his decennial, or, according to various editions, his octennial reign, is not the genuine assertion of the author, but a spurious and erroneous interpolation. Moreover, in the memory of our fathers, Lugad O'Clery, who claims the first place amongst the celebrated antiquarians of this age, in a dispute with Bruodin, an antiquary of no contemptible abilities, in a poem, which is entitled

A Thaidhg ná tathair Torna * ;

recounts one hundred and six Irish kings of the Herimonian-line (exclusive of him) forty-six of whom, he maintains to have been of the line of Niell the Great; of both which numbers there is

* O! Taig forbear san'd Torna's name t' abuse.

not the smallest debate. But forty-six Niellian, being deducted from the total one hundred and six, of Herimonian race there remain, Olill Sc. Vervecin, the christian, and fifty-nine pagan kings, whose names are well authenticated, without the additional one of Fiach.

3558: Argetmar, the son of king Sirlam, (or rather the grandson) of the line of Hir, 10 years king of Ireland:

Some attribute 23, others 26, others 30 years to his reign. We, following and confiding in the veracity and authority of the book of Cluanimacnois, grant him 26 years; but we account for it in this manner, that is, from the title of royalty which he usurped, as is very probable after king Artur, for 9 years, which Olill reigned; and for seven years, which time he was in exile, during the reign of Achy, until he reigned indisputably the other 10 years.

3561. In the year of the city 365, L. Valerius Potitus, the son of L. Valerius Potitus, laid down the consulate with M. Manlius Capitolinus. He was appointed master of the horse under M. Camillus, the dictator; who delivered Rome from the Gauls.

3562. In the year of Rome 366, C. Fabius Ambustus, tribune of the soldiers, of consular power.

3564. Nehemias, in the twentieth year of Artaxerxes, came to Jerusalem by the permission of Artaxerxes; and in twelve years repaired the walls.

3565. In the year of Rome 369, L. L. Æmilius Mamercinus, the son of M. Æmilius, military tribune, of consular power.

3568.

3568. Duach Ladgar, the son of Fiach Tolgra of the Herimonian race, the son of king Muredach, monarch of Ireland, 10 years.

3575. In the year of the city 379, L. Æmilius Mamercinus, military tribune, a fifth time invested with consular power.

3578. Lugad Lægh, the son of Achy, king of Ireland, of the line of Heber, (rather the relation and son of Daire Doimtec) king of Ireland four years*.

In this pedigree of the Heberians, between Duach Finn, king of Ireland, from the year 3473 to the year 3481, and this Lugad, I find that this genealogical series is beyond measure so vague, incorrect, and dissatisfactory, that we often discover the brothers or near relations arriving at the regal dignity, instead of the sons of the deceased, † inasmuch as it is recorded that he was antecedent to Lugad almost the space of an hundred years, in the eighth degree of generation, (as many kings as intermediately reigned) I read indeed Enny‡, the son of Duach, and Achy, the son of king Olill §, amongst others, learnedly inserted. But where there is no room for conjecture, those whom I call the brothers, or nearly allied, or the sons of the deceased, in their genealogy, I have been supported by the authority of writers, (with an additional illustration of my own, in a pa-

* The book of Cluanmáchois.

† From the death of Duach, in the year 3481, to the beginning of Lugad's reign in the year 3578.

‡ Above at the year 3482.

§ Above at the year 3551.

renthefis,) but I have omitted the genealogical numbers, which were incongruous, and not consistent with the cotemporary *. Keting believes this Lugad to have been the son of Daire Doimtec; but not presuming to stem the irresistible torrent of vulgar error, he judged it better to call him the son of king Achy, and the eighth from Duach.

3582. Aid Rufus, the grandson of king Argetmar, of the line of Hir, by his son Badorn, king of Ireland seven years.

3585. In the year of the city 389, L. Æmilius Mamercinus, the son of L. Æmilius, with L. Sextius Lateranus, who was the first plebeian admitted to a share of this office, were declared consuls.

3587. Artaxerxes Ochus, the son of Artaxerxes Mnemon, by his wife Statira, king of the Persians.

3589. Dithorb, the grandson of king Argetmar, of the race of Hir, by his son Diman, monarch of Ireland, seven years.

3596. Kimbath, the grandson of king Argetmar, of the line of Hir, by his son Fintan, fwayed the sceptre of Ireland seven years.

Those who express a wish of extending the years of the world according to their own sentiments, more than what is strictly true, hesitate not in allowing three alternate septennial reigns to these three cousin-germans, Aid, Dithorb, and Kimbath; that is, king Aid after the third seven years, of the other, they assign to king Kimbath, who married

* In his reign.

the daughter of Aid, a fourth seven years reign; and to his widow, a fifth: therefore, we may infer that Aid prolonged his claim forty-nine years, Dithorb and Kimbaith's sixty-three years. To conclude the matter, Kimbaith prolonged the existence of that social empire seventy years, from the beginning of Aid to his death! The instability and vicissitude of human affairs could not produce such a prolix, and yet secure order and space of reigning in the three co-partners. Nor can an instance of a similar event be deduced any where; wherefore we admit, supported by the information of the book of Cluanmacnois, three septennial reigns to all *three* alternately.

From the reign of Kimbaith, to the subversion and fall of Emania, which he built as a palace for the kings of Ulster, there has been a succession of absolute monarchs for six hundred and eighty-four years. The periods of their reigns being taken together, and summed up: and what supports and corroborates my account beyond contradiction, is, a minute detail of the beginning and conclusion of the respective reigns of the kings of Emania: for the suffrages of different writers fortuitously conspiring, and concurring with the periods of the reigns of Emania, have infallibly rendered certainty itself still more *certain* if possible, by their unerring and undeviating assertions. For the chronological poem reckons one hundred years back, from the mission of Saint Patrick; as also four hundred and thirty-two from the introduction of christianity, to the destruction of Emania. The annals of Dunne-gal confirm this account, as it records the devasta-
tion

tion of it, in the year three hundred and thirty-one; which is the year three hundred and thirty-two of the vulgar æra, and of the world 4281, according to my computation. The above quoted poem, places the death of Conquovar Nessan, king of Ulster, forty-seven years after the nativity of Christ; that is, in the forty-eighth year of the christian æra, and of the world 3997, according to my calculation. Another old distich from the book of Lecan * reports thus, that there have been four hundred years between the beginning of the reign of Kimbaith, and the end of the reign of Conquovar.

*Cbeilbre chead bliaghain brasa
(Ad fad gach Saol Seanchasa,
Fad flaitheasa na ffear ngaoth,
O Chonchobhar go Ciombaith †.*

3596. In like manner, if you, just in a concise and summary way, add up the different reigns of Emania, from the beginning of Kimbaith and the year of the world, then 3596, to the end of Conquovar, you will find four hundred years have exactly expired to the year of the world 3997, and forty-eighth of Christ; and from the death of Conquovar to the conflagration of Emania, (having summed up the periods of the reigns of Emania) two hundred and eighty-four years have intervened; which being subjoined to the year of the world 3997, will make the year of the world 4281.

* Fol. 293. b.

† Four times one hundred prosp'rous years in full,
(Each learned antiquarian knows the time)
Are number'd thro' each wisely govern'd reign
From sov'reign Conor to Kimbaith the sam'd.

Three hundred and thirty-second of Christ, memorable for the desolation of Emania.

3598. In the year of Rome four hundred and two, M. Fabius Ambustus, the son of C. Fabius, a third time consul.

3603. Macha, the daughter of king Aid Rufus, of the line of Hir, queen of Ireland seven years*.

3610. React Red-wristed of the Heberian race, the great grandson of king Enny the Red, king of Ireland nine years †.

I have demonstrated to you above, in the year 3579, that our genealogists ‡ have falsely supposed that the eight kings of the Heberian family, from Duach Finn to Lugad Lægh, are lineally to be enumerated in so many generations; where the genealogy of React Red-wristed, from the book of Lecan §, particularly favours my opinion, which React indeed was the son of Lugad, but not of Lugad Lægh king of Ireland, and ninth from Duach Finn as they say; but by Enny the Red, fourth from Duach.

3610. Achy Eolachair, the great grandson of king Argetmar, his son Fothad, being the father of Fomar of the Hirian line, succeeded queen Macha, as king of Ulster, and reigned twenty years at Emania. By another reading he is called Achy Faobhar, the son of Fedach, the son of Fomar, the son of Argetmar.

* The æra of the Emanian kings.

† The book of Cluanmacnois.

‡ O'Duvegan.

§ Fol. 204. b. from the Munster Archives.

3610. Arfames, the son of Artaxerxes Ochus, king of the Persians.

3610. * In the year of the city four hundred and fourteen, L. Æmilius Mamercinus, the son of L. Æmilius, master of horse under M. Valerius Corvii, dictator, the great great grandson of M. Valerius Volufus, whose brother P. Valerius was the first consul.

3614. Darius Codomanus, the grandson of Artaxerxes Mnemon by his son Arfames, and his daughter Sygambe, (both of whom he had by a concubine) the last Persian monarch of the blood of Cyrus, ascended the throne the very same year in which Alexander the Great, who subdued him, succeeded his father in Macedonia, in our month of July, being twenty-one years old; cultivated and improved under the discipline and tuition of Aristotle.

3619. Hugony the Great †, the grandson of king Duach, of the Herimonian race, monarch of Ireland thirty years.

The Irish chronological poem informs us, that Hugony was invested with the government of this island, the same year that Alexander the Great obtained the Persian monarchy. This happened in the year of the Julian period 4383.

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| * 58 Enny the Red, about the year 3482 | 59 Lugad. |
| † The book of Cluanmacnois. | 60 React Red-wristed. |
| 58 Duach about the year 3568. | 59 Achy |
| | 60 Hugony the Great |

Ancient * and modern † historians are invariably of opinion, that Ireland was divided into five and twenty districts by him, and remained so for the space of three hundred years, until Achy Fedloch, king of Ireland, abolished it ‡; the second year after, the division was obsolete and disannulled, Cuculand a celebrated hero was born; and in the twenty-seventh year of his age, the second of Christ, and four hundred and thirty one years before the mission of Saint Patrick, died; by which seven hundred and eighty-five years have elapsed, to the year four hundred and thirty-two, memorable for the mission of Saint Patrick §, and of the world 4381. It is said, that Ireland long before this, had been divided into twenty-five principalities in the year of the world 3623, in the third or fourth year of the reign of king Hugony.

3620. In the second year of the hundred and twelfth Olympiad, on the kalends of our October, and the eleventh day after the ecliptic full-moon ||, on the sixth day of the week, Alexander the Great defeated in the third memorable battle, Darius Codomannus, at Gaugamela near the Euphrates: which engagement is commonly stiled the battle of Arbelis; and then usurped the Persian empire.

* The book of Lecan, fol. 294. the Leinster Annals,

† In the above cited passage of Lugad O'Clery.

‡ Below at the year 3922.

§ Tigerna. The book of Cluanmacnois. Chronicle of Scotts. O'Duvegan, fol. 195, a. The book of Lecan fol. 178.

|| Plutarch in Alex. Arrianus. Nicomediens. Pliny. b. 2. c. 10. Ptolem. b. 1, c. 4. Temporarius. b. 1, p. 264.

3623. In the year of Rome four hundred and twenty-seven, L. Æmilius Mamercinus, a second time, and C. Plautius Decianus consuls.

3627. In the first year of the hundred and fourteenth Olympiad, Alexander the Great died at Babylon, the second last day of the Macedonian month Doæsius; at the end of our June, thirty three years old. Wherefore the horn being broken by death*, four horns arose, who are the four kings dividing his empire into four kingdoms: that is, Antigonus in Asia, whose posterity afterwards reigned in Macedonia, was the first of Alexander's successors; who with his son Demetrius Poliorceta, assumed regal title. Phillipus Arideus, the brother of Alexander, by a concubine in Macedonia; Ptolomy the son of Lagus the Macedonian, reigned in Egypt after Perdiccas; and Seleucus Nicanor surviving the other three, the founder of many celebrated cities, swayed the sceptre of Syria.

3630. Huam Kenn, the great grandson of king Forann Argetmar, by his son Cass, king of Ulster one year.

3631. Conquovar Rod, the nephew of the deceased by his brother Cathir, king of Ulster thirty years.

3634. Cassander, whose father Antipater the Macedonian was governor of Macedonia and Greece under Alexander, usurped the government of Macedonia, after Phillip Aridæus, whom he assassinated by the instigation of Olympias, the mother of Alexander. He also cut off Olympias,

* Daniel. 8.

and the two sons of Alexander with their mother Roxana; and likewise Cleopatra, the sister of Alexander Diod.

3639. The first year of the Grecian æra, in which Seleucus Nicanor the son of Antiochus the Macedonian, lieutenant-general under Alexander's father, having taken Demetrius Poliorceta, made himself master of Babylon, and claimed the empire of Asia.

3640. In the year of the city four hundred and forty-four, Appius Claudius Cæcus, censor in the consulate of M. Valerius Maximus Corvus, the son of M. Valerius and P. Decius Mus, paved and fortified the Appian-way. In the year of Rome four hundred and forty-eight, and four hundred and fifty-eight consul; in the year four hundred and sixty-six, dictator; a wise man, and whose talents and understanding were matured by a glorious old age! he dissuaded the Romans, in a most nervous oration, from concluding a peace and treaty with Pyrrhus, from whom by P. Claudius Pulcher, by his mother, and Tiberius Claudius Nero, by his father, was derived the family of the emperor Tiberius.

3649. Laogar Lorc succeeded his father, Hugony, as monarch of Ireland sixteen years*.

In the third monarchy of the Greeks the author of the synchronism thus prosecutes the kings of Egypt: Ptolomy Lagides and Hugony the Great were coeval; so by my computation, from the year 3627 (in which year Lagides after the

* The book of Cluanmacnois.

death of Alexander, seized Egypt and possessed it forty years) to the exit of Hugony this year 3649.

3649. In the year of the city four hundred and fifty-three, M. Æmilius Paulus, the son of L. Æmilius and M. Livius Denter, were appointed consuls. Caius Livius, the fifth lineal descendant of this Livius, being consul in the year six hundred and seven, was the great great grandfather of Livia Drusilla Augusta, the mother of the emperor Tiberius.

3653. Antipater (or Antigonus) and Alexander the sons of Cassander, (by Thessalonica, the sister of Alexander the Great, by a concubine) kings of Macedonia.

3657. Demetrius Poliorceta, the son of Cassander's sister, by Philas king of Asia, after his father Antigonus from the year 3651) being sent for by Alexander to his assistance against his brother Antipater, kills Alexander, and seizes on the kingdom of Macedonia; until he was conquered by his son-in-law, Seleucus, (afterwards king of Asia) in the year 3663, in whose custody he died. Three years after * Pyrrhus, king of Epire, succeeds to the kingdom of Macedonia, two hundred and ten days. Lysimachus one of Alexander's generals, hitherto king of Thrace, succeeds him: Ptolomy Ceraunus succeeds him two hundred and seventy days: after him Meleager enjoys the empire sixty days: Antipater forty-five days: Sosthenes two years. Then the kingdom at length devolved in the year 3671, to Antigonus the son of Demetrius

* Justin the historian.

(of the blood-royal of Macedonia) descended from the Herculean line; so the posterity of Seleucus king of Syria, obtain Asia: and in like manner, the posterity of Antigonus expelled Asia, obtain the sovereignty of Macedon.

3661. Fiachna the grandson of Huamunkenn, by his son Fedlim, king of Ulster sixteen years.

3665. Cobthac the brother of king Laogar, monarch of Ireland seventeen years *. Ptolomy Philadelphus, Laogar, Cobthac, and Laurad, were contemporaries; a *synchronism*.

3665. In the year of Rome four hundred and sixty-nine, M. Æmilius Paulus Lepidus, the son of M. Æmilius, consul.

3667. In the first year of the hundred and twenty-fourth Olympiad †, Ptolomy Philadelphus the son of Ptolomy Lagides, by Bérone, who was the daughter of the cousin-german of Cassander king of Macedon; king of Egypt after his father's demise (for he reigned one year during his father's life ‡) he was an unparalleled patron to learned men; and in his seventeenth year decorated his most matchless library § of Alexandria, with a Greek version of the sacred writings, translated from the Hebrew, by seventy-two of the most celebrated scholars ||.

3669. Antiochus Soter the son of Seleucus, and his successor in the dominions of Minor-Asia,

* The book of Cluanmacnois.

† Polibius and Euseb.

‡ Justin, b. 16. Joseph, b. 12. c. 2.

§ Epiphanius about weights and measures. Josephus.

|| Epiphanius. Euseb.

Syria, and Babylon; with whose consort Stratonice, the sister of Antigonus Gonatas, he became (from being his step-mother whom his father Seleucus though married to her; gave to him) passionately enamoured.

3671. Antigonus Gonatas the son of Demetrius by Philas; king of Macedon.

3677. Daire the nephew of Fiachna, by his brother Forga, king of Ulster seventy-two years.

3682. Laurad the Naval, the grandson of king Laogar by his son Olill Aine, monarch of Ireland fourteen years.

3686. In the year of Rome four hundred and ninety, Appius Claudius Caudex, the brother of Cæcus, and M. Fulvius Flaccus, consuls. He first waged war on the Carthaginians; having marched his forces into Sicily; whence arose the first Punic war.

3690. Antiochus Theos, the son of Antiochus Soter by Stratonice, king of Syria, &c.

3695. In the year of the city four hundred and ninety-nine, M. Æmilius Paulus, the son of M. Æmilius, consul.

3696. Melga the Laudable, the son of king Cobthac, king of Ireland twelve years.

3701. In the year of Rome five hundred and five, P. Claudius Pulcher, the grandson of Appius Cæcus; being consul with L. Junius Pullus, was publicly condemned for having carried on an unsuccessful campaign against the Carthaginians, contemning and paying no respect to the auspices and omens.

3704. Ptolomy Evergeta, the son of Philadelphus, king of Egypt.

3705. Seleucus Callinicus, the son of Antiochus Theos, king of Syria.

3707. Demetrius II. the son of Antigonus Gonatas, king of Macedonia.

3708. Mogcorb the grandson of king React *, of the Heberian line, ruled Ireland six years †. Ptolomy Evergeta, Mogcorb, Ængus Ollam, and Hierngleo, were cotemporary; a *synchronism*.

3714. Ængus Ollamh, that is the Doctor, the grandson of king Laurad of the Herimonian line, of Leinster, monarch of Ireland seven years.

3714. In the year of Rome five hundred and eighteen, M. Livius the son of M. Livius Dentor, was appointed decemvir with M. Æmilius, for constituting the secular games.

3717. Antigonus Docon, the grandson of Antigonus Gonatas by a natural son, the first cousin of Philip, from being his tutor; whose step-father he also was, king of Macedon. Justin. lib. 2.

3718. In the year of the city five hundred and twenty-two, M. Æmilius Lepidus, the son of M. Æmilius Paulus, consul.

3721. Irereo, or Hierngleo, the son of king Fathach Melga, enjoyed the kingdom of Ireland six years.

* 60 React about the year
3610.

61 Cobthac Cromh.

62 Mogcorb.

† The book of Cluanmacnois.

63 Laurad. about the year 3682.

64 Oill.

65 Ængus Ollamh.

The annals of Dunnegal, from G. Coeman allow him seven years; two other copies of G. Coeman's maintain he reigned eight; we, by the authority of the book of Cluanmacnois, assign him only six years.

3725. Seleucus Ceraunus, the son of Seleucus Callinicus, king of Syria.

3727. Fercorb the son of king Mogcorb, monarch of Ireland seven years.

3727. Antiochus Magnus, the brother of Seleucus king of Syria; Antipater the son of Seleucus, ambassador under his uncle, to the Egyptians and Romans.

3730. Philip the son of Demetrius II. and Pthia, niece of Pyrrhus, king of Epire, king of Macedonia after his father-in-law, Antigonus Docon.

3730. Ptolomy Philopater, the son of Ptolomy Evergeta, king of Egypt.

3731. In the year of Rome five hundred and thirty-five, M. Livius Salinator, the son of M. Livius and L. Æmilius Paulus, the brother of M. Æmilius Lepidus, being consuls, triumphed over the Illyrians; M. Livius Salinator, the son of Livius, adopted M. Livius Æmilianus Drusus (called so, from killing Draufus, general of the enemy, in a single combat) of the Ænilian family.

3734. Conla the son of king Hierngleo, monarch of Ireland four years. Ptolomy Philopater, Fercorb, and Conla, cotemporaries: a *synchronism*.

3734. In the year of Rome five hundred and thirty-eight, L. Æmilius Paulus, and C. Terentius Varro being consuls, fell at the battle of Cannæ.

3738. Olill with rough teeth, succeeded his father Conla, as king of Ireland twenty-five years.

3739. In the year of the city five hundred and forty-three, P. Sulpitius Galba, the first consul of this family, is sent against Phillip of Macedon.

3743. In the year of Rome five hundred and forty-seven, M. Livius and C. Claudius Nero, consuls, triumphed over Asdrubal the brother of Hannibal, who was defeated at Metaurus.

3745. In the year of Rome five hundred and forty-nine, Sergius Sulpitius Galba, the son of P. Sulpitius, being ædile; is delegated to go into Aſia to transport the great mother of the gods! in the year of Rome five hundred and fifty-six.

3747. Ptolomy Epiphanes, the son of Ptolomy Philopater, and son-in-law of Antiochus by his daughter Cleopatra, succeeded to the kingdom of Egypt at the age of five.

3749. Enny the son of the deceased Roch who was the first cousin of Daire, king of Ulster five years.

After him Tigernach has Fiach, the son of Fiadchon, king of Ulster twelve years: of whom I read nothing elsewhere, and he confuses and contradicts the certain number of kings, and years of this period.

3754. Finchad the grandson of Daire, by his son Bacchus, king of Ulster two years.

3756. Conquovar Moel, the nephew of Daire by his brother Fuith, king of Ulster twelve years.

3759. In the year of the city five hundred and sixty-three, L. Æmilius Paulus, the son of L.

L

Æmilius,

Æmilius, conquered Antiochus Magnus in a naval engagement.

3760. In the year of Rome five hundred and sixty-four, Antiochus Magnus being defeated by L. Scipio Asiaticus, the brother of Africanus, at Magnesia, is deprived of a great part of Asia; after that he grants some indulgence to the Jews.

3762. In the year of the city five hundred and sixty-six, Sergius Sulpitius Galba, the son of Sergius Sulpitius Galba, was honoured with the curule chair.

3763. Adamar of the Heberian race, the son of king Fercorb, monarch of Ireland five years. Ptolomy Epiphanes, Adamar, and Achy were coeval: a *synchronism*.

3764. Seleucus Philopater (called by Josephus, Sotor) the son of Antiochus Magnus king of Syria.

3768. Achy the Long-haired, the son of king Olill, king of Ireland seven years*.

3768. Cormac the son of Lathag, the grandson of Conquovar Moel, king of Ulster seventeen years.

3768. In the year of Rome five hundred and seventy-two, L. Æmilius Paulus the consul, triumphed over the Ligurians. Sextus Julius Cæsar, the great great grand-father of Julius Cæsar the dictator, served under him as military tribune.

3771. Ptolomy Philometor, the son of Ptolomy Epiphanes and Cleopatra, king of Egypt.

* The book of Cluanmacnois.

3774. In the year of the city five hundred and seventy-eight, C. Sulpitius Galba the son of Sergius Sulpitius Galba, high priest.

3775. Fergus the Strong, the son of Bresal the grandson of king Ængus, of the Herimonian-line of Leinster, king of Ireland twelve years. Ptolemy Philometor and Fergus the Strong, were contemporaries : a *synchronism*.

3775. In the hundred and thirty-seventh year of the Greeks, Antiochus Epiphanes the brother of Seleucus, reigned in the hundred and thirty-seventh year, that is * from the year 3639 inclusively, in which Seleucus Nicanor commenced his reign.

3782. In the year of Rome five hundred and eighty-six, L. Æmilius Paulus, a second time, and C. Licinius Crassus being consuls, vanquished Perseus the son of king Phillip, the last king of Macedon, who began his reign in the consulate of Q. Fulvius and L. Manlius, in the year of the city five hundred and seventy-five.

3782. In the year of Rome five hundred and eighty-six, Sergius Sulpitius Galba, the nephew of C. Sulpitius Galba, by his brother P. Sulpitius, military tribune against Perseus.

3783. In the year one hundred and forty-five of the Greeks †, Mathatias Asmoneus, priest of the family of Jojarib, first denounced war against Antiochus Epiphanes ; who treated the Jews with the greatest cruelty and inhumanity, and profaned and abused the temple this year, in November.

* Machab. c. i. v. 11.

† Machab. c. i. v. 57.

His third son Judas Maccabæus, succeeded him, dying in the following year.

3785. Morty the son of Murchorach, king of Ulster three years.

3786. In the year one hundred and forty-eight of the Greeks, of the Julian period 4549, on the twenty-fifth of the month Casleu, *i. e.* the twenty-fourth of November and second day, the solemn dedication of the temple, repaired by Judas Maccabæus, was observed.

3787. Ængus Turmeach, the son of king Achy, monarch of Ireland thirty-two years.

3787. Antiochus Eupator succeeded his father Antiochus Epiphanes, as king of Syria; a minor under a regent.

3788. Enny, or Achy, the grandson of Conquovar Moel by his son Daire, sovereign of Ulster four years.

Tigernach has Cormach, Morty, and this Achy properly succeeding each other in this order, immediately after Conquovar Moel.

3789. In the year one hundred and fifty-one of the Grecian period, lib. 1. Maccab. c. 7. v. 1. Demetrius Soter, the son of Seleucus Philopater, king of Syria, fought a battle with Judas Maccabæus, by Nicanor and Bacchis.

3789. In the year one hundred and fifty two of the Greeks, Maccab. c. 9. v. 3. Jonathas the youngest brother, takes on him the command, after his brother Judas Maccabæus was killed, in the year one hundred and fifty-two of the Greeks, beginning in the spring, and the year of the Julian period 4553.

3792. Rudric *, the eleventh from Fomar, the son of Argetmar of the Hirian-race, king of Ireland, enjoyed the sovereignty of Ulster seventy years.

3793. In the year of the city five hundred and ninety-seven, Sextus Julius Cæsar, the son of Sextus Julius Cæsar, and L. Aurelius Orestes, consuls.

3798. In the year one hundred and sixty of the Greeks, lib. 1. Maccab. c. 10. v. 1. Alexander Epiphanes (called also Bala, or Veles) the natural son of Antiochus Epiphanes, king of Syria, a friend to Jonathan and the Jews.

3803. In the year of Rome six hundred and seven, C. Livius Drusus, the grandson of Livius Æmilianus (of whom we have made mention in the year 3731) was consul with P. Cornelius, Scipio Africanus Æmilianus.

3805. In the year one hundred and sixty-seven of the Greeks, lib. 1. Maccab. c. 11. Demetrius Nicanor, the son of Demetrius Soter, king of yria.

3805. In the year one hundred and sixty-seven of the Greeks, Ptolomy Evergeta Phiscon, succeeded to the kingdom and bed of his deceased brother Ptolomy Philometor, the husband of Cleo-

- | | |
|-----------------------------|----------------|
| 57 Argetmar, about the year | 63 Glasf. |
| 3558. | 64 Cathir. |
| 58 Fomar. | 65 Foebar Dil. |
| 59 Dubb. | 66 Folgen. |
| 60 Rofs. | 67 Dubb. |
| 61 Srub. | 68 Sitric. |
| 62 Inderc. | 69 Rudric. |

patra, his first cousin and sister-in-law; ruled the kingdom of Egypt twenty-nine years.

3806. Sergius Sulpitius Galba, the son of Sergius Galba, was consul with L. Aurelius Cotta, famed for his powers of elocution.

3807. In the year one hundred and seventy of the Greeks, lib. 1. Maccab. c. 13. Simon the son of Mathathias the II. leader of the Jews, and high-priest after his brother Jonathan.

3815. In the year one hundred and seventy-seven of the Greeks, Maccab. c. 16. in the Sabbatic year, Joseph. 13. c. 14. Joannes Hircannus the son of Simon, general of the people, and high priest after his father, who was killed in January.

3819. Conal like a Pillar, the son of Ederfcol, succeeded his uncle Ængus, and reigned monarch of Ireland five years.

3824. Niasedamon, of the line of Heber, the son of king Adamar, king of Ireland seven years.

At least I make him the great grandson of Adamar, that he may be cotemporary with the synchronismal monarchs, who entered on the government of this kingdom fifty-six years after the demise of Adamar; others say sixty-three*, and others assert ninety-three years intervened †.

3827. In the year of Rome six hundred and thirty-one, Sex. Julius Cæsar, the son of Sex. Julius Cæsar, being prætor, died suddenly at Rome as he was putting on his shoes.

* Keting.

† Annals of Dunnegal.

3827. Antiochus Gryphus, the son of Demetrius Nicanor, king of Syria after Antiochus Theos, the son of Alexander Epiphanes, Antiochus's Uncle, and Alexander Zebenna the assassinator of Demetrius; who reigned in Syria successively. This Gryphus, from the ninth year of his reign, waged perpetual war with his brother Antiochus Cyzicenes, (the son of Antiochus) for the kingdom.

3828. In the year of the city six hundred and thirty-two, M. Livius Drusus, son of C. Livius Drusus, tribune of the people was styled patron or defender of the senate against C. Gracchus.

He was consul in the year six hundred and forty-two, and died in the year six hundred and forty-five while discharging the office of censor with M. Æmilius.

3831. Enny Aighneach, the son of Ængus Turmeach, of the Herimonian line, king of Ireland ten years*.

3834. Ptolomy Lathyrus, the grandson of Philometor by Cleopatra the younger, and son of Physcon king of Egypt. He reigns with his mother sixteen years; who being deposed ten years, his brother Ptolemy Alexander reigns, who murdered his mother after Alexander's death; he again enjoys the kingdom eight years.

3841. Crimthann Cosgrach the grandson of Fergus the Strong of the Herimonian race of Leinster, king of Ireland four years.

* The book of Cluanmacnois

67 Fergus the Strong about the year 3775.

68 Fedlim

69 Crimthann Cosgrach

In the Lagenian genealogy, there are seven generations between this Crimthann and Bresal Breac; but we cannot ascertain the precise periods to the posterity of Bresal: however, it is more probable (omitting these seven, of whom whether they ever existed, there has been no mention elsewhere) that Bresal was the son of that Crimthann. Bresal had two sons, viz. Lugad Lotfion the grandfather of Nuad the White, king of Ireland, and Conla the progenitor of the Ossorians. I subjoin a third, Fergus the Sailor of the Lagenian extraction, whom others maintain to have been the son of Nuad the White, and so was the twelfth from Crimthann. But the grandsons of Fergus by Ross the Red, were Carbry Niafear king of Leinster; Olill king of Connaught, and Finn, from whom the Lagenians are descended, and they were coeval with Nuad, and flourished in the age after Crimthann.

3845. Rudric, king of Ulster in the fifty-third year of his principality, monarch of Ireland seventeen years, as you may collect from the Archives of the kings of Ulster.

In the reign of the brothers Ptolomy Lathirus, and Ptolomy. Alexander, Crimthann Cosgrack, Rudric, Innatmar, Bresal, and Lugad Luagne reigned successively in Ireland. Thus the ancient author of the synchronism, from whence it is evident that he by no means supposed the empire of Rudric over this kingdom, extended to seventy

69 Crimthann Cosgrach
 1 Moga Art
 2 Art
 3 Allad
 4 Nuad

5 Feredach
 6 Olill
 7 Fiach
 70 Bresal Breac

years,

years, as they are of opinion who falsely grant so many to this monarch.

3846. Aristobulus the son of Joannes Hircanus the first king of the Asmonean or Maccabean family, king of Judea four hundred and eighty-six years after the fall of Sedechias.

3847, Alexander Jamneus the brother of Aristobulus, king of Judea, and high priest.

3854. In the year of Rome 658, Cn. Domitius Ænobarbus, the great great grandfather of the emperor Nero, consul with C. Cassius Longinus.

3856. Seleucus the son of Gryphus, king of Syria.

3859. In the year of the city 663, M. Livius Drusus, the son of M. Livius tribune of the people, who adopted L. Livius Drusus Claudianus, of the Claudian family, the father of Livia Drusilla, married to Augustus.

3862. Innatmar descended from Heber the son of Niasedamon, king of Ireland three years*.

3862. Bresal the son of king Rudric, succeeds his father in Ulster, twelve years.

3862. Phillip the brother of Seleucus, the son of Gryphus, his brother Demetrius Eucerus being in captivity with the Parthians, reigned sole monarch of Syria after Antiochus Eusebius the son of Cyzicenes, who enjoyed the kingdom after killing Seleucus, until Antiochus the brother of the assassinated king dethroned him.

3864. Tigranes king of Armenia, on account of the civil wars of the Seleucidæ, denominated

* The book of Cluanmacnois.

king of Syria by the Syrians. In the mean time Antiochus Asiaticus the son of Eusebius absconds, and conceals himself in Cilicia until Tigranes was defeated by Lucullus.

3865. Bresal king of Ulster, after three years possessed the monarchy of Ireland nine years. The annals of Dunneagal allow him eleven years from the poem of G. Coeman, but another copy of the same poem grants nine years, as I have calculated according to the æra of the kings of Ulster; the book of Cluanmacnois attributes ten years, but the tenth year is supposed to have been incomplete.

3865. In the year of the city 669, C. Julius Cæsar the son of Sextus Julius's first-cousin having discharged the prætorship died suddenly at Pisa, while he was putting on his shoes.

3868. Ptolomy Auletes the son of Ptolomy Lathirus (called Dyonisius, by Diodorus,) king of Egypt.

3874. Lugad Luagne the son of king Innatmar of the Heberian line, monarch of Ireland, fifteen years.

3174. Achy Sulbhuidhe the son of Loch king of Ulster three years, after Bresal monarch of Ireland died. Tigernach places him after Achy, (as above in the year 3788) king of Ulster, and after him Fergus the son of Led, because he thinks Rudric, Bresal, Congal, and Faclna are not to be enumerated among the kings of Ulster; besides they were kings not only of Ulster, but even of all Ireland.

3874. Alexandra Salome after the demise of her consort, Alexander Jamneus queen of Judea.

3877.

3877. Congal the brother of king Brefal, king of Ulster fifteen years.

3882. Antiochus Asiaticus was reinstated in the dominion of Syria by Lucullus, having vanquished Tigranes. The year after Tigranes is reinforced, and supplicates Pompey.

3883. Hircanus the high priest, the son of Jamneus, succeeded his mother in the kingdom of Judea; a little after he is dethroned by his brother Aristobulus.

3885. In the year 247 of the Greeks, Syria is reduced into the form of a province by Pompey, while the descendants and successors of Seleucus were mutually engaged in desolating the empire with intestine broils and civil wars. Antiochus Asiaticus being deposed 246 years after Seleucus Nicanor founded the empire of all Asia.

3887. In the year of Rome 661, in the consulate of M. Tullius Cicero, and C. Antonius Hybrida, the uncle of M. Antony the triumvir and father-in-law. C. Octavius Augustus Cæsar was born at Rome on the twenty third of September, a little before sun rise: in whose time shortly after arose the sun of justice, and after a long night of darkness with resplendent light, illumined the world.

Aurea condet secula qui rursus Latio. *Æneid.* l. 6.

As the prince of Latin poets had in a transient manner predicted, but advantageous to himself speaking of the future reign of this Augustus.

3887, Hircanus was restored by Pompey after taking Jerusalem to the high priesthood, but not to
the

the kingdom afterwards in the year 3913, he was led captive by the Parthians, and after a period of almost five years, returning was honourably and respectfully received by Herod, by whom in the year 3920 he was assassinated. Joseph. l. 15. c. 7.

3889. Congal king of Ulster, is proclaimed monarch of Ireland three years *, Congal Clairingneach commenced his reign during the sovereignty of Ptolomy Dionysius a synchronism.

3891. In the year of the city 695, C. Julius Cæsar the son of C. Julius Cæsar, and M. Calphurnius Bibulus were declared consuls.

3892. Duach of the Heberian line, the grandson of Lugad by his son Carbry, blind of an eye, monarch of Ireland seven years, (according to the book of Cluanmacnois, during the reign of Duach. Deag the son of Sen, the grandson of Olill, the great grandson of Ængus Arom, Turgesius king of Ireland by his son Fiach, of the race of Herimon, was beat into Munster, from Ulster; from whom king Duach was denominated the darling or favourite of Deag. Having obtained some important trust in Munster in a little time after the demise of Duach, he was put into possession of the

* The æra of the Ulster kings,
Deag of the Herimonian line, king of Munster, concerning whom
below at the year 3923.

67 Ængus Turmeach at the year	4 Arnill
3787.	5 Rothren
68 Fiach	6 Iren
69 Olill	7 Chid. is not included in the
1 Feredach	Hibernicon
2 Fergo, the first Fergusius of	8 Rosen
the Scots	70 Senn
3 Mann	71 Deag

tire government of that province, as his posterity; the Deagads afterwards alternately with the Heberians. These one time reigning in the north, and those in the south of Munster.

In the genealogy of the kings of Scotland, who derive this origin from their Deag seven or eight degrees between Sen the father of Deag, and Olill Aronn, as evidently appears when you take a comparative view of the periods and cotemporary kings; nor is there any thing elsewhere concerning any of those seven or eight generations only the modern Scots make one of them. Forgo their first Fergusius, coeval with Alexander the Great; but as there were seven generations between king Ængus the great, great grandfather of that fictitious Forgo, and Hugony the great, cotemporary with Alexander so consequently there were eleven from Forgo. Then from the beginning of Ængus, and the year 3787 to the year 3892, and the beginning of Duach, there was not much more than the space of one hundred years, which indeed is scarcely sufficient for producing eleven or twelve generations.

3892. Fachtna Fathach the grandson of king Rudric by his son Cass, king of Ulster, thirty years.

In the year of Rome 699, C. Julius Cæsar the first of the Romans, made a descent into Britain with an army in the second consulate of Cn. Pompey the Great, and M. Licinius Crassus.

3895 *. In the year of the city 699, Sergius Sulpitius Galba the son of Serg. Sulpitius Galba

was prætor, whose uncle C. Sulp. Galba was the first of the college of priests who was convicted by the public voice.

3896. In the year of Rome 700, L. Domitius Ænobarbus the son of C. N. Domitius was consul with Appius Claudius.

3889. Ptolomy Dionysius the son of Ptolomy Auletes, his sister Cleopatra's first husband king of Egypt, by his father's will, who died in the consulate of Marcellus in the year of Rome seven hundred and three.

3899. Factna king of Ulster, enjoys the monarchy of Ireland twenty-four years.

One copy of G. Coeman's, and from that the annals of Dunneagal allow only sixteen years; but another copy in the book of Lecan conformable to the calculation of the kings of Ulster assigns twenty-four. The book of Cluanmacnois also corroborates the assertion of granting twenty-four years to his reign; but the last year being the twenty-fourth, must be incomplete, as he reigned thirty years entirely in Ulster from the year 3892, to the year 3923. During the reign of queen Cleopatra, Factna was king of Ireland, a synochrinism.

3901. In the year of the city seven hundred and five, C. Julius Cæsar defeated Cn. Pompey the Great, in the plains of Pharsalia.

3902. C. Julius Cæsar, 2d time consul with P. Servilius Vatia Isauricus aspired to the monarchial and imperial dignity, having oppressed the republic, and deprived it of its liberty in the year of Rome seven hundred and six. In Egypt, Ptolomy Dionysius having assassinated the fugitive Pompey

was

was near giving Cæsar a signal overthrow; but being overwhelmed in the Nile, he perished; in which war the noble library of Philadelphus was destroyed!!! Cæsar gave the kingdom of Egypt to Cleopatra (by whom he had Ptolomæus Cæfario) and to Ptolomy the younger, her brother, the second husband of Cleopatra. Antipater Idumæus, the father of Herod is appointed governor of Judea, by Cæsar.

3905. In the year of the city seven hundred and nine, C. Julius Cæsar a fifth time consul, reformed and new-modeled the year.

3906. From the foundation of Rome seven hundred and ten, C. Julius the consul, dies, stabbed, in the senate house, on the ides of March, in the fifty-sixth year of his age, seven years younger than Pompey.

3908. In the year of Rome seven hundred and eleven, M. Antonius the great, great grandson of Sextus Julius Cæsar, by his mother Julia, C. Octavius, afterwards Augustus, whose grandmother, by his mother was Julia, the sister of C. Julius Cæsar then twenty years old, and M. Æmilius Lepidus (who was consul in the year of Rome five hundred and twenty-two,) on the twenty-seventh of November, enter into a combination of superintending the state. Stiling themselves triumvirs, they proscribe the senators, among whom was M. Tully Cicero, put to death by Antony's adherents; afterwards they divide the Roman empire among them!

3909. In the year of the city seven hundred and thirteen, Tiberius Nero gave his wife Livia Drusilla, the daughter of L. Livius (of whom we spoke

spoke above in the year 3859) to Caius Octavius Augustus, in marriage, who was then with child of Drusus. Augustus adopted Tiberius and Drusus, he gave his daughter Julia to Tiberius, whom he had by Scribonia. M. Vipsanius, Agrippa's widow, and he gave Antonia the younger his sister Octavia's daughter, to Drusus.

3910. Of the Julian period 4673, Antigonus the son of Aristobulus, the avowed enemy of his uncle Hircanus and Herod. He makes himself master of Jerusalem by the assistance of the Parthians; proclaiming himself king of Judea.

3911. In the year of Rome seven hundred and fourteen of the Julian period, Herod Idumæus the Great, of the Ascalonitan family, whose consort was Mariamne, the niece of Antigonus, by his brother Alexander, and grand daughter of Hircanus by his daughter Alexandra, is announced king of Judea at Rome, by Octavius and Antony, in the month of December; in the consulship of Cn. Domitius Calvinus and C. Asinius Pollio.

3913. * Of the Julian period 4677, in the Sabbatic year, Antigonus was whipped and beheaded by C. Sosius the Roman, after taking Jerusalem. The last king of the Asimonæans, and Herod is put in full and undisputed possession of the kingdom, in the consulate of M. Vips. Agrippa, the son-in-law of Augustus and L. Caninius Gallus in the year of the city seven hundred and seventeen, in the month of July; then the salvation of the

* Joseph. b. 14. c. 28.

world was approaching, when the sceptre was to leave Juda, that is the Jewish nation.

3818. In the year of Rome seven hundred and twenty-two, Cn. Domitius Ænobarbus, the son of L. Domitius, and C. Sossius were appointed consuls.

3919. In the year of the city seven hundred and twenty-three, C. Octavius having first compelled Lepidus the triumvir, to accede to whatever terms he pleased to propose to him, conquered M. Antony in a naval engagement at Actium, on the second of September, in the consulate of Sextus and M. Valerius Messala Corvinus, in the seven hundred and eighteenth Nabonassarean year; on the third of the month Thot, in the year of the Julian period 4683, Hircanus, after the victory of Actium in a very advanced age, is put to death by his grandson-in-law Herod, in the year of the world 3920.

3920. In the year of the city seven hundred and twenty-four, Cleopatra, the last of the Ptolemæan family of Egypt, and M. Antony perpetrate the horrid act of suicide, Alexandria having been taken by Augustus on the twenty-ninth of August, Octavius reduced Egypt into the form of a Roman province. From hence the Actian æra of the Egyptians commences from the thirty-first of the same month August, with the Nabonassarean year seven hundred and nineteen. Then Octavius alone governed the Roman empire denominated C. Julius Cæsar Octavianus the son of Divus, and in the year of Rome seven hundred and twenty-six, of the

Julian period 4686, on the seventeenth of January, the senate conferred on him the noble and honourable title of Augustus.

3922. Achy Fedloch, the great great grandson of king Enny Aigneach, monarch of Ireland twelve years.

The genealogical accounts that have been hitherto most strictly consonant in a lineal succession of the Herimonian line, are somewhat vague and desultory, on account of the distance of the regal dignity between this Achy and Enny Aigneach, which never happened before but once, beyond a grandson, when a great grandson enjoyed it; nor after until the posterity of Niell the Great; so that some make this Achy the seventh, others the eighth from Enny. But beyond the space of eighty-one years from his exit to the beginning of this man, it is sufficient he arrived to the fourth generation, that it may not exceed the synchronismical degree.

Finn therefore, the father of Achy, who was also called Finnlog, his grandfather, Rognen the Red, his great grandfather Esamon Eman, his great great grandfather Enny Aigneach, king of Ireland.

The book of Lecan* confirms the same Finn and Finnlog, in which is as follows: Bebondia or Finnia, the daughter of Crimthann, the mother of Achy Fedloch, and Achy Areimon king of Ireland, whose father was Finn, the son of Rognen the Red, and so on. In other places †, Achy Fedloch, the

* Folio 194. a.

† Folio. 73. b.

son of Finn, the son of Rognen the Red, the son of Esamon Eman of the eighth; the rest are Blatact, Beotac and Laurad Lore, tributary princes, of whom O'Duvegan does not rank Beothac in his genealogical poem, among the kings of Ireland; nor does Keating, in his genealogy of Achy*.

In the fourth monarchy of the Roman empire, this author of the often quoted synchronism thus proceeds, when C. Julius Cæsar Octavianus Augustus reigned, the following kings commenced their reigns successively in Ireland; Achy Fedloch, Achy Arem, Ederfcol, Nuad the White, and Conary. Conary swayed the sceptre during the reigns of the Emperors Tiberius, Caligula, and Claudius. Augustus died in the fourteenth year of the Christian æra, Conary, according to my computation, reigning from the first year of Christ to the sixtieth; however Claudius departed this life in the fifty-fourth year of Christ.

As the unquestionable æra of the kings of Ulster defines the certain time of the commencement of Achy's reign, from the exit of his deceased predecessor Factna, so the first year of Euryal, king of Ulster, undoubtedly proves the time of the death of Conary, as the same synchronism and Tigernach relate. Therefore, from the beginning of Achy to the demise of Conary, eighty-seven years have intervened.

* 68 Enny, Aighneach about the year 3831.

1 Laurad Lore

2 Beothact

3 Blatact

69 Esamon

70 Rognen the Red

71 Finn, or Finlog

72 Achy Fedloch

3922. Fergus the grandson of king Rudric, by his son Led, king of Ulster twelve years. Concerning this, the synchronism thus says, Octavianus Augustus reigned two years, when Fergus the son of Led was proclaimed king of Ulster; and the book of Lecan * in the second year of Octavianus, Fergus the son of Led, was declared king of Ulster, this is the third year since the battle of Actium, two having elapsed; but it is the second of the Egyptian æra of Augustus, after the taking of Alexandria.

3923. This year preceding the birth of the hero Cuculand, who being twenty-seven years old the second year of the christian æra, is reported to have died. Achy king of Ireland, reformed the division of Hugony the Great, which had been observed and conformed to three hundred years, at which time, these were the kings of the Quinquupartite provinces; Fergus the son of Led, king of Ulster, Deag † the son of Sen, and Tigernach Tedbannach, of both Munsters, Ross the Red, the son of Fergus, king of Leinster, Fidhic the son of Feg, Achy Altat, and Finn the son of Conry, sovereigns of the three divisions of Connaught.

3924. Cuculand, that memorable warrior, was born as well the first year after the division of Ireland by Hugony the Great, was rescinded, as twenty-five years before the institution of the christian æra; he was seventeen, eight years before the

* The book of Lecan. fol. 178. b.

† About the year 3892.

christian æra was established; in the second year of which æra, being twenty-seven years old, he paid the grand debt to nature! four hundred and thirty-one years prior to Saint Patrick's mission to Ireland, as I find it accurately penned by various writers*.

3928. In the year of Rome seven hundred and thirty-two, Paulus Æmilius Lepidus, the brother of M. Æmilius the Triumvir, was censor with L. Muracius.

3934. Achy Aremh, the brother of the deceased, king of Ireland ten years; some grant him fifteen, and others twelve years, but the periods of the other kings only admit ten.

3934. Fergus Rogy, his father being Ross the Red, and his grandfather Rudric, monarch of Ireland, king of Ulster three years.

3934. In the year of the city seven hundred and thirty-eight, L. Domitius Ænobarbus, the son of Cn. Domitius, the son-in-law of Antony the triumvir, and Octavia, the sister of Augustus, by Antonia Major, was consul, with P. Cornelius Scipio.

3936. In the year of Rome seven hundred and forty, M. Æmilius Lepidus the triumvir, died.

3937. Conquovar Nessan, the son of Factna king of Ulster and Ireland, king of Ulster sixty years.

3938. In the year of Rome seven hundred and forty-two, M. Valerius Messala Barbatus Æimil-

* The book of Cluanmacnois, in Duvagan, fol. 105. a. the book of Lecan, fol. 178. b, and the Scottic Chronicle about the year 432.

anus, the son-in-law of L. Domitius and Antonia Major, being married to Lepida, declared consul with P. Sulpitius Quirinus (Cyrinus, afterwards governor of Syria, Luc. 22.) and died in his consulate.

3940. In the year of Rome seven hundred and forty-four, the emperor Claudius, the nephew of the emperor Tiberius by his brother Drusus, is born on the first of August.

3941. Eight years before the christian æra, the plunder of Cualgnea was brought back from Ulster, by the Conations; at which time Cuculand in his seventh year exhibited a specimen of his valour, by pursuing them.

3944. Ederfcol of the family of the Deagads, of the Herimonian line, being king of Munster, is advanced to the supreme dignity; and enjoyed it five years*. During his reign the King of Kings makes his first appearance, from the womb of a Virgin! The book of Lecan says thus †; in the reign of Ederfcol, Christ was born in Bethlehem of Juda, but Flañn in his synchronismical poem, ascribes the same thing to the beginning of the reign of Conary, both coincide with my accounts, by which the real nativity of our Lord happened in the second last year of Ederfcol, and the begin-

* The book of Cluanmacnois, the Annals of Dunnegal from the poem of G. Coeman and Keting writes from another copy of G. Coeman.

† Fol. 295, b.

71 Deag king of Munster, about
the year 3892 and 3923

72 Hiar king of Munster

73 Olill

74 Eugenius king of Munster

75 Ederfcol

ning of his age, which we follow pursuant to the computation of Dionysius, fell on the first year of Cónary.

3945. Sergius Sulpitius Galba the emperor is born, whose grandfather Serg. Sulpitius, the son of Serg. Sulpitius, renowned for his studies, wrote a history furnished with a multiplicity of subjects; and by no means unentertaining, as Suetonius says.

3948. Of the Julian period 4712, in the twenty-eighth Aclian year of the Egyptians (before the twenty-ninth of August) when M. Valerius Messalinus Cottá (brother of M. Valerius Messala) and L. Cornelius Lentulus Getulicus were invested with the consulate; and when Cæsar Augustus the thirteenth time consul; and M. Plautius Sylvanus laid down their office; Clemens Alexandrinus, with many of the ancients, and Joseph Scaliger of the moderns, fix the birth of our redeemer, Jesus Christ.

Saint Joseph the spouse of the great Virgin, the parent of God, who derived her origin from the royal line of David, and first cousin by Estha the aunt of both of them, by the father; he was the fifth lineal descendant of Joseph Arses, who was sent on an embassy to Ptolomy Epiphanes, to Egypt, the great grandson of Naum; who was the tenth after Zorobabel, * the prince of the people, after their captivity.

3948.

- | | |
|-------------------------------|-----------------|
| * 54 Zorobabel about the year | 66 Mathatias |
| 3420. | 67 Joseph Arses |
| 64 Naum the tenth from Zo- | 68 Jo. Hircanus |
| robabel | 69 Melchis |
| 65 Amos | 70 Levi |

71 Matthæ

3948. In the year of Rome seven hundred and fifty-two, C. Julius Cæsar the grandson of Augustus, by his daughter Julia, at the age of eighteen was sent into Syria; and P. Sulpitius Quirinus was ordered out with him as governor, and by this Curinus viceroy of Syria, the first description was then made, Christ being born. Luc. 2. Julius Cæsar returning from the east the following year, being the seven hundred and fifty-third of Rome, was declared consul the ensuing year seven hundred and fifty four; which is the first year of our vulgar æra.

3949. Nuad the White, the great great grandson of Crimthan Cosgrach, king of Ireland, of the Herimonian line of Leinster, monarch of Ireland six months.

Here you may observe how preposterously they record genealogical accounts, who make Rofs the Red the son of Fergus the Mariner, who was king of Leinster (as above, in the year 3923) the grandson of this Nuad and Carbry Niafar, the son-in-law of Conquovar king of Ulster, and his brother Olill, the son-in-law of king Achy Fedloch, his great grand sons; both of whom reigned at the very same time; the one in Leinster, the other in Connaught.

To omit enquiring any more than the space of one age, How could Nuad be the eleventh from Crimthann, and Rofs Ruadh, the thirteenth, prior

71 Matthat.

72 Jacob, by his mother Estha the brother of Joachim, the father of the Virgin Mary.

73 Joseph, the husband of Mary who was the mother of Christ.

to Nuad or Carbry, and Olill, coeval with Nuad, be the fourteenth ?

Therefore Sedny was the father of Nuad, Lugad was his grandfather, Bresal his great grandfather, and Crimthann Cosgrach, king of Ireland, his great great grandfather; whose grandson by this Bresal, was Fergus the Mariner, the three sons of Rofs the Red, Carbry king of Leinster, Olill sovereign of Connaught, and Finn the father of Conquovar Abratro, king of Ireland, acknowledge to be their grandfather, and the race of Lagenian kings; at whose births, their mothers were never visited, or troubled with the smallest pain.

3949. Conary * the son of king Ederfcol, monarch of Ireland sixty years.

During his reign, the following princes governed the provinces: Conquovar Neffan, Ulster; Carbry Niasar, Leinster; Olill (the brother of Carbry) and Maud, the daughter of Achy Fedloch (king of Ireland) ruled Connaught; Achy was seated on the throne of South-Munster, and Curo the son of Daire, the grandson of Deag †, North-Munster.

69 Crimthann Cosgrach, about 71 Lugad

the year 3841

72 Sedny

70 Bresal

73 Nuad the White

71 Ferg the Mariner

72 Rofs the Red, the father of Carbry, Olill, and Finn.

73 Finn

74 Conquovar Abratro king of Ireland, below at the year of our Lord 73.

* Flann of the Monastery, in his synchronismical poem.

† About the year 3923.

3949. Herod died in the seventieth year of his age, after an eclipse of the moon, and a little before the Pascha*. This eclipse happened about midnight, after the ninth of January, in the year of the Julian period 4713. The birth of Christ should precede the death of Herod.

3950. Of the Julian period 4714, in the year of the city seven hundred and fifty-four, the third year of the incarnation of our Lord; but according to the accounts of Dionysius Exiguus, which have been followed, and conformed to many ages in the christian world; which for that reason, in future, we must comply with the first year only; and the first year of Conary, king of Ireland.

C. Julius Cæsar, the son of M. Vips. Agrippa, the grandson of Augustus by his daughter Julia, and his adopted son, was consul this year; being arrived at his twentieth year; with L. Æmilius Paulus, the son of Paulus Æmilius Lepidus, his first cousin by Julia.

3951. In the second year of the christian æra, Cuzuland the celebrated hero being twenty-seven years old, died this year; by the unanimous consent of different authors. In the year as Tigernach has remarked, in which the kalends of January fell on the first day of the week: he afterwards engraved the characters of the days of the week, of the four subsequent years, on the kalends of January: the character of the first year *two*, of the second *three*, the third *five*, the fourth *six*; whereby it was confessed that these were the third, fourth,

* Joseph. B. 17, c. 8.

fifth, and sixth years of the christian æra; whose *ferial* letters were for the third G; for the fourth, which was bissextile, F E; for the fifth D; and for the sixth C.

Moreover the chronicle of the Scots, to the year of our Lord four hundred and thirty-two, in which year the sixth day is added to the kalends of January; says in Latin to this purport: Archbishop Patrick arrived in Ireland, and Scotus began to baptize in the ninth year of Theodosius Minor, and first year of the papacy of Sixtus, who was the forty-fifth Roman pontiff, in the fourth year of Læghaire the son of Niell. The arrival of saint Patrick in Ireland happened in the year of Christ four hundred and thirty-two, according to the accounts of the most approved writers; which was the ninth year of the emperor Theodosius junior, after the death of his uncle Honorius, (who died the fifteenth of August, Anno Domini four hundred and twenty-three) the first year of Sixtus III, the forty-fifth bishop of Rome since Onuphrius; and the fourth year of Laogar king of Ireland, from the year four hundred and twenty-eight. Therefore the birth and death of Cuculand are recorded by undeniable and indisputable testimonies; from his birth back to the reign of Hugony the Great, three hundred and one years have elapsed; and from his decease to the fourth year of king Laogar, four hundred and thirty years have intervened; to which subjoin the twenty-seven years of his life, and you will find an interval of seven hundred and fifty-eight years, from the arrival of saint Patrick;

or from the fourth of king Laogary, to the fourth of king Hugony, by making a retrograde calculation, that is, three hundred and twenty-six years before the christian æra, and four hundred and thirty-two since Christ.

In the sixth year of Christ, and in the year of the city seven hundred and fifty-nine, M. Æmilius Lepidus, the elder brother of L. Æmilius was consul; whose daughter Æmilia Lepida, being married to Drusus, the son of Germanicus and the grandson of Drusus, being convicted of adultery with her own slave, put an end to her existence!

In the ninth year of Christ, Archelaus, the son of Herod the Great, by Marthace, the Samaritan, being constituted Tetrach of Judæa, Idumea, and Samaria, by Augustus, without the title of king, is banished to Gaul this year, being the tenth after the demise of his father.

P. Sulpitius Quirinus (called by the Evangelist Luke, and by Josephus, Cyrinus or Cyrenius) succeeding Q. Varus, who had been twelve years governor of Syria, held the second cæsa in Judea, after the expulsion of Archelaus; to confiscate and bring his wealth into the treasury, and to exact a tribute or fine on Judea. He held the first lustration in the third year of Q. Varus, governor of Syria, having been sent as plenipotentiary with C. Cæsar to Syria, when Christ was born; when, not only Judea, but all Syria, and all the provinces of the Roman empire were cæsed, that they might make an estimate of what means and ways they had of levying and maintaining an army. Wherefore,
the

the Roman historians relate, that this general cess was held under Q. Varus, governor of Syria, which the gospel affirms to have happened under Cyrenius or Cyrinus, when governor of Syria.

This year Flavius Vespasian the emperor, was born.

14. Tiberius Claudius Nero, the son of Livia Augusta, succeeded the emperor Augustus, who died the nineteenth of August; there was an eclipse of the moon on the twenty-seventh of the following month, September, M. Junius Silanus was born the same day on which his great grandfather Augustus died; whose mother Æmilia (the daughter of L. Æmilius and Julia, the grand-daughter of Augustus) was first married to the emperor Claudius, from whom being divorced, she married Appius Junius Silanus.

20. In the year of the city seven hundred and seventy-three, M. Valerius Messala the son of Marcus Valeria Messalina, the consort of the emperor Claudius, whose mother was Domitia Lepida the aunt of Nero, the daughter of Antonia, who was the daughter of Antony the triumvir, and Octavia the sister of Augustus, was consul with M. Aurelius Cotta Messalinus, the son of M. Valerius (who was consul) in the year from the foundation of the city seven hundred and fifty-one.

In the year of Rome seven hundred and seventy-five, C. Sulpitius Galba, the grandson of Sergius Sulpitius, was invested with consular power; concerning whom, on account of the imperfections and deformities of his body, it has been facetiously said

said by M. Lælius, the genius of Galba, had a bad habitation. *Macrob. lib. 2.*

In the year of Rome seven hundred and seventy-seven, L. Domitius Ænobarbus breathed his last.

28. In the year of the city seven hundred and eighty-one, Appius Junius Silanus, the father of M. Junius, and P. Silius Nerva, were appointed consuls.

In the year of Rome seven hundred and eighty-two, in the consulate of C. Rubellius and C. Fusius, in the fifteenth year of the emperor Tiberius, at the latter end of August, our Lord Jesus Christ, after the vernal equinox, spent the first Passover when he was about thirty years, being baptized by John in Jordan; and he suffered the fourth Passover after this. From the Passover after the death of Herod to this first one, twenty-nine years elapsed.

Herod Antipas the brother of Archelaus, was tetrarch of Galilee twenty-nine years from the death of his father to this first Pascha. This is he who took away Herodias from his brother Philip; his niece by his brother Aristobulus the son of Mariamne. He ordered John the Baptist to be beheaded, and derided and mocked Christ in his passion. But four years after the crucifixion of Christ, and the thirty-seventh of the vulgar æra, he was sent in exile into Gaul.

In the year of Rome seven hundred and eighty-five, C. Domitius Ænobarbus, the son of L. Domitius, was consul with A. Vitellius, a most detestable character in every respect.

In

In the year of the city seven hundred and eighty-six, in the fourth year of the two hundred and second Olympiad, and seven hundred and eightieth Nabonassarean year, before the fifteenth of August, and sixty-second Aclian year of the Egyptians, in the nineteenth of the emperor Tiberius, in the consulate of Sergius Sulp. Galba, and L. Corn. Sulla, after the vernal equinox, extending on the twenty-third of March to the second of April, the thirteenth day of the Jewish lunar month Nisan, with the setting of the sun being elapsed, and the fourteenth day approaching, which was the day of Azymus, on which day it was absolutely necessary that a lamb should be slain. Luc. 22. The real Paschal-lamb eat the Paschal-lamb with his disciples: the day after which was the third of April, and the sixth day, the Son co-equal and co-eternal with his Eternal Father, offered himself an immaculate victim on the altar of the cross, on the fourteenth day of the moon and month Nisan; on which day, according to the changes and phœnomena in the Heavens, the moon entered the diameter of the sun at Jerusalem, on the fifteenth, after five in the evening. Moreover Christ, at the prescribed time, in pursuance to the decrees of God, by which it was indispensably necessary that a lamb should be sacrificed, performed the feast of the Passover with his disciples. But the people on account of the translation of the days by a custom which has originated from superstition, according to which they were interdicted from celebrating the Passover on the second, fourth, and sixth

sixth day. On the evening of the sixth day which is the feast of the Jews which is before the Sabbath. Marc. 14. It was on the beginning of the fifteenth day of Nisan (for the Jews commence their civil-days from the setting of the sun, as we, and the Romans formerly, begin our days from midnight) sacrificed and eat the lamb, for that was the great day of the Sabbath, Joan 18. All which day Christ spent the Sabbath in his sepulchre! on the morning of the following day which was the Sabbath, and ever since observed and revered as the Lord's day, rising, he triumphed over death and hell, on the fifth of April, and sixteenth day of the moon, having remained more than thirty-four years arrayed in mortality.

37. C. Caligula, the grandson of Drusus by his son Germanicus, and the great grandson of Augustus by Agrippina, the daughter of Agrippa and Julia, succeeds his grand uncle Tiberius, who expired on the sixteenth of March, in the seventy-eighth year of his age, being arrived at his twenty-sixth year.

Herod Agrippa, the grandson of Herod and Mariamne, by Aristobulus, was enlarged from the horrors of a dungeon, and elevated to the tetrarchy of Galilee, by Caligula. Herod Antipas, with his incestuous Herodias, and Pilate the iniquitous judge of God's Son, having been banished into Gaul, where Pilate perished, his own executioner! *

* Joseph,

Claudius,

Claudius, Caligula's uncle, succeeded him the twenty-fourth of January. At this period, the name of christians was first known; Herod Agrippa, was proclaimed king of Judea and the adjoining countries by Claudius.

43. Claudius making a descent on Britain, reduced the southern parts of the island into the form of a province.

Saint James the apostle, the son of Zebedee, was put to death by Agrippa.

Saint Peter the apostle, miraculously baffled and eluded the guards of Agrippa.

44. The same Simon Peter Cephas, prince of the apostles, founded an eternal residence for himself, as vicar of our Lord Jesus Christ.

Herod Agrippa being now raised to the pinnacle and summit of all human pride and grandeur; being visited from heaven, and attacked by the loofy disease, died; leaving issue a son, by name Agrippa. The government of Judea devolved to Roman viceroys; the first of whom was, Cuspius Fadus.

48. Cumusgrach succeeded his father Conquovar as king of Ulster three years.

As to the time of Conquovar, king of Ulster, we must remark the very memorable concurrence of different authors, concurring and coinciding as to the time; where, in the first place, the chronological poem fixes the death of Conquovar forty-seven years after the birth of Christ, that is, from the commencement of the common christian æra; which is allowed on all hands, to have been the true age of Christ.

2. The old distich before quoted *, enumerates four hundred years; during which space, kings reigned in Ulster from the beginning of Kimbaith, monarch of Ireland, to the exit of Conquovar.

3. The periods of the Ultonian kings, from the building of Emania, in the first year of Kimbaith, to the end of Conquovar, taken together, will make the above sum. This same chronological poem, after the decease of Conquovar, prosecutes the certain intervals of time, from one event to another, to the mission of saint Patrick; and from that to its own time, or to the year of Christ 1072, most satisfactorily concurring with the period of the reigning kings; where depraved or corrupted copies do not interpose.

48. The blessed Virgin Mary, who brought forth life unto the world, dies (according to their assertions, who maintain that she was taken up to heaven fifteen years after the passion of her son) and the virgin mother, rising transcendantly glorious! resumed those members, and that body which before clothed the immortal son!

Agrippa junior, the son of Herod Agrippa, after the demise of his uncle, was appointed king of Chalcis, by Claudius, in his eighth year; afterwards this being taken away from him, he obtained the tetrarchy of his grand uncle, Philip, of Trachonis, Aulonitis and Bathanea, with Abilene, from Claudius, then being aggrandized by the sovereignty of Tiberias and Julias; which were granted him by Nero: he formed the greatest alliance and inti-

* At the year 3496.

macy with the Romans, which was very salutary and advantageous to the Jews. He lived and reigned to the third year of Trajan, fifty-two years, being very old. Before him and his sister, Bero-nice, the relict of his uncle Herod, in the presence of Festus, governor of Judea, saint Paul pleaded his cause: his other sister Drusilla, was married to Felix, viceroy of Judea*.

51. Glasn, the brother of the deceased king of Ulster nine years.

54. Domitius Nero, the son of Cn. Domitius Ænobarbus and Agrippina, the sister of Caligula, the son-in-law of Claudius, by Octavia; after Claudius had been poisoned by Agrippina, on the thirteenth of October, was proclaimed emperor in his seven-teenth year.

He was the first emperor who persecuted the christians, in the tenth year of his reign.

In the year of the city eight hundred and eleven, M. Valerius Messala, the son of M. Valerius, was consul with the emperor Nero.

Agrippina, the daughter of Germanicus, and sister of Caligula, who destroyed her husband and uncle by poison, that her son Nero might the sooner be advanced to the imperial dignity; experienced, in her son, a most cruel parricide! The sun was eclipsed the thirtieth of April.

Euryal Glunmhar, the son of Conal Kearneach, the fifth in lineal descent from Rudric, monarch of Ireland, king of Ulster forty years.

N 2

In

* Acts of the Apof. 26.

69 Rudric, king of Ireland about 70 Kinga
the year 3845 71 Cathbad

In the first year of Euryal king of Ulster, Conary monarch of Ireland, perished by fire !* The Temorian seat was vacated after that, five years.

From the beginning of Euryal in Ulster, to the death of Elim king of Ulster and Ireland, the authority of the æra of the Ultonian kings, makes indisputably, seventy years †.

Lugad Riabnderg, the grandson of king Achy Fedloch, after an inter-reign of five years, enjoys the supreme dominion of Ireland eight years.

Lugad Riabnderg, Conquovar, Abrato and Crimthann, were cotemporary with Vespasian; Lugad, the first of whom, died in the fifth year of Vespasian, a synchronism.

Some write, that Lugad reigned twenty years, others will make it twenty-five, others twenty-six, and some say twenty-seven; but we, confiding and following the authenticated assertions of writers in other matters, can only grant him eight years of the seventy, the intermediate space, from the beginning of Euryal to the death of Elim. Flann also supports this opinion, in his already quoted synchronism; inasmuch as he joins the last year of Lugad and the fifth of the emperor Vespasian: for Vespasian commenced his reign on the kalends of

72 Cas	Euryal
73 Amergin	Glunmhar
74 Conall Kearneach	

* Tigerna. A synchronism from the Annals of Dunnegal

† Gilla Coeman's synchronism. Annals of Dunnegal

72 Achy Fedloch, about the year 3922	73 Breas. nar
	74 Lugad streaked Red

July,

July, anno domini sixty-nine, and after the expiration of four years, the fifth year came on, from the kalends of July in the year of our Lord seventy-three; in which Lugad, according to my accounts, departed this life.

When Lugad was monarch of Ireland, and Euryal king of Ulster, Maud, the daughter of Achy Fedloch, king of Ireland, queen of Connaught, died in a very advanced age *, being killed in the first year of Vespasian, by Furbad the son of Conquovar, king of Ulster, eight years after Olill her husband, the son of Rofs the Red, king of Leinster in his ninetieth year; and Conall Kearnach, then very old, died †. Therefore Olill was born a little before or after the year of the world 3920, whose father ruled Leinster, anno mundi, 3923; as you may see above at that year.

In the year of Rome eight hundred and eighteen, L. Silanus, the grandson of M. Junius Silanus, born in the year of Christ, fourteen, the great great grandson of Augustus, a very valiant, accomplished youth, was destroyed by Nero! of whom Tacitus, lib. 16.

In the year of Rome eight hundred and twenty, in the consulate of L. Fonteius Capito and C. Julius Rufus, saint Peter, the vicar of Jesus Christ on earth, was crucified at Rome, on the twenty-ninth of June, and with him, the Doctor of the Gentiles.

* The book of Lecan, fol. 186. b. Tigernac.

† Keting, in the reign of Achy Fedloc.

In the year of Rome eight hundred and twenty-one, in the consulate of C. Silius Italicus, and M. Galerius Trachalus Turpelianus, Nero put a period to his existence on the tenth of June. Sergius Sulpitius Galba in the seventy-second year of his age, succeeded to the purple.

Sergius Sulpitius Galba, the emperor, was killed on the sixteenth of January; himself and T. Vinus Crispinus being consuls, and Otho succeeded him. The emperor Otho killed himself on the twentieth of April, in the thirty-seventh year of his age. Vitellius commenced his reign, Galba living. There was an eclipse of the moon on the fifth of May: Vitellius died on the twenty-fourth of December.

The emperor Flavius Vespasian Vitellius, still living, is created on the kalends of July; a year and twenty-two days after the death of Nero*. T. Flavius Petronius, the grandfather of Vespasian, fought in the battle of Pharsalia against Cæsar.

70. Titus Vespasian, the son of the emperor Flavius, both of them being consuls, took Jerusalem the first of September (it being on the sabbath) † the siege was commenced on the thirteenth of April, during the passover. The conflagration of the Temple, was on the tenth of the Lunar-month, *Lois* ‡, which was the fifth of August. The entire city was taken on the eighth of the lunar month, *Gorpiæus*, on the first of September. In the se-

* Xiphilin.

† The same account from Dion.

‡ Joseph. b. 10. c. 26.

cond year of Vespasian, according to Josephus *, who began his reign on the kalends of July, in the year of Christ, sixty-nine. But the first year of Vespasian, according to the Romans, from the demise of Vitellius.

Conquovar Abrato, the grandson of Rofs the Red, king of Leinster, by his son Finn, † the great grandson of Crimthann, monarch of Ireland, king of Ireland one year; in the fifth year of Vespasian, as we have observed above.

Crimthann Nianair, the son of king Lugad Riabnderg, monarch of Ireland sixteen years. You may see from what has been hitherto demonstrated, how falsely they calculate, who contend, that our Saviour was born in the eighth or twelfth year of Crimthann. Tigernach, the book of Cluanmacnois, and book of Lecan record, that saint Andrew was crucified at the beginning of the reign of Crimthann; and after him, that saint Philip, after the death of Vespasian, suffered during the reign of Crimthann.

In the year of Rome eight hundred and thirty-two, T. Vespasian succeeded his father; who died the twenty-fourth of June, aged sixty-nine.

In the year of the city eight hundred and thirty-four, Domitian was raised to the imperial dignity, after his brother, who died the thirteenth of September, in the forty-first year of his age.

Carbry Caitcheann, (the only one of the people) monarch of Ireland five years.

* Joseph. b. 6. c. 47.

† Above at the year 3949.

Crimthann, Nianair, Carbry Caitcheann, and Feredach, were coeval with Titus and Domitian: a synchronism.

The book of Cluanmacnois assures us, that Domitian was invested with the imperial dignity, when Carbry Caitcheann reigned.

Feredach the Just, the son of king Crimthann, monarch of Ireland twenty-one years.

According to the various copies of the poem of G. Coeman, he reigned twenty, twenty-one, and twenty-two years; of these, I have preferred the middle number. During his reign, the synchronism says, that Domitian died.

In the year of Rome eight hundred and forty-eight, the emperor Domitian was killed at Rome, on the eighteenth of September, aged forty-five. Nerva Cocceius was emperor one year, four months, and nine days: he died on the twenty-seventh of January, in the sixty-fifth or seventy-second year of his age.

97. The emperor Ulpus Trajan, born in Spain and adopted by Nerva, who died on the twenty-seventh of January, succeeds him, being forty-two years old.

Fiach Finnam, succeeds his father Euryal, as king of Ulster, twenty-years. Tigernach has remarked, that he died on a Sunday.

Agrippinus, an old king, after his father Agrippa, seated on the throne thirty-years: the last of the family of Herod.

Fiatach Finn, of the Herimonian line, of Ulster, whose great grandfather was Achy, the brother of Deag,

Deag, the progenitor of the Deagads in Munster, king of Ireland three years. During the reign of the emperor Trajan, Fiatach and Fiach were kings of Ireland: a synchronism.

Ælius Adrian, born in Spain, whose grand-mother Ulpia, Trajan's aunt, who died on the tenth of August, succeeded to the purple.

Fiach Finnoch, the son of king Feredach, monarch of Ireland seven years*.

Elim Conry, who derived his genealogy from Fergus Ross, king of Ulster, by his son Conry, king of Ulster ten years.

In the year of Rome eight hundred and seventy-four, M. Annius Verus, the grandfather of the emperor M. Aurelius, who was born this year, was consul. *Petav. ex Victore.*

Elim Conry from being king of Ulster, is declared monarch of Ireland, and reigns four years as below, at the year one hundred and thirty.

Tuathal Bonaventura, the son of king Fiach, monarch of Ireland thirty years. In the reign of Hadrian, Elim, after the assassination of Fiach, was proclaimed king of Ireland, and after him Tuathal during the same emperor's reign, a synchronism.

The beginning of Tuathal agreeing with the exit of Elim, is certainly determined pursuant to the

Philo Tud.

71 Deag king of Munster, about	73 Dluthac
the year 3892	74 Daire
71 Achy, the brother of Deag	75 Frum
72 Dethfren	76 Fiatach

* The book of Cluanmacnois.

series of the kings of Ulster and Ireland, and consequently to the beginning of Fedlim the legislator, who succeeded Mal in the throne of Ireland, thirty-three years have elapsed by the same accounts.

There is a very inconsistent and foolish story told, that Tuathal, shut up in his mother's womb, escaped the assassins of his father! To give an air of probability to this account, they are obliged to have recourse to another fiction, that Elim, during the adolescence of the posthumous child, reigned twenty years in Ireland. But according to the authority of the approved Ultonian æra, Elim lived only ten years from the time he was proclaimed king of Ulster to his death; in which interval the father of Tuathal governed Ireland a part of the time.

Mal the son of Rocrad, the grandson of Fiach, Finnamn king of Ulster, was seated on the throne of Ulster thirty-three years.

Some make him the seventh from Fiach Finnamn king of Ulster, which is not admissable, according to the genealogical accounts.

137. Titus Aurelius Antoninus Pius, succeeds Adrian, by whom he was adopted on the tenth of July, being fifty years old.

Mal king of Ulster, was in possession of the supreme monarchy of Ireland four years.

During the reign of Antonius Pius, Mal, after Tuathal reigns, a synchronism.

76	Fiach Finnam, king of Ulster,	4	Giallachad
	about the year 100	5	Cathbad
1	Muredach	77	Rocrad
2	Finnchad	78	Mal
3	Gunnchad		

When

When Antoninus ruled the Roman empire, Tuathal, after a reign of thirty years, was killed by Mal. The book of Lecan, fol. 300. b.

The book of Cluanmacnois rightly informs us, that Galen the physician lived in the time of Mal, who flourished from the year of Christ one hundred and forty-three, to the year one hundred and eighty-seven.

From the death of Tuathal, to the demise of Conn of the hundred battles, his grandson, instead of thirty-two years in the corrupt manuscripts, it appears by that we should read fifty-two, consonant to the unanimous consent of historians.

Marcus Aurelius Verus Antoninus the philosopher, son-in-law of the emperor Antoninus, and Lucius Ælius Aurelius Verus Commodus, the son-in-law of Marcus succeed Antoninus, who died on the seventh of March, aged seventy-three.

Fedlim the Law-giver, the son of king Tuathal, * monarch of Ireland, having spent nine years in the administration of the kingdom, died on the tenth †.

M. Aurelius, Fedlim the law-giver, Cathir and Conn of the hundred battles, reigned at the same period, a synchronism.

The book of Lecan places the commencement of the reign of Fedlim, in the time of the emperor Marcus. Fol. 300. b.

* The annals of Dunnégal from Gilla Coeman's life of saint Declan. Tigernach.

† The book of Cluanmacnois.

From the death of Mal and the beginning of Fedlim, to the death of Fergus the Black-toothed, and the beginning of Cormac, there are ninety years, as confirmed by the series of the kings of Ulster.

Bresal the son of Briun, succeeded his uncle Mal as king of Ulster nineteen years.

Cathir, the great great grandson of Conquovar, monarch of Ireland, the last of the Leinster line, king of Ireland three years *.

Conn of the hundred battles, the son of king Fedlim, monarch of Ireland thirty-five years.

Those who allow him only twenty years, date the commencement of his reign from the battle of Moylenen.

180. L. *Ælius* Aurelius Commodus, a most profligate and abandoned son, succeeded a very worthy and upright father, Marcus Aurelius, who died on the seventeenth of March, aged fifty-nine.

183. Tiprad Tir, the son of Bresal, the grandson of Briun, the brother of Mal, monarch of Ireland, succeeded his father as king of Ulster thirty years.

Some † contend that he was the son of Mal, monarch of Ireland; others ‡ write he was the grand-

74 Conquovar, about the year 73	78 Cormac, king of Leinster
75 Magcorb, king of Leinster	79 Fedlim, king of Leinster
76 Cucorb, king of Leinster	80 Cathir the Great
77 Niacorb, king of Leinster	

* The annals of Dunnegal from Gilla Coeman. Another copy of Gilla Coeman has 20 years.

† Gilla Coeman in his poem of the catalogue of the kings of Ulster, the annals of Dunnegal, the book of Cluanmacnois, and Keting in his account of king Conn.

‡ Flann of the Monastery.

son;

son; and indeed he may with the greatest propriety be called the nephew or grand nephew of Mal Briun *. Some acknowledge him to have been the son of Bresal, but they make this Bresal to have been the son of Ferb or Kerb, and nephew to Mal. But Bresal the son of Ferb, king of Ulster, first occurs in that fable in which Tuathal, monarch of Ireland, and Tiprad the son of that Bresal, king of Ulster, but Bresal the son of Briun, consequently he must have been the father of Tiprad Tir's mother.

192. Eugenius the great Mognuad †, king of Munster, the nineteenth from Duach, monarch of Ireland, of the Heberian line, was slain in the battle of Moylen.

Conn of the hundred battles reigned peaceably twenty years after the battle of Lenan, according to the book of Cluanmacnois, who by my computation died in the year two hundred and twelve. On the twentieth of October, on a Wed-

* Keting in his account of king Carbry, and in the genealogy of the lord of Magenor; a catalogue of the kings of Ulster; the book of Lecan, fol. 135. a. 141. a. 194. b.

† Rocrad, about the year 130	77 Rocrad
1 Mal.	78 Briun
2 Ferb. or Kerb.	79 Bressal, king of Ulster about the year 164
3 Bressal	8 Tiprad Tir
4 Tiprad	
71 Duach, king of Ireland about the year 3892	76 Enny, king of Munster
72 Achy	77 Derglinn otherwise Corbolom
73 Muredach	78 Dearg
74 Mogfeb	79 Mogned, king of Munster
75 Loic the Great	80 Eugenius the Great

nesday,

nesday, twenty years prior to which, was the year in which the battle of Lenan was fought.

192. Concerning this, the synchronism thus speaks: In the reign of Commodus, Conn of the hundred battles came off Victorious, in the battle of Moylen.

192. The emperor Commodus was strangled on the last day of December, aged thirty-one years and four months.

193. Pertinax reigned from the first of January to the twenty-ninth of March, eighty-eight days; after whose assassination Didius Julianus ruled the sceptre sixty-six days, having been killed at the instigation of Septimius Severus.

L. Septimius Severus, a native of Africa, educated at Rome, by Marcus Aurelius, is proclaimed emperor on the twenty-ninth of September, being fifty years old when he was raised to that imperial station.

Pescennius Nigerius, at Antioch in Syria, and Clodius Albinus in Britain, were elected emperors; the former was crucified in the year one hundred and ninety-four; the latter was murdered in the year one hundred and ninety-seven, on the eleventh of March, at Lyons in France.

211. Severus dying at York in England, the fourth of February, left the empire to his sons, Antonius Caracalla Bassanius and P. Septimius Geta.

212. Conary* of the Ernean Herimonian line of Munster, the fifth lineal descendant of the first Conary

* 76 Conary, king of Ireland about the year 3949

77 Carbry Fionn Mor, king of Munster

nary the son-in-law of Conn of the hundred battles, who died the twentieth of October, on a Wednesday, succeeds his father-in-law eight years as monarch of Ireland. The chronological poem enumerates thirty-seven years from the exit of king Conn of the hundred battles to the death of his son Artur.

212. Caracalla having most inhumanly assassinated his brother Geta in the twenty-third year of his age, in the embraces of his mother, where he fled to as an asylum on the twenty-fourth of February, reigns sole emperor*.

213. Ogaman of the line of Fiatach, monarch of Ireland, who was descended from Herimon, reigned twelve years king of Ulster, after the demise of Tiprad Tir.

All our historians unanimously agree, that he was the son of Fiatach; but they seem not to have received the word *son* in a strict unequivocal sense, but rather in a vague sense, when from his decease to the commencement of this king's reign ninety-four years have intervened, wherefore I supposed he was his great grandson.

218. M. Aurelius Antoninus Heliogabulus is emperor, whose mother was Socemis, and his grand-mother Mæsa, who was the sister of Julia, the mother of Bassianus Caracalla, who was killed by Opilio Macrinus, who succeeded him the sixth of April, in the year two hundred and seventeen.

78 Daire, king of Munster

79 Carbry, king of Munster

80 Lugad

81 Mogalam, otherwise Achy, king
of Munster

82 Conary II.

* From the year 116, to the year 119.

220. Artur, the only son of king Conn, succeeded king Conary, and reigned monarch of Ireland thirty years.

222. Alexander Severus, the son of Mammæa, who was the sister of Soæmis, the mother of Helio-gabulus, succeeded his cousin, who was murdered the tenth of March, aged eighteen years.

223. Ængus the grandson of Tiprad Tir, by his son Fergus Galine, reigned king of Ulster fifteen years.

230. Artaxerxes restored the eastern empire to the Persians. From this period kings of great valour reigned for the space of four hundred and two years, in a continued succession, inimical to the Roman empire.

235. The emperor Alexander Severus, with his mother Mammæa, is assassinated on the eighteenth of March by his soldiers, being twenty-nine years, and three months old. Maximinus Thrax is proclaimed emperor; the first who was constituted by the military, without the advice or ratification of the senate.

237. Olill Olom, the son of Eugenius Mognaud, related to Artur, monarch of Ireland, having obtained the victory in the battle of Kennfribatan, swayed the Momonian sceptre twenty-three years. He was the first of the Heberian line who transmitted the perpetual sovereignty of both Munsters to his posterity.

The rev. father Ward is of opinion*, that this battle was fought two years after the death of the

* The life of St. Rumold, p. 367.

emperor Severus, from the annals of Roscrea, which record that Severus died in the year two hundred and eleven, (as before mentioned). But besides these accounts, we have the authority of the most accurate chronographer, Dr. Usher*, by which it appears, that Conary the second enjoyed the monarchy of Ireland about the year of our Lord two hundred and fifteen, who in the eighth year of his reign fell by the sword of Nemeth, prince of the Ernans, of Munster. This Nemeth was killed many years afterwards in the battle of Kennfebraten; wherefore I make this battle to have been fought two years after the death of Severus, conformable to the sense of the annals.

238. After the assassination of the emperors Maximinus, M. Antonius Gordianus (whose mother Ulpia Gordiana was descended from the emperor Trajan,) M. Antonius Gordianus the second, the son of Gordianus the first, Balbinus and Papienus being emperors, M. Antonius Gordianus the third, the grand-son of Gordianus the first, by his daughter Metia Faustina, succeeds them in the empire in the eleventh, thirteenth, or sixteenth year of his age.

Fiach Araidhe succeeded his father Ængus, in the dominion of Ulster ten years.

242. Sapor king of the Persians, after Artaxerxes.

244. Philip the Arabian, having killed Gordianus the third, on the kalends of March, seizes on the government of the empire with his son Philip. These are said to have been the first christian emperors; however they dare not attend at the ce-

* In the beginning of his *Ecclesia Britannic.* p. 611.

lebration of the sacred mysteries of revealed religion; they dare not make any public profession.

250. Lugad Mac Conn of the race of Lugad, the son of Ith, the third after the death of his uncle king Artur, reigned monarch of Ireland three years, as you shall be informed of at the year two hundred and fifty-four.

In the genealogy of king Lugad*, which we have prefixed as a note, four things occur, worthy of a serious animadversion: first, twenty-three generations are wanted! so that on the part of the mother, the sister of king Artur, there are eighty-two; but on the father's side, there are only fifty-nine generations: secondly, we seldom find the genealogies of families entire, whose dynasts have not successively and uninterruptedly, enjoyed the supremacy of the island, or particular province: in the third place, as they say, that before the arrival of the Ernans, of the Herimonian line, in Munster, the principality of both the Munsters was alternately in the possession of this and the Heberian family; however it has not been as-

* 36	Lugad, the son of Ith, about	48	Dergten
	the year 3041	49	Deag Dearg
37	Mal	50	Deag
38	Adnaman	51	Firuln
39	Logad	52	Sithbolg
40	Mathsin	53	Daire
41	Sinn	54	Ecbolg
42	Gofamon	55	Firuln
43	Adnaman	56	Daire
44	Herimon	57	Lugad
45	Logad Feidloc	58	Macniad
46	Lactnan	59	Lugad Mac-con, king of
47	Nuad		Ireland

certained

certained who has enjoyed that, or who has not, in this lineal descent. I read that Forbry, the son of Fin and Achy Kinnmairc, of this family only, were denominated kings of Munster; and that there were two monarchs of Ireland, before this Lugad, that is, Achy Edgatach*, and Achy Obtach †; but on the other hand, we must acknowledge, there has not been hitherto so accurate and exact a catalogue of the Momonian kings; nor so probable and satisfactory accounts of the kings of any other province, as of the Ultonian sovereigns; whose existence is recorded to have continued during a certain chronological period of six hundred and eighty-four years: whose records, on account of their authenticity and precision, claim almost our implicit confidence and credit. In short, how ingenuous and sincere is the veracity and candor of the genealogists who have not intermixed these two monarchs already mentioned, of this family, nor any other kindred-degrees, to supply the chasm or defect in this lineal descent; but have transmitted to posterity, what they were acquainted with, without either adding or diminishing; frankly confessing, that one of them, Achy, monarch of Ireland, was descended from the brother of Logad, and the other from the brother of Mal.

250. Fergus the Black-toothed, the great grandson of Ogaman ‡, king of Ulster, and grandson of Conn of the hundred battles, monarch of Ireland,

* About the year 3041

† About the year 3432

‡ 79 Ogaman, about the year 213

80 Finnchad

81 Imchad

82 Fergus the Black-toothed.

by his daughter Maina, of the line of Herimon, king of Ulster four years.

253. Fergus the Black-toothed, king of Ulster, having prevented Cormac the son of king Artur, from succeeding Lugad Mac-Con, in the monarchy ; (having expelled him from Tara) monarch of Ireland one year.

254. Cormac, the son of king Artur, (Fergus falling in the battle of Crinna) enjoyed the monarchy of Ireland twenty-three years* : most writers say, that Lugad Mac-Con swayed the sceptre thirty years ; the book of Cluanmacnois assigns only eighteen years ; but the most accurate series of the Ultonian kings, in which Fergus the Black-toothed was the next successor to Lugad in the throne of this kingdom, in the year two hundred and fifty-four, and only reigned one year, allows him not more than three years : and what makes this very obvious and evident is, that the various periods of the reigning kings, penned by writers from the commencement of Fedlim the Law-giver to Cormac's, taken together, amount to ninety years ; with which time the reigns of the Ultonian kings agree and correspond, from the death of Mal, who was the immediate predecessor of the Law-giver, to the decease of the Black-toothed, the immediate successor of Cormac : wherefore Lugad has reigned no more than three years.

I think we can account for it thus ; the thirty years were commenced in the year of the battle of Kennfebraten, at which time Lugad forming a

* The book of Cluanmacnois.

conspiracy against his uncle, monarch of Ireland, and his step-father, king of Munster, perhaps was honoured with the title of monarch by his own clans: and though he was defeated in that battle, he still retained the name, until he accomplished his intended projects, by killing his uncle in the battle of Mucrom; it appears the eighteen years from the battle of Mucrom, since he was advanced to the regal-dignity, to the end of his life, are reckoned; although he was deprived of his kingdom within that period. To confirm which, we can say, that the thirtieth year after the battle of Kennfebraten, and the eighteenth after the battle of Mucrom, correspond exactly with the same year of the christian æra, two hundred and sixty-seven, or two hundred and sixty-eight.

Authors expressly mention that he did not cede the palace of Tara to Fergus, who immediately succeeded, but to Cormac, the successor of the immediate succeeding king; and that he did not reside long at Tara *, but being deposed by Cormac, went into Munster; and afterwards, that Fergus having expelled Cormac into Connaught, usurped the monarchical-power; when in a year after, Cormac, by his death, was raised to the throne. Concerning these, Keting speaks thus †: This is the Fergus who usurped the empire from Cormac, the son of Artur, after the Ultonians banished Cormac into Connaught. These are the words of the book of Lecan ‡: Cormac dethroned king Mac-Con, and

* Keting in his account of the reign of Lugad.

† Keting in his account of the reign of Fergus.

‡ Fol. 179. b.

banished him from the confines of Tara, to the western parts of Munster. Thus the annals of Dunnegal *: Cormac, the son of king Artur, banished Lugad from Tara, Fergus the Black-toothed afterwards reigned. And Flann of the Monastery thus says: Lugad lived at Tara, until he gave it to Cormac. Then he talks of Fergus, and then of Cormac.

Therefore, Lugad in the year two hundred and thirty-seven, being stiled king of Ireland by his own subjects, immediately after the battle of Kennfebraten, is compelled to go over sea. Returning victorious from the battle of Mucrom, he is proclaimed monarch of Ireland: but about the second-last year of Fergus the Black-toothed's reign (who, from the year two hundred and fifty, to the year two hundred and fifty-four, governed Ulster, and the last year of those, that is, from the year two hundred and fifty-three, to the year two hundred and fifty-four, enjoyed the supreme power) Cormac expelling Lugad from Tara to Munster, deprived him of his sceptre, but not of his life; and Fergus in a very little time after, deposed Cormac; when mustering an army in the year two hundred and fifty-four, he conquered and slew Fergus in the battle of Crinna, thenceforth he was monarch: afterwards Lugad in the year two hundred and fifty-three, was exiled to some corner of Munster, and there lived a nominal prince to the year two hundred and sixty-seven or two hundred and sixty-eight; when Cormac wishing to be freed from all

* About the year 225.

anxious fears which haunted him on account of his rival, as also bearing in memory the death of his father, in the Mucronian battle, suborned and bribed Firchis, one of the Druids, who, assassin like, stabbed (with a spear) Lugad, at the Golden little field, near Dergrath, in the plain of Femen, to the west of the ford which is called Athnacabad, from chariots, in the county of Waterford.

254. Rofs *, the son of Imchad, of the Rudrician family, succeeded Fergus the Black-toothed, king of Ulster and Ireland, as king of Ulster one year.

Most writers † make this prince to be the great great grandson of Fiach Araid, king of Ulster, the degrees being enumerated as a note; and some omitting Cais ‡ or Fedlim, contend he was his great grandson, but he is believed not to have been either his great great grandson, or great grandson, but some distant relation

255. Ængus Finn, the son of Fergus Black-toothed, monarch of Ireland, king of Ulster two years.

257. Fergus Foga, the son of Froecar, of the Rudrician family §, king of Ulster seventy-five years. He was the last of the Ultonian kings of Emania.

* 83	Fiach Araid, about the	85	Fedlim
	year 240	86	Imchad
84	Cais	87	Rofs

† Keting in his genealogy of the lord of Magenos. Book of Lecan, fol. 135. a.

‡ Catalogue of the kings of Ulster

§ The book of Lecan fol. 141. a.

Olill Olim king of Munster died, Cormac Cas his son succeeded him, and after him, Fiach with the broad crown, while Cormac ruled the kingdom at large.

260. P. Aurelius Licinius Valerianus the emperor, was taken by Sapor, king of the Persians.

267. Flavius Claudius emperor.

Quintilius, the brother, succeeded the emperor Claudius, who died the fifth of February. He was killed also the same February.

The niece of Claudius, by Flavius Crispus, the brother of these, was the mother of the emperor Constantius, and grandmother to Constantine the Great.

273. Constantine the Great, to the advantage of christianity, was the son of Helena, a British lady.

273. Ormisdes, the son of Saphor, king of the Persians.

Warannes, whether he was the son, or brother, or relation of Ormisdes, is not ascertained, king of the Persians.

277. Achy Gonnat, the grandson of king Fergus the Black-toothed, by his son Fieg, king of Ireland one year.

277. Warannes the second, the son of Warannes the first, king of the Persians.

Carbrey Liffecar, the son of king Cormac, king of Ireland 17 years.

We place the beginning of his reign, in the year two hundred and seventy-nine, which Tigernach has mentioned to have been on the kalends of January, on the fourth day, wherefore we understand, that

that Achy, the deceased, reigned some months, or at least days, besides an entire year.

In the reign of Carbrey, the book of Chuanmacnois properly says, that saint Eutychnianus, president of the church, suffered martyrdom, after he had entombed, with his own hands, three hundred and thirteen martyrs. According to the writings of Onuphrius, he was created sovereign pontiff, on the nones of June, in the year two hundred and seventy-five; and was put to death, the sixth of the ides of December, in the year two hundred and eighty-three.

284. Finn, the son of Cumal, and son-in-law of Cormac, monarch of Ireland, and general of the militia, descended from Nuad the White, king of Ireland, was assassinated by the three sons of Urgren, of the line of the Luagnians, of Tara, at Athbrea, a ford of the river Boyne, in the year two hundred and eighty-three, according to the annals of Dunnegal, prior to our vulgar æra, by one year.

284. Diocletian is declared emperor by the army: from this, the Diocletian æra commences the twenty-ninth of August in Egypt, and the East; but with the Latins, on the twenty-third of March, in the year two hundred and eighty-five. It is also called the æra of Holy-martyrs, the æra of Massacre, and the æra of Grace.

286. Carausius rebelling in Britain, and others elsewhere; Diocletian made Maximianus Hercules, Cæsar on the kalends of April.

291. Diocletian proclaimed Constantius Chlorus, and Maximianus Galerius, his son-in-law, Cæsars.

Flavius Constantius Chlorus, the father of Constantine the Great, was the son of Eutropius; who derived his origin from a very noble family in Dardania, of the race of Gordiani, of Rome. Claudia was the mother of Constantius, and niece of Flavius Crispus, by the brother of the emperors Fl. Claudius and Fl. Quintilius. When he was chosen emperor, he divorced Helena, the mother of Constantine the Great, and was obliged to marry Theodora, the step-daughter of Maximian Augustus, by whom he had six children.

294. Warrannes the third, the son of the second, called Segafnesna, king of the Persians: as soon as he entered on the administration of affairs, he was taken off.

294. Narfes, the grandson of Sapor, king of the Persians.

Carbry, monarch of Ireland, fell in battle.

297. Fiach Srabtin, the son of king Carbrey, monarch of Ireland thirty years. From the death of his father thirty-one years elapsed.

The annals of Dunnegal, according to the poem of G. Coeman, of the kings of Ireland, attribute thirty-seven years to him; but, as it is well known, he died five years, by the chronological poem, before the destruction of Emania; we allow him only thirty-years, with the authority of the book of Lecan *, to make it coincide with the three hundred and twenty-seventh year.

* Folio 302. b.

301. Ormisdas, or Misdates, the son of Narfes, king of the Persians.

304. Fl. Constantius Chlorus, and C. Galerius Maximian, emperors.

306. Constantine the Great, after the death of his father, Constantius, at York, in Britain, on the twenty-fifth of July is saluted emperor.

309. Sapor, the son of Ormisdas, was proclaimed king of the Persians, before his birth, by the grandees of the kingdom. He lived and reigned seventy years.

312. Constantine defeated Maxentius, the son of Maximian Herculeus, at Rome, by the sign of the cross, which appeared to him in the clouds—and publicly professed christianity.

327. Colla Huas, the grandson of king Carbrey, by his son Achy Doimhlen, monarch of Ireland four years.

The chronological poem places a space of five years from the battle of Dubcomar, in which Colla Fiach, the predecessor of Huas, fell, to the destruction of Emania.

331. Muredach Tir, the son of king Fiach, monarch of Ireland, twenty-five years: for the chronological poem has dated twenty-four years from the destruction of Emania, to the death of this Muredach.

332. The demolition of Emania, which from the beginning of Kimbaith, the founder, king of Ireland, stood for the space of six hundred and eighty-four years, as the residence and seat of the kings of Ulster;—which space allowed them, I have depended on, as the basis of my accounts—as we
have

have often proved, in the foregoing pages, that it has been determined by the unanimous concurrence of different authors, without the least shadow of error or doubt. From this, to the mission of St. Patrick, in the year of our Lord four hundred and thirty-two, an interval of an hundred years has intervened, with as much certainty as the former, according to the author of a chronological poem: that is, twenty-four years to the death of Muredach Tir, near Dubhallum; from that to the death of king Niell, forty-nine years; and twenty-seven from the fate of Niell, to the arrival of St. Patrick, when, as in the same place, he instilled the principles of revealed religion into the Milesians.

337. Constantine, Constantius, and Constans, succeed their father Constantine the Great, who died on the twenty-second of May.

357. * Coelbad, the great grandson of Fiach Arad, king of Ulster, the last of the Rudricians, of the house of Hir, the son of Milesius, monarch of Ireland one year, after the slaughter of Muredach Tir, at Dabhallum in Orgiella.

All other writers have Coelbad the eighth from Fiach Arad; but the interval of time from the death of Fiach, in the year two hundred and fifty, to the beginning of Coelbad, contradicts, and will not admit that. Indeaeta, the mother of Coelbad, the

- | | | | |
|------|-----------------------------|----|------------------|
| * 83 | Fiach Arad, about the year | 5 | Lugad |
| | 240 | 84 | Achy Cobtha |
| 1 | Cafs | 85 | Crunn |
| 2 | Fedlim | 86 | Coelbad, king of |
| 3 | Imchad | | Ireland |
| 4 | Rofs, king of Ulster, about | | |
| | the year 254 | | |

daughter

daughter of Lugad Meann, and grand-daughter of Fergus Black-toothed, who was king of Ulster in the year two hundred and fifty, and monarch of Ireland in two hundred and fifty-three, supports this opinion. The grandfather, by the mother's side, of which Fergus was Conn of the hundred battles, who died in the year two hundred and twelve.

Wherefore, we justly obliterate from the ancestors of the Arads, (in a direct line) Cas, Fedlim, Imchad and Ross, king of Ulster, and Lugad. Then Crunn Badhra, was the father of Coelbad; Achy Cobha, his grandfather; and Fiach Arad, his great grandfather.

We place the commencement of his reign by the authority of Tigernach, this year; as he marks the year in which Muredach fell, at Dubhallum, the kalends* of January happening on the fourth day, the year before the first, the kalends falling on the second day, the second year on the first day, and the following year, the fifth day, on which Coelbad died. For the bissextile form hinders the days from falling out in that order, on the kalends of January, unless on these years of the christian common æra, three hundred and fifty-five, three hundred and fifty-six, three hundred and fifty-seven, and three hundred and fifty-eight—whose solar cycle was XXVIII. I. II. III. and ferial-letters A. G. E. D. Then the end of king Fiach Srabtin, in the year three hundred and twenty-seven, and beginning of Muredach Tir, in the year three hundred and thirty-one; and, at

* Kalends of January in the year 355, on the first day; in 356, on the second; in 357, on the fourth; and in 358, on the fifth day.

the same time, the five years of the chronological poem, from the death of Srabtin to the destruction of Emania, and twenty-four years from thence to the demise of Muredach are corroborated, provided you understand he died after the full completion of twenty-four years, the twenty-fifth not nearly expired. Also the end of Coelbad, and the beginning of his successor, Achy, is further defined.

358. * Achy Mogmedon, the son of king Muredach, monarch of Ireland eight years.

361. Julian, the apostate, the nephew of Constantine the Great, by his brother Constantius, and son-in-law by marrying his daughter Helen, succeeded his cousin, Constantius; who died on the third of November.

363. Jovian succeeds Julian, who was killed in battle on the twenty-sixth of June. He concludes peace with Sapor, king of the Persians, in the fifty-fifth year of Sapor.

364. Valentinian, being created emperor the twenty-sixth of February, took his brother Valens as co-partner, the first of April.

366. Crimthann, the son of Fidach, the fifth in lineal descent from Olill Olom, king of Munster.— He was thirteen degrees from Duach, king of Ireland, of the line of Heber. He is substituted in the place of Achy Mogmedon, who died at the palace of Tara, having reigned monarch of Ireland thirteen years †.

* 81 Olill Olom, about the year	85 Daire
237 king of Munster	86 Fidach
82 Eugenias	87 Crimthann, king of
83 Fiach	Ireland
84 Olill, king of Munster	

† Annals of Dunengal, from G. Coeman.

367. Fl. Gratian is created Cæsar, by his father Valentinian ; whose consort, Constantia, was the posthumous daughter of the emperor Constantius.

369. Theodosius, the father of the emperor Theodosius, a Spanish count ; general of the army under Valentinian.

375. Gratian, and Valentinian the second, (brothers) after the death of their father, Valentinian, acceded to the western throne, on the nineteenth of November.

378. The emperor, Valens, was killed in a battle the ninth of August. His nephew, Gratian, by his brother, succeeded him in the eastern empire.

379. Niell the Great, the son of Achy Mogmeodon, monarch of Ireland twenty-seven years.

379. Theodosius, the son of count Theodosius, related to the emperor Gratian, by his wife Galla : is created emperor of the east, by this Gratian, the sixteenth of January.

379. Artaxerxes, brother of Sapor, upwards of seventy years old, king of the Persians.

383. Sapor, the son of Artaxerxes, king of the Persians.

383. The emperor, Gratian, is killed on the twenty-fifth of August. Arcadius is taken as co-partner, by his father, Theodosius, the sixteenth of January preceding.

388. Warannes Kermanfa, the son of Sapor, king of the Persians.

392. Valentinian, the second emperor, is hanged at Vienna in Gaul, by count Arbogastus, in pursuance of the orders of the tyrant Eugenius, the fifteenth of May, being the vigil of Pentecost.

395. Arcadius, aged eighteen, and Honorius, eleven, (as he was born on the fifth of September, three hundred and eighty-four), their father, Theodosius, dying the seventeenth of January, enter on their imperial offices. The former mounts the eastern, and the latter the western empire.

399. Isdigertes, the son of Warannes the fourth, king of the Persians.

405. Dathy, the son of Fiachre, succeeds his uncle Niell, who died at Liege, in Gaul, and enjoyed the monarchy of Ireland twenty-three years*.

Theodosius the second, a child of seven years, succeeds his father, Arcadius, who died on the kalends of May, as emperor of the east—whose guardian, Isdigertes, was appointed, by his father, when expiring—who acted up to principles the most unexceptionable, in the execution of his duty to his ward. He married Eudoxia, the Athenian.

420. Warannes the fifth, the son of Isdigertes, king of the Persians.

423. Honorius, emperor of the west, departed this life the fifteenth of August.

425. Flavius Placidius Valentinian, the third, the son of Constantius Cæsar, the illustrious Roman, and nephew of the emperor Honorius, by his sister Placida (born in the year four hundred and eighteen, the sixth of July) and son-in-law of Theodosius the second, by his daughter Eudoxia, is proclaimed emperor of the West, by his father-in-law.

428. Dathy, the last of the Hibernian Pagan kings, was destroyed by lightning, at the Alps in Gaul!

* Annals of Dunnegal.

CHRONOLOGICAL AND GENEALOGICAL

C A T A L O G U E

OF THE

KINGS OF SCOTLAND.



PERHAPS it will be a matter of no small admiration and surprise, that we have omitted in this catalogue that numerous line of kings of Scotland handed down by modern Scottish writers; to which alludes the inscription on the front of the chapel of the castle of Stirling, in Scotland: *Nobis hæc invicta miserunt centum sex proavi* *. It will also seem astonishing in the series which we present, why we have not ranked in the first class Fergus, whom they call the second of that name: lastly, why we differ from them in number, order, time, and names. But it will be no longer admirable, when we seriously consider, that kings of this same Scottish nation have reigned in Ireland above two thousand years; and that this nation has been most eminently distinguished for their attention to the

* One hundred and six forefathers have handed down to us these invincible bulwarks.

antiquities of their country, and ambitious to transmit to posterity the fame of their ancestors, their pedigrees, and dominions; and that there has been, in short, frequent mention in Irish history made of invasions, stipulations, inter-marriages, and other commercial matters, in peace and war, with the inhabitants of Britain. Notwithstanding there is not the smallest mention of any of the kings, whom we have omitted as king of Scotland; nor is it by any means probable that there was any Scottish settlement there before the arrival thither of the sons of Eric. The last and most convincing consideration is, the modern Scots writers, who have written on this subject, were unacquainted with the antiquities of their country, ignorant of the vernacular language, and unsupported by the best and most accurate historians: for historians of very great esteem are of opinion that their history is no more than a fabulous modern production, founded on oral tradition, and fiction. So that Camden, an indefatigable enquirer into British antiquities, cannot find among the Scottish writers themselves the etymology or origin of the Scots; and says, that "the judicious Buchanan himself, either was not acquainted with it, or, if he was, has not communicated it. Wherefore, (says he) I have this long time endeavoured not to fall into this predicament, lest, from my admiration of their fictitious annals, I should be agreeably led to credit and support them*."

Therefore, whatever shall be advanced in this catalogue has been mostly extracted from Irish mo-

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

numents, with all possible precision and historical integrity, with full assurance that our endeavours, be they as they may, will enlighten and open an avenue to some future historians to fix on a permanent basis Scottish transactions.

First, then, we have it from indubitable authority fully evinced from Irish history, that there have been in all ages frequent and constant excursions anciently of different kings and commanders, from Ireland to that part of Great Britain now called Scotland, and various warlike expeditions, both against the Picts and other inhabitants of the north, and in conjunction with the Picts, who were allied against the Romans, the southern provincial inhabitants of Britain. Notwithstanding the Scots had appropriated no settlements there, neither was there a regal succession before the sons of Eric, with their Dalriednians, "emigrating from Ireland," if I may be allowed to speak in the language of Bede*, "obtained settlements, either by means of an alliance, or the sword, among the Picts, of which hitherto they have been possessed."

Wherefore, as Giraldus Cambrensis † wrote:—
 "When Niell enjoyed the monarchy of Ireland, the six sons of Muredach, king of Ulster, having equipped a large fleet, made themselves masters of the north of Britain; and the descendants of that people, specifically called Scots, inhabit that corner to this very day." He has brought them on a line with the Dalreidinians of Bede, as if they constantly inhabited that angle, which was a Pictish settlement

* Bede's Hist. b. 1. c. 1.

† Topography of Ireland, dif. 3. c. 16.

even in the time of Cambrensis, after subduing the Picts. But he has committed two errors; one, as to the period of king Niell's reign; the other, in mistaking the sons of Muredach, king of Ulster, for the sons of Eric Dynast, of Dalriada, an Ulster district. For in the history of our country it is quite manifest that there is a material distinction between both. This Muredach, by surname Munngedearg, that is, *red haired*, of the Dalriatachian line, king of Ulster, or rather of Ulidia, flourished at the arrival of St. Patrick. He was succeeded by his son Achy, who obstinately opposed St. Patrick's mission. His other brother, Carill, on the contrary, embraced the saint's doctrine, and succeeded his brother: from whose progeny thirty-five kings of Ulidia are enumerated, but none of the posterity of Achy reigned. We have extracted the foregoing account from the acts of St. Patrick.

In the same acts* there is mention made † of the sons of this Eric, Lord of Dalriada, who died some little time before, (in the year of Christ 472, according to Usher's computation ‡) and the youngest of them, Fergus, is said to have received this prophecy from St. Patrick §: "Though thou art now overlooked, and of humble condition, thou shalt shortly obtain a pre-eminence over thy brethren, and thy posterity shall enjoy the principality, and a distributive power among the posterity of thy brethren." And we are informed this prediction was

* Jocelin, c. 130, in the seventh Life, in Colgan, p. 3. c. 63.

† Jocelin, in chap. 137, in the seventh Life, p. 2. c. 135.

‡ Usher, in his Chronological Index.

§ Seventh Life, p. 2. c. 135.

fully completed in Aidan, the son of Gauran, one of his descendants; whose posterity reigned successively in Scotland, which is called Albany, down to the very time that Joceline wrote, which was in the year 1195. Whether the saint had so predicted, or whether from the event it was so reported, it does not in the least alter our present design.

The book of the synchronism* has marked the period of the emigration to be twenty years after the fall of Olill Molt, king of Ireland, in the battle of Ochan. With this account the Scottish chronicle of Tigernac, of Cluanmacnois, coincides,—mentioning the commencement of the year to have happened on a Tuesday; which year 502, proves it to have been the twentieth after the battle of Ochan, in the year 483: at which period, according to the last mentioned writer, “Fergus the Great, the son of Eric, with a Dalriedian colony, made himself master of a part of Britain, and died there.”

This Fergus, (whom modern Scots historians call the second of that name, and fortieth king) descended from Fergus Ferquard †, king of Ireland, the original founder of a Scottish kingdom 330 years before the birth of Christ, and who brought thither the Scots about the commencement of the fifth Christian æra, who were totally vanquished and driven out of Britain by the Romans; whom they likewise properly call the son of Eric, the grandson of Ethod, with more propriety Echod, or Ethac, which I change into Achy, as they do else-

* In the third part of Ogygia, c. 92.

† There was no king in all the series of Irish kings, of the name of Ferquard, or Fercad.

where, was not absolutely the first of this real series of kings that commenced at the beginning of the sixth century: for he was the youngest of the brothers, and could not have obtained the sovereignty by succession, until after the death of his brother Loarn; however, he is mentioned by all writers as first, for this reason—because he was more distinguished than his brothers, by the regal succession of his posterity.

There is extant a poem of the Scottish kings in Britain, composed in Irish, in the days of Malcolm the third, comprehending the names of each, and the periods of their reign. The Scots writers cannot produce a more ancient record than this on the subject, the author of which makes Loarn, Fergus, and Ængus, the sons of Eric, the son of Eochod, (or Achy) of the line of Conary, monarch of Ireland, the first commander of a Scots colony in Britain. These three obtained the benediction of St. Patrick; from which we conclude they were contemporaries of the saint, and converted by him, as we read in his acts. Afterwards, in the regal table, he ranks this Loarn as first; Fergus, as second; and Domangard, the son of Fergus, as the third.—He would in no degree have attempted to omit anterior Scottish kings, if there had been any, particularly when he says before this, that there were many Pictish kings before their arrival. But some distichs being wanted, we could not find the copy perfect; however, we make no doubt of forming some other time a perfect catalogue from it. Yet two things can be most unequivocally extracted from the two last distichs, (for they are yet extant) viz. that

that Malcolm the third, the son of Donchad, was king of Scotland at that time, and that there were in all fifty-two kings from Loarn to him, with whom the poem thus closes :

*Maolholm anos is Rìgh,
Mac Donchaidh data, dreach-bhuidhe;
A Ræ noch an fhidir neach,
Ach an t'Eolach is eolach:
Da Rìgh for chaogad cluine,
Go Mac Donchaidh dreach-ruire;
Do Shìol Eirc ard-ghlain anoir
Ghabhsad Albain a Eolaigh*.*

They first occupied the western maritime coasts of the Deucalidonians, or southern Picts, adjacent to Ireland, being divided from the south to the territories of the Britons by Dunbriton Frith, and the Grampian Hills from the Vecturiones, or northern Picts. They made themselves masters of Cantire, Knapdale, Lorne, Argyle, and Breadalbine, with the Hebrides contiguous thereunto.

This tract of country was denominated Dalrieda, after the Dalriedinians † and their possessions in

* The worthy, gen'rous Malcolm now is king,
Duncan's majestic, stately offspring, He;
How long his sway shall hold, no being knows,
Except th' Almighty, wisest of the wise.
Two and fifty kings renown'd, we find,
To Duncan's son of lordly aspect down,
Of Erk's fam'd, royal, bright, unblemish'd race,
Alban possess'd, ye sages, by their sway.

† It is variously written Dalrieda, Dalriedia, and Dal jetta. In Irish, Dalriada,

Ireland,

Ireland, and the dynasts of it were stiled kings of Dalrieda: however, it has more commonly obtained the appellation of Albany, and the rulers that of kings of Albany; and their empire was of the same extent with Scotland. The word *Albany* in the vernacular tongue, has been used to express the same boundaries. The monarchy of Scotland has brought that to its former meaning; for among the dignities of Scotland during the monarchy, the duchy of Albany was one, as it were, a part in the whole: which title of dukedom was conferred on Robert, son to Robert the second, king of Scotland; and on his son Mordoc, (or, as it is written in Irish, Muredach) afterwards Alexander, the son of James the second, and after him his son John, were invested with that dignified title. Lastly, Henry the second of Scotland, and Charles the first, afterwards king of Great Britain, enjoyed that title, whose son James is the present duke of Albany.

I shall therefore divide the kings of this catalogue into three classes, according to their original establishment, progress, and the ultimate state of the kings of Scotland. The first into the kings of Albany, taken in a strict sense; the second into the Pictish kings, as Usher* remarks they were called from the annals of his country, and Caradoc, when the Picts were under subjection to the Scots, which is also corroborated by father Ward † before him, the third into the kings of Scotland, the first of whom

* Usher, in the beginning of his Ecclesiastical Brit. p. 718, 719.

† Ward, in the Life of St. Rumold, p. 329.

was Malcolm the second. As there is no account in any book of an earlier existence to the kingdom of modern Scotland, or of a king, than that given in the laws of Malcolm the second, which John Skeny, a Scotchman, collected and published, and which fully appear not to have been within the same form and words before the days of Malcolm the third as now.

As to the genealogy of these kings, all antiquaries, both Irish and Scots, have coincided in the extraction, that is, they were the descendants of Carbry Rieda, from whom the Dalriedian people have taken their family name. There is also a concurrent testimony of two or three, as to the father, grandfather, and great grandfather of the sons of Eric: however, they are not unanimous in the number and names of the intermediate degrees between the great grandfather Ængus Fear and Carbry Rieda; for their accounts are various as to the time of a lineal extinction and alienation, the Britons inserting nine, and the Irish six generations of different names. However, we ought to curtail, in both accounts, this exuberant and subditi-ous offspring, to bring on a parallel line the generations of Eric with cotemporary kinsmen and relations.

According

According to the Scottish
GENEALOGISTS.

1. Fiach Cathmail
 2. Eochoid Andoid
 3. Eagor Kerr
 4. Finnchad
 5. Cruthluath
 6. Sencormac
 7. Fedlim Roinic
 8. Ængus Buidhneach
 9. Fedlim Aislingtheach
- Ængus Fear
 Eochoid Muinreamhair
 Eric.

According to the Irish
GENEALOGISTS.

1. Fintan
 2. Guarius
 3. Kinga
 4. Fedlim Lamhdhoid
 5. Eochoid Fortamhail
 6. Fergus Ulaidh
- Ængus Fear
 Eochoid Muinreamhair
 Eric.

If you take the eight Scottish, or five Irish generations from these, of which there is not the smallest mention any where else, the genealogical table will be very accurate, as follows:

83. Carbry Rieda
84. Fergus Ulid; *of whom above, No. 6.*
85. Ængus Fear
86. Achy Muinreamhair
87. Eric.

Having thus premised, we shall prosecute the catalogue.

Loarn, the first king.

Loarn mhor mac Eric, in the year 503.

Loarn the Great, son to Eric, and sixth lineal descendant of Conary, the second monarch of Ireland,

land, in the year 212, by his son Carbry Rieda; and seventh from Saradia, the daughter of Conn of the hundred battles, king of Ireland in the year 177. He, with his brothers Ængus and Fergus, obtained the command of the Dalredinians, a Scottish colony from Ireland, that took possession of the western part of the southern Picts, in the year of Christ 502, and governed it fifty-two years, to the reign of Malcolm the third, king of Scotland. This Loarn was the first king of Albany, and reigned ten years from the year of Christ 503.

There are four principal families of this Dalredinian colony, descended from these brothers, viz. Cinel Gabrain, the family of Gauran; Cine Loairne, the family of Loarn, from whom Lorne, in Dalrieda abovementioned, seems to have derived its name; Cinel Nangufa, the family of Congall. I shall treat of hereafter, in the proper places, of the families of Gauran and Congall, sprung from Fergus.

Four hundred and thirty families were descended from Ængus, who possessed themselves of Ilca, Calarais, Rosdfhearann, Airdeas, Loicrois, Aitcaisil, Kinel-nængufa, Teallach-caillin: (for these are the dimensions of the lands.) Muredach, the son of Ængus, was the first colonist of Ilea, an island of the Hebrides.

The progeny of king Loarn was divided into three branches, as Cinel Saligh, sprung from his son Fergus Salach; Cinel Cathbra, the posterity of his son Cathbad; and Cinel Nethach, the descendants of Ethac, or Achy, the grandson of Loarn by his son Muredach. Four hundred and twenty families

milies were sprung from these, the seventh part of which, the portion of Fergus and Cathbad, the Origiellians possessed. Fergus Salech had five sons, viz. Coeldub, Eugenius the Rough, whose wife Crodhama was the grand-daughter of Eugenius, the son of Niell the great, monarch of Ireland, by his son Dallan, Fergna, another called Eugenius, and Boetan. Achy, the grandson of Loarn, had as many, viz. Feredach, Corinac, Boetan, Bledan, and Cronan.

Erica, the daughter of king Loarn, was twice married: first, to Muredach, the grandson of Niell the Great, by his son Eugenius, by whom he had Murchert, king of Ireland, Tigernach, and Moen. Her second husband was Fergus, the son of Conall Gulban, first cousin to her former lord, by whom she had Sedny, the progenitor of nine Irish kings; Fedlim, the father of St. Columba, tutelar saint of Ireland and Scotland; Loarn, and Brendan: concerning whom is extant the following ancient fragment.

*Chetbre mic la Muireadbach,
Fri b'Eairc, ba slocht saor;
Fearadbach agus Tighearnach,
Muircheartach is Maon.*

*Chetbre mic la Feargus,
Go n'Eairc ccubha cceudna;
Breundan agus Lughadh,
Feidblim agus Seadna*.*

* Four brave sons had Muredach,
By Erk, an offspring rare;

Feredach

Pompa Bedona, another daughter of king Loarn's, had by her husband Saran, who was the fifth in lineal succession from Fiachre Cassan*, nephew to Colla Huas, king of Ireland, in the year 327, St. Carnech, St. Ronan, and St. Breacan.

From these various affinities, and other concurrent circumstances, we can with the greatest degree of probability assert, that the period of the Scottish emigration was about a hundred years later than the time in which, according to modern Scots writers, this Fergus the second flourished. We also are convinced, that more generations than were proper, have been inserted in the genealogy of the sons of Eric, both by Scots and Irish antiquarians; particularly when a little before, the sons of Eric were descended from the same origin, Conn of the hundred battles by his daughter Saradia, they, with whom the family of Loarn had intermarried, were likewise sprung from the same ancestor, by his son Artur.

Fergus, the second king.

Fergus mor mac Mife, in the year 513.

Fergus the Great, surnamed Mac Mife, from his mother, succeed his brother Loarn in the year 513,

Feradach and Tigernach,
Murchert and Mæn they were.

Four brave sons great Fergus had,
By Erk, fame lovely fair;
They Brendan bright, and Lugad,
Fedlim and Sedna were.

* Fiachre Cassan, concerning whom see Ogygia, par. 3. c. 76.

87 Fedlim

89 Colcuo

88 Tuathal

90 Saran.

to the kingdom of Albany, and reigned sixteen years.

The poem of the kings of Albany down to Malcolm the third, allows him twenty-seven years: however, the series of succeeding kings proves it to be erroneous. Wherefore, with Hector Boetius, I grant sixteen only*.

Domangard, the third king.

Domangard mac Fergus, in the year 529.

Domangard, the son of Fergus, succeeded his father in the year 529, and reigned five years king of Albany. He had two sons by Fedelmia, the descendant of Brian, the son of Achy Mogmedon, king of Ireland; Comgall, the progenitor of the family of Comgall; and Gauran, from whom sprung the family of Gauran.

Comgall, the fourth king.

Comgall mac Domangard, in the year 534.

Comgall succeeded his father Domangard to the throne of Albany, in the year 534, and governed twenty-four years. He was the original ancestor of the family of Comgall.

Gauran, the fifth king.

Gabran mac Domangard, in the year 558.

Gauran took possession of the crown of Albany after his brother Comgall's death, and reigned two

* Hec. Boet. in his History of Scotland, b. 7. fol. 122.

years. "The death of Gauran, the son of Doman-gard; and the Albadians were routed by Brudy, the son of Milchuo, king of the Picts, when Diermot, king of Ireland, was solemnizing his last convention of Teamor." So far Tigernac, as to that year which was the 560th of Christ, with whom all the Albanian reigns hitherto agree. The family of Gauran has derived its origin from him.

Conall, the sixth king.

Conall mac Comgall, in the year 560.

Conall, the son of Comgall, succeeded his uncle Gauran in the year 560, and reigned king of Albany fifteen years. His sons Longfech, Nectan, Artan, Tuathal, and Carbry, propagated the family of Comgall. In the reign of this Conall, St. Columba two years after the battle of Culedremne, as St. Adamnan* has recorded, that is, the year 563; I say, St. Columba Kille, the fourth from Niell the Great, and great grandson to Loarn, king of Albany, by his daughter Erica, sailed over to Britain, having conversed with king Conall, Comgall's son.

The annals of Ulster, and Tigernac, tell us, that Conall, king of Dalriada, Comgall's son, made a grant of the island of Hy to Columba Kille, "though the Picts, who inhabit that part of Britain, made a present of it to the Scottish monks, according to Bede, in consideration of their disseminating the principles of Christianity by their mi-

* Adamnan, in the Life of St. Columba, b. i. c. 7.

nistry and preaching." However, Usher* is more inclined to believe the account given by the annals, by reason "of the very distant and remote situation of the island from the British and Pictish confines." Donnchad, the son of king Conall, fell in a battle at Dealgan, in Cantire, after his father's death.

Aidan, the seventh king.

Aodan mac Gabrain, in the year 574:

Aidan, the son of Gauran, succeeded his first cousin in the year 574, and reigned king of Albany thirty-two years. His brother Brandub, king of Leinster, was the fifth from Enny Kennsalach. Their mother Fedelmia, was the grand-daughter of Amalgad, king of Connaught, by his son Fedlim, and great grand-daughter of Natfraich, king of Munster; by his daughter Teresa, queen of Connaught.

In the year 574, as Usher† has extracted from the annals of Ulster, the angel of the Lord, as Adamnan‡ relates, appeared in a vision to St. Columba, during his residence in the island of Hy, ordering him to confer the crown on Aidan, rather than on Egegan, for whom the saint had a predilection. St. Columba, in order to execute the injunction of heaven, sailed to Iona, (or Hy) and meeting Aidan, who went thither about the same time, crowned him king. Eogan, (which is called in Latin *Eugenius*) the son of Gauran, died the very same year that Columba departed this life,

* Usher de Primor, p. 703. † Ibid. in his Chronological Index.

‡ Adamnan, b. 3. c. 5.

as Tigernach writes, which consequently was in the year 579. Wherefore we should be of opinion, that he, for whom St. Columba had a very high esteem, died of grief after the saint's departure, than his brother Aidan, as modern Scottish antiquarians contend, who, according to Boethius himself, and our Ulster annals, lived to the year 606. Moreover, Aidan reigned thirty-two years, from the year 574 to the year 606, twenty-four of which only are allowed him in the copy of the poem in my possession.

About the year 584, king Aidan conquered the isle of Mann. His sons were Arthur, Eochod Finn, or Achy the White, Domangard, Brian, Eochod Buidhe, or Achy the Yellow, Tuathal, Boetan, Conang, and Gartnad. St. Adamnan* gives us the following prediction of St. Columba concerning Arthur, Achy the White, and Domangard, to their father Aidan; "None of these three will reign, for they will fall in battle." He thus prophesied of Achy the Yellow: "He will survive you, and reign after you, and his sons will succeed him in the crown." All which predictions were afterwards literally completed at the appointed time: for Arthur and Eochod Finn, in a little time after, were killed in the Matian war; and Domangard was found slain, amidst heaps of dead, in Saxony. Eochod Buidhe succeeded his father to the throne. In this war of the Maiti, wherein the Barbarians received a total overthrow, though it was unpropitious to Aidan; yet the victory was gained by him. The

* Adamnan, *ibid.* b. i. c. 9.

faint * even prophetically reported the number of Aidan's army that would lose their lives to be three hundred and three men. It seems to be the battle of Lethrigh, in which Aidan obtained the victory, in the year 520. The book of Cluanmacnois, and Tigernach, write that Domangard † was killed in the battle of Kirkin, the year after St. Columba's death, which was in the year of Christ 598. We also read in Tigernac, that Conang, the son of king Aidan, was drowned in the sea, in the year 622. In the year 590 king Aidan, accompanied by St. Columba, came to Ireland to a public convention held at Dromcheat ‡, in the diocese of Derry, in Ulster, under the superintendance of Aid, monarch of Ireland, the son of Anmiry, at which were assembled, besides the king of Albanian, Dalrieda, and the Irish provincial sovereigns, the principals of the Irish clergy and laity, as can be authenticated from the acts of that convention yet extant. At this convention Aidan obtained an exemption from paying tribute to the kings of Ireland, and consequently, the honours and dignities attendant on a free and absolute sovereignty. For this reason only, the writers above quoted of the acts of St. Patrick have remarked, that the prediction of St. Patrick concerning the future regal pre-eminence that would accrue to Fergus and his posterity, was more fully completed in Aidan than in any of his predecessors; who, though they were

* St. Columba, *ibid.* c. 8. † The Ulster annals, and Tigernac.

‡ Dromachet, i. e. *Dorsum cete*, according to Adamnan, b. 1. c. 10, &c. 49.

stiled kings after the custom of our country, were in fact powerful dynasts only; like the other provincial kings, tributary and amenable to the monarch of Ireland, and their dominions were considered as an accession and appendix to the Hibernian empire: though divided from it by the sea, yet it was united to it by a political subjection.

In the year 603, as Bede* writes, Ædan, king of the Scots who inhabit Britain, being alarmed at the hostile attacks of Ædilfrid, king of the Northumbrians, marched against him with a numerous and well-disciplined army. However, he received a signal overthrow, and was put to flight with a few: for in that memorable place which is called Degsa-stane, that is, the stone of Degsa, his were, almost to a man, slain. In this engagement Theobald, the brother of Ædilfrid, was slain, with all the forces under his command. From that time forward no king of Scots dare march an army into Britain, or come to a decisive engagement with the English to this very day: that is, to the year 731, in which Bede, concluding his history, repeats, "that the Scots who inhabit Britain, content with their own settlements, were forming no plans, nor concerting any measures inimical to the English." Tigernac calls this engagement *The Battle of the Saxons* †; and we are informed by the annals of Dunegal, that Eanfric, the brother of Ædilfrid, was killed in this battle by Malumha, the son of Boetan, whom Bede calls Theobald, and that Malumha died in the year 507.

* Bede's Hist. b. 1. c. 34. † And that in his 5th book, c. 24.

King Aidan dies in the seventy-eighth year of his age, in Cantire; and was interred at Killcheran, in the year 606.

Achy the first, the eighth king.

Eochaid buidhe, in the year 606.

Achy the Red succeeded his father Aidan, in the year 606, as king of Albany, and reigned thirty-three years. Fordon, in his Scottish Chronicle, calls him Eugenius, Eochod, or Aid. Hector Boethius, and George Buchanan, with an unaccountable liberty of changing names, call him Eugenius the fourth; Ethod, the grandfather of Fergus, and Ethod, the father of Alpin, are called Achy. These same gentlemen, Fordon, Boethius and Buchanan, contend that he did not immediately succeed his father, as is asserted by St. Adamnan above, on whose authority we should depend more than any other; but that he succeeded Keneth Kerr, the son of king Conall, who enjoyed the crown four months, according to Boethius; four, or twelve, according to Buchanan; and three, or twelve, according to Fordon. But whom they call Keneth Kerr, the son of Conall, an intruder after the death of king Aidan, the poem, and synchronism of the kings of Albany, Tigernach, and the book of Cluanmacnois, call Conchad, or Connad Kerr, the son of this same Achy, and his successor for three months.

King Achy's sons were Connad Kerr, Domnall Brec, Domnall Donn, Conall Breg, Falby, Doman-gard, and Caius.

In

In the year 629, Connad Kerr killed Fiachna, the son of Deman, king of Ulidia, in a battle at Ardcorann. This same year died Achy the Red, the son of king Aidan, after a reign of twenty years. *Tigernac*. But from the year 606 to the year 629, twenty-three years have intervened.

Connad, the ninth king.

Conadh Cearr, in the year 629.

Connad Kerr, the son of Achy, succeeded his father, in the year 629, as king of Albany, and reigned three months. He is indiscriminately called Connchad, Connad, and Conang; but by no means Keneth.

In the year 629 Malcæch, the son of Scandal, prince of the Cruthinians, or Picts, of the line of Hir, gained a victory over Connad Kerr, king of Dalriada, in a battle at Fea-oin; in which fell Dicol, king of the Picts; Rigallan, the grandson of Aidan by Conang, and Falby his grandson, by his son Achy; and Ostric, a Saxon prince, the son of Albruit; with many others. *Tigernac*.

In the year 630, Connad Kerr died in the first year of his reign, after being defeated in a battle at Fea-eoin. *Tigernac*.

Ferquard the first, the tenth king.

Fearchadh Fearchair, in the year 630.

Ferquard was crowned king of Albany after his father's death, in the year 630.

Fearchad, or Fearchair, and Ferquard, do not much differ. I find nothing recorded of this Ferquard: however,

however, from the death of his predecessor to the death of his successor, twelve years only have expired.

Domnald Brec, the son of Achy, succeeds his brother's son to the crown of Albany. In the year 622 the battle of de Kenn Delgten is fought by Conall, the son of Suwney, monarch of Ireland, and Domnall Brec, (his father, yet living) general of the Dalriedinians, against the two sons of Libren, the son of Illand, the son of Kervall, who were slain.

In the year 637 the battle of Moy-rath*, in Ulster, is fought by Domnald the second, king of Ireland, and the sons of Aid Slany, monarch of Ireland, against Congall Clæn, the son of Scandal, king of Ulidia, who was vanquished in a battle at Dun Kethern in the year 629, and banished into Britain for his factious and aspiring measures. He levied a great army for this battle, composed of Albanian Scots, with their king Domnall Brec and his brothers, of Picts, Anglo-Saxons, and Britons. In this battle, which continued for seven days, Congall was killed, the rest obliged to fly in the utmost consternation, and Suwney, the son of Colman Cuar, lord of Delaradia, was drowned. Concerning this war, Adamnan † says as follows: "This prediction was fulfilled in our days, in the war of Rath, when Domnall Brec, the grandson of Aidan, was depopulating, without any provocation, the provinces of Domnill, the grandson of Ainmirech; and from that day to this they have been reduced

* Maghrath.

† Adamnan, b. 3. c. 5.

to the last extremity by foreigners: which gives me the most heartfelt concern."

In the year 638 the battle of Glime Marifon is fought, in which the army of Domnald Brec was totally routed, and Etain besieged.

In the year 642, Domnall Brec was killed by Hoan, king of the Britons, in the battle of Sraith-carmaic, in the month of December. His son Cathafac died in the year 650.

Conall the second, the twelfth king.

Dungal the first, the thirteenth king.

Conall Crannthamhna, in the year 642.

Conall Crannthamhna, the son of king Achy, and Dungal, succeeded Domnal Brec in the year 660, and reigned jointly kings of Albany. Conall Crannthamhna died. I have no more to say of Dungal.

Domnald the second, the fourteenth king.

Domnall Donn, in the year 660.

Domnald Donn, the son of Conall the second, was crowned king of Albany, and reigned thirteen years. *So the poem.* I can find nothing else of him.

Maldun, the fifteenth king.

Maldun mac Conaill.

Maldun, the son of Conall the second, was seated on the throne of Albany in the year 673, and enjoyed the crown seventeen years. *Poem.*

Ferquard

Ferquard the second, the sixteenth king.*

Fercair Fada, in the year 690.

Ferquard the Tali, the eighth from Loarn, king of Albany, was king of Albany twenty-one years.—
Poem.

In the year 704 there was a massacre of the Dalriadinians, in Gleann Leamhna, that is, in the valley of Levinia, now Lennox.

Achy the second, the seventeenth king.

Ecoid Rinemail, in the year 711.

Achy the second, the grandson of Domnald the first by his son Domangard, was king of Albany two years. *Poem.* The death of his successor, Anb Kellach, allows him a reign of seven years.
Annals.

In the year 672, Domangard, the son of Domnald the first, king of Dalriada, dies. *Tigernac.*

Anb Kellach, the eighteenth king.

Ainbceallach mac Fearcair, in the year 718.

Anb Kellach, the son of Ferquard the second, was king of Albany a year. *Poem.* He is called Ambir Keleth, and Amberclet, by Scottish writers.

In the year 719 the battle of Finngline was fought against the two sons of long Ferquard, in which Anb Kellach was slain.

* 88 Loarn, the first king of
Albany

89 Muredac

90 Achy

91 Boetan

92 Columba

93 Neetan

94 Fergus

95 Feradac

96 Ferquard, king of Albany.

Seluach, the nineteenth king.

Sealbach mac Fercair, in the year 719.

Seluach, called by modern Scots historians *Soluat*, the brother of Anb Kellach, was proclaimed king of Albany in the year 719.

In the year 719 a naval engagement was fought between Donnchad the Small against the posterity of Gauran and Seluach.

In the year 721, Donnchad the Small, lord of Cantire, dies. *Tigernac.*

Achy the third, the twentieth king.

Eocoldh mac Eocoidh.

Achy the third, the son of Achy the second, was king of Albany.

In the year 733, Achy, king of Dalriada, the son of Achy, dies. *Tigernac.*

Muredach, the twenty-first king.

Muireadhach Uigneach, in the year 733.

Muredach (by others called *Merdach*) the son of Anb Kellach, reigned king of Albany three years. *Poem.*

In the year 733, Muredach, the son of Anb Kellach, assumes the government. *Tigernac.*

This same year Dungal, the son of Seluach, makes a descent on Tory Island. Flaherty, king of Ireland, brought over a fleet to Ireland from the Dalriadinians. *Tigernac.*

Dungal

Dungal the second, the twenty-second king.

Dungal mac Selbaigh, in the year 736.

Dungal the second, the son of Seluach, succeeded his first cousin Muredach in the year 736, and reigned king of Albany seven years. *Poem.*

In the year 736, Ængus, the son of Fergus, king of the Picts, desolated and laid waste the country of Dalriada; he made himself master of their fortresses, and burned Crec. He bound the two sons of Seluach in irons, Dungal and Feredach. In a short time after, Brudens, the son of Ængus, who was the son of Fergus, dies. *See Tigernac, in Latin.*

Achy the fourth, the twenty-third king.

In the year 743.

Achy the fourth succeeds Dungal in the year 743, as king of Albany.

In the different copies of the poem, of which I have made use, Seluach, Achy the third, Achy the fourth, of whom we are treating, now Achy the fifth, and Gregory, are so far from being mentioned, that they are not even enumerated among the fifty-two kings down to Malcolm the third, whom the author of the poem recapitulates; wherefore this defect in the copies is easily controverted, besides many other errors. I thus account for the time of Achy the fourth: he governed Albany, as the little book of the synchronism of the kings of Ireland and Albany sets forth, when Aid Ollan, king of Ireland, died, which was in the year of
Christ

Christ 743; and reigned five years, to the commencement of his successor's reign.

Aid the first, the twenty-fourth king.

Aodh Fionn, in the year 748.

Aid Finn, (corruptly *Eibfinn*) the son of Achy the second, succeeds Achy the fourth in the year 478, and reigned over Albany thirty years. *Poem.*

Aid Finn, king of Dalriada, died the very same year that Niell Frasach, king of Ireland, departed this life. *The book of Cluanmacnois.* Which was in the year 778; from which having deducted thirty, 748 was the year on which he commenced his reign.

Here follow nine kings without any additional chronological account, as there does not the smallest mention of them occur in any annals I have seen, from the year 778 to the year 838, for sixty years; nor do I think proper to repose any degree of confidence in the erroneous poem allowing sixty-nine years, after omitting Achy the fifth, against the authority of the annals: however, I will beg leave to subjoin the periods of their reigns according to the poem.

			YEARS.
Domnald III.	25th king.	<i>Domnall</i>	24
Conall III.	26th king.	<i>Conall Caom</i>	2
Conall IV.	27th king.	<i>Conall Oile</i>	4
Constantine I.	28th king.	<i>Constaintin</i>	9
Ængus	29th king.	<i>Aonghus</i>	9
Aid II.	30th king.	<i>Aodb</i>	4

Eugenianus, the son of king Ængus, the thirty-first king.

Foganan mac Aonghusa, reigned thirteen years.
Achy the fifth, the son of Aid the first, the thirty-second king.

Eocoidh mac Aodha Finn, reigned o.
Alpin, the son of Achy the fifth, the thirty-third king.

Ailpin mac Eocoidh, reigned four years.

Kineth the first, the thirty-fourth king.
Cionaodh mac Ailpin, in the year 838.

Kineth the first, the son of Alpin, succeeded his father in the year 858, as king of Albany; and in the year 842 was declared king of the Picts.—
“Kinnad, two years before he arrived in Pictavia, enjoyed the government of Dalrietta*.”

Twenty years are assigned for the entire reign of Kineth; however, he possessed the monarchy almost sixteen years; about the expiration of which historians are somewhat divided. Fordon and Buchanan inform us, that his empire and life terminated in the year 854; in the year 855, according to Boethius and Lesly; in the year 856, as given by Caradoc; and in the year 858, as recorded by the Ulster annals, to whose computations we here subscribe.

Therefore, in the year 840, he marched his forces into Pictavia. In the year 842 he subdued

* An ancient author in Camden, in *Scotland*; and Usher de Primor, page 611.

the Picts: after which this Albanian empire, which continued sixteen years, commenced: concerning which there are these celebrated verses of the Scots in Fordon.

*Primus in Albanis fertur regnasse Kenethus,
Filius Alpini, prælia multa gerens,
Expulsis Pictis regnavit is octo bis annis*."*

In the year 850†, and 12th of his reign, he engaged seven times in one day with the Picts, and at last totally defeated them: marching from thence to Scone, he put to death Drusken, the son of Feradath, the last king of the Picts; after which he united their crown to his empire. From this year Girald. Cambrensis dates the epoch of the Albanian monarchy of the Scots, thus deducing ‡ the name of Scotland “from the Scots who came over from Ireland, and reigned there § for the space of 315 years, to the reign of William Rufus, the brother of Malcolm;” that is, to the year 1165, in which this William succeeded Malcolm the fourth.

As to the account universally received, of the total destruction of the Picts, and the treacherous

* Kineth, the son of Alpin, is said to have been the first reigning monarch of Albany; and after carrying on many wars, and expelling the Picts, governed it sixteen years.

† 850

315

1165

‡ Ranulph Polychronicon, b. 1. c. 37. Usher's Primord, p. 717.

§ It was the regal city of the Picts.

assaf-

affassination of the Pictish grandees, who were invited to an entertainment, as Cambriensis* relates with a degree of malignance to the Scots, we should look upon it as diametrically opposite to truth; as so many noblemen, and all the people, could not with any comfort and satisfaction participate of one banquet, as Polydore † insinuates on this subject. For this Kineth and his successors, while the Pictish nation had enjoyed a degree of celebrity, were always stiled *kings of the Picts*, as a more distinguished title, by their neighbours the Irish (who were nearly allied to the Albanian Scots, and had a more intimate acquaintance than any other nation with their government and political concerns), and by the Britons; because the Picts, though subject to the Scots dominions, constituted the better part of the Albanian kingdom: for the Scottish kings had under their jurisdiction only the kingdom of Dalriada, extending from Dunbriton Frith, and the Western Ocean, to the confines of Argyle and Braid-Albine.

Kineth, after subduing the Picts, did not extend the boundaries of his empire to Tivotdale, nor to the Tyne, between which rivers the county of Northumberland is comprehended; for the empire of the English, a long time after Kineth's days, was bounded by the Scottish sea, Edinburgh Frith, the boundaries of ancient Caledonia. For although, after the death of Ethelred, king of the Northumbrians, in the year 794, when the Scots made them-

* Polychronicon, b. 1. c. 58.

† Polydore Virgil, in his English Hist. at the conclusion of the fourth book.

selves masters of that tract, which from them received the name of Galway, or Galloway; and when the Picts occupied Lauderdale, yet the English did not evacuate Edinburgh, the capital of Lauderdale, till about the year 960, in the reign of Indulph, king of Scots, when they took possession of it. Edgar, king of England, in the year 975, granted the remainder of Lauderdale to Kineth the second, conditionally, that when the king and his successors should wear the crown, the Scottish kings should come to court with the English nobles.—Galloway also, and the adjacent country, paid implicit obedience, in ecclesiastical matters, to the bishop of Soder and Man, down to the days of Malcolm the third, who constituted the *Candida casa* of Galloway into an episcopal see, as it stands at this day. It is by no means true what Hector Boethis* asserts, that this *Candida casa* existed in the reign of Mordac, king of Scots: nor do we believe Ranulph, who imagines that the south Picts, who were converted by St. Ninian, inhabited that part of the island comprehending Galloway and Lauderdale. All that country known to the Romans by the name of Valentia, was in the possession of the Britons in the time of St. Ninian, in the time Bede flourished: they held it under the appellation of Cumbria, themselves being called the English Northumbrians. Afterwards Edmund Senior, in the year 646, granted the kingdom of Cumbria to Malcolm the first, king of the Scots, that the north

* Boethis, in his History, b. 9. fol. 181. b.

parts of England might be defended by sea and land from the incursions of an approaching enemy.

Kineth the first promulgated the laws called those of Mac Alpin *, that is, of the son of Alpin; and in his days, as Emmius Frissius affirms, a taste for letters and politeness was introduced, which softened and humanized their uncouth and barbarian roughness, and the Scottish name acquired a greater degree of celebrity, when a more accurate series of transactions and æras commenced.

Malmaria, the daughter of Kineth the first, queen of Ireland, was married to Aid Finnliath, monarch of Ireland, progenitor of the family of O'Neil and Domnald, from whom Domnald Mac-lochluin, and Murchert, kings of Ireland, were descended; and by her second marriage with Flann, king of Ireland, she had Domnald and Ligacha, the mother of Congall the second, king of Ireland. Malmaria died in the year 910, and Ligacha in the year 923.

Domnald the fourth, the thirty-fifth king.

Domnall mac Ailpin, in the year 858.

Domnald, the son of Alpin, succeeded his brother Kineth, who died in the year 858, and reigned four years king of the Picts. *Poem.*

In the year 862, Domnall Mac Alpin, king of the Picts, dies. *Ulster annals.*

Constantine the second, the thirty-sixth king.

Comtaintin mac Cionaodha, in the year 862.

* Ub. Emmius, in his Chronology.

Constantine, the son of Kineth the first, succeeds his uncle in the year 862, and reigned fourteen years king of the Picts. *Ulster annals.*

In the year 871, Alcluid, or the city of Dunbri-
ton, was sacked by the Danes, Northumberland was
subdued, and the Picts were much harrassed. —
Caradoc.

Ainlaph and Ivar came to Ath-cliath (Dublin)
from Albany with two hundred ships, and a great
number of English, British, and Picts brought over
by them to Ireland in captivity. *Ulster annals.*

In the year 875, the Danes, or Pagan Normans,
under their general Halfdan, having taken the en-
tire country of Northumberland, exterminated the
Picts and Cumbrians: *Afferius.* And there was a
great massacre committed by the Dubgallians. *Ulster
annals.*

In the year 876, Constantine Mac Kinaodha, king
of the Picts, died. *Ulster annals.*

Aid the third, the thirty-seventh king.

Aodh mac Cionaodha, in the year 876.

Aid, (by others called Eth) the son of Kineth
the first, succeeded his brother in the year 876, and
reigned king of the Picts two years. *Poem.*

In the year 878, Ædh-mac-Kinaoda, king of the
Picts, died. *Ulster annals.*

Gregory, the thirty-eighth king.

Gairig mac Dungail, in the year 878.

Gregory, the son of Dungall, reigned king of the Picts seventeen years : so we collect from the reign of his successor, and from Hector Boethius.

Domnald the fifth, the thirty-ninth king.

Domnall Dagathach, in the year 895.

Domnald, the son of Constantine the second, was king of the Picts five years. *Poem.* With which the annals coincide. In the year 900, Domnald, the son of Constantine, king of Albany, died. *Tigernac.*

Constantine the third, the fortieth king.

Constantin mac Aodha, in the year 900.

Constantine, the son of Aid the third, enjoyed the Pictish crown forty-six years. *Poem.*

In the year 933, Athelstan, king of England, laid waste the country of the Scots, and Edinburgh: however, he was obliged to retreat, without any great loss. In the year 937 a very memorable battle was fought at Bruneborough, between Athelstan, on the one side, and the son-in-law of Constantine the third, who was banished from Northumberland, with his brother Godfrey, on account of a conspiracy formed against his uncle* ; who, by the instigation of his father-in-law, mustered a numerous

* Godfrey, king of the Ostmen in Ireland, this year 943, persuaded them to embrace the Christian religion, whose grandfather Gormo, the Norwegian, king of Northumberland, received the laver of baptism from Alfred, king of England, the grandfather of Athelstan by his son Edward Senior.

army of Danes, Norwegians, Scots and Picts; but being vanquished in this engagement, the Scots and Picts bowed their necks to the yoke of Athelstan, as we are informed by Ethelward*, who flourished in the subsequent age.

This year, 937, on a serene day, the sun, being immersed in clouds, darted through the windows sanguine rays. *Sigebert.*

In the year 952 Constantine the third died, according to the book of *Cluanmacnois*; who having abdicated the crown, devoted the residue of his days to God; not from the year 943, as the Scottish chronographers write, but from the year 946, with the poem we grant forty-six years to his reign.

Malcolm the first, the forty-first king.

Malcoluim mac Damnaill, in the year 946.

Malcolm, the son of Domnald the fifth, succeeded Constantine the third in the year 946, and enjoyed the Pictish crown seven years. This we give from the *annals*, after collating them. For in the year 953, Maolcoluim was assassinated by his subjects. *Tigernac.*

In the year 946, Edmund Senior, king of England, granted Cumbria to Malcolm the first. *Matthew Florilegus* on that year; which was the last of king Edmund's existence.

Indulph, the forty-second king.

Iondolbh, in the year 953.

* Fabius Ethelwerd, b. 4. c. 5.

Indulph, the son of Constantine the third, succeeded Malcolm the first in 953, and reigned king of the Picts eight years.

“Indulph reigned eight years. In his reign the city of Edinburgh was evacuated by the Picts, and remains in the possession of the Scots to this very day.” *An old book of the Division of Scotland*, quoted by Camden in his *Scotia*. The *poem* of kings has also eight years, which is also confirmed by the death of Indulph and his predecessor in the *annals*, wherein the death of Indulph is marked. In the year 961, Indulph, king of Albany, died. *Tiger-nac*.

Dubhodo, the forty-third king.

Dubhodo mac Maoilcoluim, in the year 961.

Dubhodo, (by some called Duffy) or Black Odo, the son of Malcolm the first, reigned seven years king of the Picts in the year 961. *Poem*.

Culen, the forty-fourth king.

Culen mac Iondolbh, in the year 967.

Culen, the son of Indulph, succeeded Dubhodo in the year 967, and enjoyed the sovereignty of the Picts four years. *Poem*. In the year 971, Culen Mac Innulbh, king of Albany, was destroyed in his palace, which was burnt by the Britons. *Tigernac*.

Kineth the second, the forty-fifth king.

Cionadh mac Maoilcoluim, in the year 971.

Kineth

Kineth the second, the son of Malcolm the first, succeeded Culen in the year 971, and reigned twenty years king of the Picts. *Cambrensis Eversus*, page 94. And we read in the *annals*, that in the year 995, Kineth, the son of Malcolm, was assassinated by his subjects. *Tigernac*.

About the year 975, Edgar, king of England, granted the rest of Lauderdale to this Kineth, on these terms: That each year, on particular solemnities, when the king and his successors should carry the diadem, he and his successors should come to court, and with the other nobility of the crown, celebrate this solemn convention with festivity and all possible harmony. *Matthew Florilegus*.

In the year 977, Amla, the son of Indulph, king of Albany, was beheaded by Kineth, the son of Malcolm. *Tigernac*.

Constantine the fourth, the forty-sixth king.

Constantin mac Culen, in the year 995.

Constantine the fourth, the son of Culen, succeeded Kineth the second, and reigned king of the Picts a year and a half. *Cambr. Eversus*, page 94, and the *annals*.

In the year 997 there was an engagement between the Albanians themselves; in which Constantine, king of Albany, the son of Culen, with many others, were slain. *Tigernac*.

This year Malcolm, the son of Domnald, king of the North Britains, (that is, of the Cumbrians) died. *Tigernac*.

He

He was rather the grandson of Malcolm the first; for Edmund Senior granted Cumbria to Malcolm the first, as we have said above.

Grimus, the forty-seventh king.
Macduibh, in the year 997.

Grimus, in the Scots language *Macduibh*, that is, the son of Duffy, or Dubhodo, whom I find to be properly called Kineth, reigned king of the Picts eight years. *Cambrensis Eversus*, page 94. That is, seven years from the year 997, and a part of the eighth to the year 1004.

Malcolm the second, the forty-eighth king.
Malcoluim mac Cionaodha, in the year 1004.

Malcolm, the son of Kineth the second, succeeded Grimus, as king of Scotland, thirty years, according to the *poem*, and *Cambrensis Eversus*, page 94.

He made the crown hereditary, which was a concession of the nobility: he enacted laws: he divided the kingdom into baronies. Joannes Ske-næus collected the statutes of Malcolm the second, and published them; where, in the first chapter king Malcolm gave and distributed all the country of the kingdom of Scotland to his subjects, and reserved nothing for himself as a property, save his royalty, and Mount Placid, in the village of Scone*. The *annals* seem to intimate, that he became more august by assuming the title of *king of Scotland*.

* Scone, in Angusia, formerly the regal residence of the Picts, afterwards a celebrated place for the inauguration of the kings of Scotland.

In the year 1034, Malcolm, the son of Kineth, the supreme head of the orders of Albany, died. *Tigernac.* From which year of his death, the thirty of his reign being deducted, he commenced his reign in the year 1004.

Donnchad the first, the forty-ninth king.

Donnchad mac Crionain, in the year 1034.

Donnchad, the son of Crinan, and grandson to Malcolm the second by his daughter Beatrix, succeeded his grandfather in the year 1034, and enjoyed the crown of Scotland six years. *Poem*, and *Camb. Ever.* seem to intimate as follows of him, as being supreme king.

In the year 1040, Donchadh mac Crinain, supreme head of Albany, was at a premature age put to death by his subjects. *Tigernac.*

Macbeth, the fiftieth king.

Macbeatha mac Fionnlaich, in the year 1040.

Macbeth, the son of Finnlaich, and grandson to Malcolm the second by his daughter Donada, succeeded Donnchad the first as king of Scotland, and reigned seventeen years. *Poem.*

Lulach, the fifty-first king.

Lulach, in the year 1057.

Lulach, the son of Macbeth, succeeded his father in the year 1057, and reigned six months. *Poem.*

In the year 1058, (the first of January being on a Thursday) Lulach, king of Albany, was killed by Malcolm, the son of Donnchad. *Tigernac.* After-

wards is subjoined, on the same year: Macbeoth-adgh mac Finnlaovich, supreme king of Albany, was murdered by Malcolm, the son of Donnchad. *Tigernac.*

Malcolm the third, the fifty-second king.

Malcoluim mac Donchadhain, in the year 1058.

Malcolm the third, surnamed Kennmor, the son of Donnchad the first, was king of Scotland thirty-five years. His grandfather by his mother was Siward, Earl* of Northumberland, Northampton, and Huntingdon, and died in the year 1056. Malcolm, at the instance of his holy consort Margaret, was the first who corrected and checked the gross abuses that were practised by the Scots, by enacting written laws against them. He created the Toparchs of great districts, called in the Scottish language Mormair, and, according to a modern neighbouring custom, Earls. Therefore, though the title of Earldom was not in use, yet the office, nominally understood, was of a long standing expressed by a vernacular term, signifying *Toparch of certain lands, chosen from the same family.* However, perhaps, this dignity became hereditary, which by the custom of the country could be conferred on any of the family by a majority of suffrages.

* The title of Earl was not as yet hereditary in England, but the governors of provinces, according to the custom of that age, were stiled Earls of the provinces which they governed, as this Siward was called Earl of Huntingdon whilst he presided over Huntingdon, and a little after when he obtained the government of Northumberland, he was stiled Earl of Northumberland. Camden's Brit. in *Huntington.*

St. Margaret, lately canonized as tutelar patroness of Scotland by Clement the tenth, (the sister of Edgar, Earl of Oxford, and heir apparent of the English crown, who was stiled *the Delight of the English*, and died without issue, whereby that title devolved to his sister) was the grand-daughter of Edmund Ironside, king of England; by his son Edward, and of the Emperor, Henry the third; by his daughter Agatha, and great grand-daughter to Canute, king of Denmark and England, by the empress Cunigunda. She had by king Malcolm, Edward, who was killed with his father; Edgar, Alexander, and David, kings of Scotland; Matilda, married in the year 1100 to Henry the first, and who died on the first of May, 1118, queen of England; and Mary.

Matilda had a daughter, by name Matilda, empress to Henry the fifth, and queen dowager of the English: her second nuptials were solemnized on the third of April, in the year 1127, with Galfrid Plantaganet, count of Angiers, and son to Fulca, king of Jerusalem (who died in the year 1150): she died on the tenth of September, 1167. She was the mother of Henry, the second of that name, king of England, from whose offspring were descended all the kings of England, in the male line, to Henry the seventh.

Mary, marrying Eustace, count of Boloigne, brother to Godfrey Borillon, and Baldwin, kings of Jerusalem, had by him Matilda, the consort of Stephen, king of England, and Mary, from whom are descended the counts of Bovillon.

In the year 1093, as the successor of Tigernac relates, "Malcolm, the son of Donnchad, king of Albany, was killed, with his son Edward, by the Franks; and his consort, Margaret, died of grief." Where we must observe, that these here called Franks, were Normans, who a little before subdued England under William the Conqueror; and whereas Malcolm being often annoyed on account of the English, to whom he afforded an assylum, had made frequent incursions and sallies into Northumberland, he and his son at length fell victims to the ambuscades laid by Robert Mowbray, Earl of Northumberland.

So much concerning the fifty-two kings mentioned in the poem, the last of whom, Malcolm, was living when the poem was written.

Donnchad the second, the fifty-third king.

Donchad mac Mailecoluim, in the year 1093.

Donnchad the second, the son of Malcolm the third, king of Scotland, succeeded his father in the year 1093. The year following he was assassinated by his subjects. His grand-daughter Cæcilia, by his son William, married William le Gros, Earl of Albemarle, the father of Earl William, whose only daughter, Avelina, marrying crook-back'd Edmund, Earl of Lancaster, king Henry the third's son, died without issue.

Domnald the sixth, the fifty-fourth king.

Domnail mac Donnchad, in the year 1094.

Domnald

Donnald the sixth, the brother of Malcolm the third, succeeded Donnchad the second in the year 1049. In the year 1099 he was deprived of his right by his subjects. So *the Continuer of Tigernac*.

Edgar, the fifty-fifth king.

In the year 1094.

Edgar, the son of Malcolm the third, was seated on the throne of Scotland by the auxiliaries brought by king William the second from England, in the year 1099; and, dying without issue in the year 1109, the crown devolved to his brother.

Alexander the first, the fifty-sixth king.

In the year 1109.

Alexander succeeded his brother Edgar in the year 1109 as king of Scotland, and died without issue in the year 1125.

David the first, the fifty-seventh king.

In the year 1125.

David, the brother of the deceased, was proclaimed king of Scotland in the year 1125, and died in the year 1153.

His queen Matilda, the widow of Simon de S. Lize, and countess of Northampton, was the granddaughter of Siward, Earl of Northumberland, Northampton, and Huntingdon. Siward had a son, by name Waldeof, Earl of Northumberland, Northampton, and Huntingdon, which grants he obtained from

from William the Conqueror, whose niece Judith he had married, the mother of Matilda, whom Simon de S. Lize had got in marriage with the county of Huntington. After Simon's decease, David married her a little before his accession to the crown. By Simon she had a son called Simon, and a son named Henry by David, after he got possession of the kingdom: wherefore, pursuant to the capricious vicissitudes of fortune, and the favour of kings, the Scots one time, and the descendants of Simon another time, were in possession of the county of Huntington, the maternal estate. First, Henry, the son of David; then Simon, the second son of the first; after him Malcolm, king of Scots, the son of Earl Henry; after his death, Simon, the son of the second of that name, who died, leaving no issue, in the year 1185: William, king of Scots, the brother of Malcolm, succeeded to it; after him his brother David, and John, the son of David, surnamed Scotus, Earl of Chester, who also died, leaving no issue, in the year 1237: Alexander the second, and Alexander the third, kings of Scotland, enjoyed that title; but Alexander the third dying without issue, the Scots lost this title and grand patrimony in England.

Prince Henry of Scotland, only son to David the first*, and Earl of Huntington, had by Alda, daughter to William the second, Earl of Warren and Surry, Malcolm and William, kings of Scotland; David, Earl of Huntington; Margaret, and

* Concerning whom St. Bernard speaks, in the Life of St. Malachy.

Alda. He died in the life-time of his father, in the year 1152.

Margaret was first married to Conang, duke of Brittany, in Gaul, who died in the year 1170, by whom she had Constantia, who was married to Galfrid Plantaganet, Earl of Richmond, the fourth son of Henry the second, king of England, who died in the year 1186, leaving Arthur, a posthumous child, Duke of Brittany; and Earl of Richmond immediate heir to king Richard the first, for which reason he was privately dispatched by his uncle, king John, in the year 1022. Arthur had a sister by the second nuptials of Constantia, by name Adeliza, daughter to Viscount Guido, and married to Peter de Dreux, or Druidensis, descended from the blood royal of the Franks, in right of his wife Duke of Brittany and Earl of Richmond: from whom is sprung John Duke of Brittany, by Beatrice, the daughter of Henry the third, king of England, whom he married in the year 1260.

Margaret, by her second marriage with Humphry de Bohun, had Henry Earl of Hertford, and High Constable of England, from whom are descended the Bohuns, Earls of Hertford and Essex, and High Constables of England.

Alda, another daughter of prince Henry, was married to Florence Earl of Holland, by whom she had William Earl of Holland, who, among others, claimed the crown of Scotland.

Malcolm the fourth, the fifty-eighth king.

In the year 1153.

Malcolm

Malcolm the fourth, surnamed Virginal, the grandson of David the first by his son Henry, succeeded his grandfather as king of Scotland in the year 1153, who passed a life of celibacy, and died in the year 1165.

William, the fifty-ninth king.

In the year 1165.

William Leo succeeded his brother Malcolm the fourth, as king of Scotland, in the year 1165: he died in the year 1214, leaving issue by Ermingerda, the daughter of Richard Beaumon de Cenomon, Alexander the second; Isabella, countess to Roger Duke of Norfolk, who left no issue; Margaret, married to Eustace Lord Vesey, the mother of William Lord Vesey, who was son-in-law to De Ferras, Earl of Derby, and was afterwards married to Hubert de Burgo, created Earl of Canterbury in the year 1227, and was his last wife, by whom he had no issue.

Alexander the second, the sixtieth king.

In the year 1214.

Alexander the second, the son of king William, reigned king of Scotland: he began his reign in the year 1214. He died of a fever in the year 1249, in the island Kerwaray.

Joanna, the daughter of king John of England, was Alexander the second's queen, and mother to Alexander the third. She died in the year 1236.

In the reign of Alexander died his uncle David Earl of Huntington, Angusia, and Carict, Palatine
and

and Earl of Chester in right of his mother, in the year 1237, leaving no issue by his lady Helena, daughter to Lewelin, prince of North Wales.

David had besides John, three daughters by Matilda, the eldest daughter of Hugh Kevelioc, Palatine Earl of Chester, sister and co-heiress to Ranulph de Blundeville, Earl of Chester:

1. Margaret, grandmother to John Balliol, king of Scotland, by Dergalla, the daughter of Alan lord Galloway, and High Constable of Scotland.

2. Isabella, grandmother to Robert Bruce, king of Scotland, by her son Robert Lord Annandale, and Earl of Carick.

3. Aida, married to Lord Henry Hastings, in right of whom John Lord Hastings claimed the crown of Scotland. This John was the grandfather of Laurence Lord Wexford and Abergavenny, created Earl of Pembroke in the year 1339, and of Elizabeth, from whom are descended the Lords Grey of Rathune, Earls of Canterbury; the Greys, Marquisses of Dorset; and the Greys, Viscounts Lisle.

Alexander the third, the sixty-first king.

In the year 1249.

Alexander the third succeeded his father Alexander in the year 1249, as king of Scotland. He was killed by a fall from his horse in the year 1285, leaving by Margaret, daughter to king Henry the third, a daughter Margaret, queen of Norway.

From the death of Alexander the third, and the nuptials of his only grand-daughter Margaret, by
his

his daughter Margaret and the king of Norway, with the son of Edward the first, of England, who, shortly after the celebration of her marriage, following her grandfather, the kingdom, after numberless intestine broils and divisions, devolved to John Balliol, after having remained in the possession of the royal Dalriedinian line from the arrival of the Eric's sons to the death of Alexander the third, for the space of seven hundred and eighty-three years; four hundred and forty-three years from the conquest of the Picts by Kineth the first, and two hundred and eighty-one from Malcolm the second, who assumed the title of king of Scotland.

John, the sixty-second king.

In the year 1292.

John Balliol, son to John Balliol, and grandson to Alan Lord Galloway by his daughter Dervorgalla, after an inter-regnum of almost seven years, was crowned king of Scotland at Scone, on the eighteenth of November, in the year 1292, by desire of Edward the first, king of England—because his mother Dervorgalla was daughter and sole heiress to Margaret, eldest daughter of David Earl of Huntington, who was the grand uncle of Alexander the third, deceased. However, the crown was first offered to Robert Bruce, grandson to David Earl of Huntington, by his second daughter Isabella, who was the most distinguished competitor for it, provided he would pay homage to king Edward; but Bruce with indignation declined conditions so injurious to the liberty of his country: therefore Balliol,

liol, embracing the proposal on the following festival, (which was St. Stephen's) paid homage to king Edward at Newcastle upon Tyne, in England: from whence originated bloody engagements between both nations, and implacable animosities, for the space of 300 years to the union of the two kingdoms.

First, when the king of England had insulted his vassal king, the Scots king, with the highest spirit of resistance, abjured the oath of fealty, as by no means binding; after which he enters into an alliance with Philip the fourth, king of France, and solemnizes the nuptials of his son Edward with Philip's niece, by his brother Charles. On which account, Edward, king of England, in the year 1296, invades Scotland with a great army, and defeating them in every engagement, marched his victorious army throughout the entire country. He compelled the Scots nobility to swear allegiance to him, and brought king Balliol with him prisoner, in the fourth year of his wretched reign. In the year 1031, being enlarged, death put a period to his unhappy life, in France. At this time, Edward, a second time, conquered the Scots; he obliged them to swear allegiance, and gave charters to his English adherents, in which grants of large estates and principalities in Scotland, were made them: whereby many English customs, and English names, were introduced into Scotland. In this conquest he transmitted to England all the books, histories, public tables, archives, and Scottish records. He presented to St. Edward the Confessor, at Westminster, near London, the insignia of royalty, the chair,
VOL. I. S crown,

crown, sceptre, and fatal stone, on which the kings of Scotland were inaugurated. Notwithstanding all which, the Scots were reinstated in their pristine possessions.

Robert the first, the sixty-third king.

In the year 1306.

Robert Bruce, Earl of Carick, whose father, Robert Earl of Carick, was grandson to David Earl of Huntington, by his second daughter Isabella: his mother was Martha, daughter and heiress to Adam de Kilconath, Earl of Carick, in the year 1270.—Commiserating the distresses of his unhappy country, he absconded from the English court, and going into Scotland, got himself inaugurated at Scone, in the year 1306, being possessed of valour and abilities adequate to that elevated station. When he was dying, he left his only son David, who had just attained his ninth year, heir, with the unanimous consent of the nobility; and appointed in the room of him, Robert Stuart, regent, his grandson by his daughter. He died in the year 1329, after a reign of twenty-three years. Concerning the beginning of his reign, the person who has continued *Tiger-nac's annals*, write thus:

“In the year 1306, Robert Bruce, the Great Steward of Carick, assumed the sovereignty of Scotland, by force, against the king of England.”

1. Robert de Brus, Earl of Carick, took forcible possession of the crown of Albany, in opposition to the English king.

They

They deduce the origin of Bruce from Robert Brus, the Norman. He had two sons, Adam Lord Skelton, Baron Bruce, (in Cleveland, in Yorkshire) and Robert, who got the Earldom of Annandale from Edgar, king of Scotland, in consideration of the signal services done by him and other English officers, in recovering the kingdom for him. This estate, after him, devolved to his son Robert, the grandfather of Robert by his son Robert, &c.

King Robert had two brothers: Nigell, killed in the year 1306, in the battle of Perth, or, as some call it, St. John's Fane, in Scotland: he was in the army of General Audomar, Earl of Pembroke, and Edward, who was invited over to Ulster by Donnald O'Neill, in the year 1315; against the English. In the year 1316; in the month of May, he was declared king of Ireland; and in the year 1318, on the thirteenth of October, on a Saturday, he was killed in a battle fought between Dundalk and Forchart, in the county of Louth, by John Bermingham, afterwards created Earl of Louth; and other English commanders.

King Robert was first married to Isabella, the daughter of Donnald, Earl of Marr, and regent of Scotland, during the minority of king David Bruce, by whom he had Margery, the mother of Robert Stuart, king of Scotland. His second lady was Elizabeth, daughter to Richard de Burgo, Earl of Ulster, who brought him a son, born in the year 1320, and a daughter, countess of Sutherland.

David the second, the sixty-fourth king.

In the year 1329.

David Bruce succeeded his father, in the year 1329, to the crown of Scotland; but during his minority and residence at the French court, where his father, apprehending danger, had sent him, the administration of affairs was in the hands of regents.

In the year 1327, in the life-time of his father, in the first year of Edward the third, king of England, a treaty of marriage was agreed on, between Joanna, eldest daughter to Edward the second, king of England, and the minor, who had attained his seventh year. At the adjustment of this negotiation, the king of England remitted and invalidated all claim to superiority or homage to which his predecessors were entitled from the kings of Scotland; he gave up various written instructions tending thereto, among which were *the Ragman Tables*; he restored the black cross, and other appendages of the Scottish crown. In a few years after, however, when he was making preparations for a French war, apprehending, if he should make any foreign invasion, that the Scots, who were in strict alliance with the French, would commit devastations, and ransack his dominions in his absence, he sends for Edward, king Balliol's son, from France, and sets him up as a candidate for the crown; and, with uncommon perseverance, seated him on the throne, at the expence of the lives of thousands.

Edward,

Edward, the sixty-fifth king.

In the year 1332.

Edward Balliol, the son of king John, in the year 1332, on the twenty-seventh of September, was crowned king of Scotland, at Scone. In the year 1333 he paid homage, at Newcastle, to the English king; he took an oath of fealty and implicit obedience to him, and bound himself and heirs to hold the crown from the kings of England: he also resigned his jurisdiction over the five districts contiguous to England. He was so stained with the blood of his countrymen, and had so contracted the Scottish boundaries, and acknowledged the English king as his feudal lord, that he could not expect to enjoy, uninterruptedly, any length of time, a crown, to which he had waded through the blood of an infinite number of Scots, and which he had then accepted on the submissive conditions of fealty and homage.

David the second reigns again.

King David, hitherto detained in France during his non-age, returning home after supplanting his rival, assumed the crown. In the year 1346 he was taken prisoner by the English, in the battle of Durham, at Nevill's Cross, fought the ninth of October, on a Saturday, (wherein sixty thousand Scots were put to flight) and kept in close confinement ten years. In the year 1356 he obtained his liberty, and was reinstated in his kingdom: the
year

year following he lost his queen Joanna, by whom he had no issue. In the year 1370 he died, leaving no issue, after he had nominated his sister the countess of Sutherland's son, his successor; who, dying prematurely, Robert Stuart, who was formerly appointed regent by his father, was constituted his heir.

Robert the second, the sixty-sixth king.

In the year 1370.

Robert Stuart, the nephew of David the second by his sister Margery, who was raised to the crown by the consent of the Scots nobility in the year 1370, and reigned to the year 1395, of whose death *Mac Firbiss's annals* say thus:

“In the year 1395, Mac Altair Righ Alban deugh, that is, the son of Walter, king of Albany, died.”

With whose posterity the crown invariably remained to our time, so that the father left the son successor down to James the fifth. Branchuo Dynast, of Loquebar, was the most distinguished of the Stuart family, deriving his genealogy from the royal Dalriedinian line, whom king Macbeth put to death, on account of his claim to the crown, about the year 1050. Branchuo's son Flean, to avoid his father's unhappy fate, fled to Wales, where, marrying Nesta, the daughter of Griffin, prince of Wales, son to Lewelin, had by her Walter, who, returning home, and flourishing under Malcolm the third, got the surname of Stuart, which was retained by his posterity. His grandson, by his son
Alan,

Alan, was Walter, the father of Alexander, and Robert, the progenitor of the Earls of Lennox.— Alexander had a son John, the father of Walter, who had king Robert by Margery Bruce.

Robert, in the second year of his reign, and fiftieth of his age, espoused Euphemia, the daughter of the Earl of Ross; but she dying, leaving him two sons, Walter Earl of Athol, and David Earl of Strathern, he married his concubine, Elizabeth, the daughter of Sir Adam Moor, by whom she had children before his accession to the crown, and promoted the sons he had by her, in preference to the younger sons of his first queen, viz. Robert the third, his successor; Robert, Duke of Albany; and Alexander, Earl of Buchan, who had a natural son, Alexander, Earl of Marr.

Robert Duke of Albany, had sons, Muredach Duke of Albany, and John Earl of Buchan. This Muredach*, with his son Walter, and the Earl of Lennox, his accomplices, was beheaded for the ambitious measures he had taken in aspiring to the crown, in the year 1425, as we find in the *annals of Dunegal* †. His other son, James, was banished into Ireland, where he died in the year 1429, as we read in the same *annals*.

John Earl of Buchan had the command of seven Scots regiments under Charles the seventh, king of France, and was appointed High Constable of France.

* *Murreadbach Strobhard agus a mhac Bhaltor agus a mhac Bhaltor agus Mor Mhaor Leambna do mharbhadh le Righ Alban.*

Muredach Stuart, together with his son Walter, and the Earl of Lennox, was put to death by the king of Scotland.

† The Donegal Annals, at the year 1425.

He was killed in the battle of Vernoyl, in France, on the twenty-eighth of August, 1424.

Walter Earl of Athol, king Robert's son by his first queen, on which claim he founded his pretensions to the crown, and assassinated king James the first, for which he suffered death by the most excruciating punishment, in the year 1437.

David Earl of Strathern, brother to Walter, left a daughter, an only heiress, who was married to Patrick Graham, second son to Lord Graham: by her he had Melesius Graham, Earl of Strathern, from whom is descended David, created Earl of Strathern by Charles the first.

Robert the third, the sixty-seventh king.

In the year 1395.

Robert the third, called John before his accession, succeeded his father Robert to the crown of Scotland in the year 1395, and died in 1406. He was the father of king James, and of John, who died before his father.

James the first, the sixty-eighth king.

In the year 1406.

James the first succeeded his father in 1406. In 1408, on his passage to France, he was taken by the English, and delivered up to Henry the fourth, on the thirtieth of March. He remained in custody to the year 1424, when he obtained his liberty, (having first gone thro' all necessary ceremonies of homage, acknowledging himself a liege subject to the king

king of England, as sovereign and superior lord of Scotland, Henry the eighth being at that time seated on the throne of England) he married Joanna, niece to king Henry the fourth, by his brother John Earl of Somerset. She was the mother of king James the second of Scotland, and of Margaret; and by her second marriage with James Stuart, of the family of Loarne, she had John Earl of Athol and Buchan, who was the progenitor of the Earls of Athol and Buchan.

Margaret, the daughter of James the first, was married to Lewis the second, at that time king of France, in the year 1436, and died without issue. She was attended by one hundred and forty ladies from Scotland, who were all married in France.

His uncle, the Earl of Athol, assassinated king James on the twenty-first of February, in Lent, in the year 1436-7.

James the second, the sixty-ninth king.

In the year 1437.

James the second succeeds his father, in 1437, at the age of seven. He was accidentally killed, in Northumberland, by the explosion of a cannon ball, at the siege of the Castle of Roxborough, in 1640, after a reign of twenty-three years and an half.

His queen (Mary), the daughter of Duke Galland, died in 1463. She had three sons and two daughters by king James, viz. king James the third; Alexander, Duke of Albany; John, Earl of Marr; Mariana, the lady of D. James Hamilton, from whom the Hamiltons, Earls of Arran, are descended; and Catharine.

Alexander

Alexander had a son, John Duke of Albany, under James the fifth. John Earl of Marr, having devised the death of his brother James the third, was put to death by having his veins opened.

James the third, the seventieth king.

In the year 1460.

James the third, son to James the second, in his eleventh year began his reign, in 1460; and was killed in an engagement with the conspirators, in 1488, after a reign of twenty-eight years. His remains were interred on the fourth of December.

Margaret, daughter to Christian the first, king of Denmark, Sweden and Norway, on the tenth of July, in 1469, and in the twelfth year of her age, was married to king James. Her dowry was, the Orkney islands contiguous to Caithness, in the remote parts of Scotland; all which were added to the Scottish dominions. She died on the twenty-sixth of February, in 1486-7, leaving two sons—king James the fourth, and James Duke of Rothsay, and Archbishop of St. Andrews: the latter was born in 1475, and died on the thirteenth of January, in the year 1504-5.

James the fourth, the seventy-first king.

In the year 1488.

James the fourth, in his fourteenth year, succeeds his father in 1488. He reigned twenty-five years and three months; and was killed in the battle of Floddenhill, in Northumberland, being totally

rally vanquished by Thomas, Earl of Surry, on the seventeenth of March, 1513-14.

Margaret, an elder daughter of Henry the seventh of England, and grand-daughter of Edward the fourth by his daughter Elizabeth, was born on the twenty-ninth of November, 1489. On the eighth of August, 1503, she was married to king James, by whom she had James the fifth, born in the year 1512. She afterwards married Douglas Earl of Angus, in 1514, by whom she had Margaret, who was married to Matthew Stuart, Earl of Lennox, in 1544. She died herself, on the twenty-fourth of November, in 1541, seven years after the death of her husband, Earl Archibald.

James the fourth had a natural son also, James Earl of Moravia.

James the fifth, the seventy-second king.

In the year 1514.

James the fifth, son of James the fourth, succeeds his father in the year 1514, at the age of two years. On the first of January, in 1536-7, his nuptials with Magdalen, the daughter of Francis the first, king of France, were celebrated at Paris. His queen died the same year, without issue. Afterwards, in 1588, on Trinity Sunday, he married Mary Guise, the daughter of Claudius Duke of Guise; a younger son to Renatus, Duke of Lorraine. This lady was, by her mother Antonia Barbonia, grand-daughter to Francis Earl of Vendome, who was the grandfather of Henry the fourth of France. The issue of this marriage was

Mary

Mary Queen of Scots, born on the eighth of December, 1542. She lost her father on the fourteenth of the same month, who died of grief for having received a very signal defeat at Solloim-mofs, in Cumberland, on the twenty-fourth of November preceding: her mother died also, on the tenth of June, 1560.

James Earl of Moravia, natural son to king James, and Prior Regent of St. Andrews in Scotland, was killed by the conspirators. He left an only daughter, married to James Stuart, of Down.

John, another natural son to king James, had, by his marriage with the sister of James Earl of Bothwell, a son Francis, Earl of Bothwell.

Queen Mary, the seventy-third.

In the year 1542.

Mary, the daughter and heiress of king James the fifth, was left in possession of the crown, being seven days old, in 1542. In 1543 she was contracted to Edward, son to Henry the eighth, who was afterwards king of England: however, it had not the wished for result. In 1558, on the twenty-fifth of April, she married Francis the second, at that time dauphin, and afterwards king of France; who, dying without issue on the sixth of December, in the second year of his reign, and of Christ 1560, Mary, in 1561, on the nineteenth of August, returned to her native kingdom, where she married and invested with regal power, her cousin, by her aunt Margaret Douglas, Henry Stuart Lord Darnley, a younger son to Matthew Earl of Lennox, being

being first created Earl of Rothsay, and afterwards Duke of Albany : the offspring of which marriage was James the sixth of Scotland, and first of England.

King Henry was assassinated in 1567; and queen Mary, two years after, with difficulty escaping the fury of the insurgents, went over to queen Elizabeth, who, dreading Mary's title to the crown of England, instead of affording her an asylum, had her imprisoned, and, after eighteen years close confinement, was brought to the scaffold on the eighth of February, in the year 1587-8, and forty-sixth of her age, where her royal head was severed from her body, at Fodrington Castle.

The Stuarts, Earls of Lennox, or Levinia, derive their paternal ancestry from Robert Stuart, from whose brother Alexander, the Stuarts, kings of Scotland, are descended. From this Robert, in a direct male line, is sprung Alan Stuart, who, in the reign of Robert the second, by his marriage with the daughter of Donnchad, an ancient Earl of Lennox, descended from the kings of Munster, in Ireland, having the title of Lennox conferred on him, had John Earl of Lennox, and Robert, colonel of a Scots regiment in France, whom Charles the sixth, for his distinguished military character, created Lord D'Aubigny in Avergne, whose son, grandson, or relation, Bernard, or Elerard, was Lord D'Aubigny; of whom Paulus Junius has made very honourable mention in Naples, for his matchless valour under Charles the eighth and Lewis the twelfth, kings of France: for the Lords D'Aubigny had acquired so
distingu-

distinguished a character in the French and Neapolitan wars, that the kings of France granted them their own insignia, with golden fibulas on a red border, with this motto, *DISTANTIA JUNGO*, because, by their exertions, France and Scotland, so remote from each other, were united against England.

John Earl of Lennox had Matthew Earl of Lennox, who had by the daughter of James Hamilton and grand-daughter to king James the second, by his daughter Mariana, John Earl of Lennox, who was assassinated by his uncle, the Earl of Arran; whose sons were, Matthew Earl of Lennox, Robert Bishop of Cathan, Earl of Lennox and March, after the death of his nephew Charles, and John Lord D'Aubigny.

Matthew Earl of Lennox, and Regent of Scotland during the minority of James the sixth, had, by Margaret Douglas, sister to king James the fifth, viz. Charles Earl of Lennox, and Henry, king of Scotland. After the death of Charles, who left a daughter Arabella, married to William Seymore, Earl of Hertford, who died without issue, in England, in 1618. The title of Lennox devolved to the crown by a decree of the orders of Scotland in 1579. However, Robert Bishop of Cathan, a little longer, during his life.

John Lord D'Aubigny, was the father of Esmeus Lord D'Aubigny, on whom James, king of Great Britain, conferred the title of Duke of Lennox; and created his son Lewis Esmeus, Duke of Lennox and Earl of Richmond in England, in 1614; and
a little

a little after, Duke of Richmond; whose brother Esmeus, Lord D'Aubigny, after his death, without leaving issue by his Lady Frances Howard, the daughter of Thomas Viscount Bindon, was, by the same king, on the seventh of June 1619, created Duke of Lennox and Richmond.

Esmeus, Duke of Lennox and Richmond, had by Catharine, the daughter and heiress of Gervale Lord Clifden, of Leighton and Bromeswold, viz. Elizabeth, daughter-in-law to Thomas Howard, Earl of Arundel and Surry, by her husband Henry Lord Maltravers; James, Duke of Richmond and Lennox, who died on the thirtieth of March 1655; Lewis, John, Bernard, Catharine, and Ann, the lady of Douglas, a Scots Marquis; Frances, the lady of Hierom Weston, Earl of Portland; and George Lord D'Aubigny, son-in-law to the Earl of Suffolk.

James the sixth, the seventy-fourth king.

James the sixth was born in June, in the year 1566, at Edinburgh; in 1567, on the twenty-ninth of July, after his father's death, he was crowned at Stirling. In 1602-3, on the twenty-fourth of March, after the death of queen Elizabeth, the crown of England devolved to him, in right of his mother, who was the grand-daughter of the elder daughter of Henry the seventh: and was proclaimed king of Great Britain and Ireland, after uniting Scotland to England.

After receiving certain information of the death of queen Elizabeth, on the twenty-fifth of March;

he arrived in England on the fifth of April, when he and his queen were solemnly inaugurated, and crowned on the twenty-fifth of July following, at Westminster, on the fatal and ancient monument belonging to his Scottish ancestors. On the twenty-seventh of March, on a Sunday, in 1625, he died at Theobald's, near London.

Ann, the daughter of Frederic, king of Denmark and Norway, born in 1574, and sister to king Christian the fourth, was married to king James in 1589, on the twenty-third of November, in the castle of Aggerhusiana, in Norway. In 1590, on the seventeenth of May, she was crowned at Leith, a mile from Edinburgh. In 1681-2, on a Tuesday (which was the March following the eighteenth of November, on which the comet was seen) she died, leaving issue Henry Frederic, Prince of Wales, born on the nineteenth of February, 1593-4, and died on the sixth of November, 1612; Elizabeth, born on the nineteenth of August, 1569; and king Charles.

Elizabeth was married on the fourteenth of February in 1612-13, which was on the Sunday preceding Lent, to Frederic the fifth, S. R. I. Prince Elector Palatine of the Rhine; who, on the twenty-sixth of August, in 1619, S. V. was crowned king of Bohemia, against the empire. He was deposed in 1623, and died in 1632. His sons were, viz. Frederic-Henry, born at Heidelberg on the second of January, 1614; Charles-Lewis, lately Prince Palestine; Rupert and Maurice, who, after arriving in England in the beginning of September, 1642, acquired immortal honour by protecting their uncle Charles in the rebellion.

Charles

Charles the first, the seventy-fifth king.

In the year 1625.

Charles the first, king of Great Britain and Ireland, was born at Dunfermeling, in Fife, in Scotland, on the 19th November, 1600. In 1602 he was created by his father Duke of Albany, Marquis of Ormond, Earl of Ross, and Baron of Ardmanach: he was brought to England in 1604-5. In 1604, on the feast of Epiphany, he had the title of Duke of York conferred on him; in 1611 he was installed Knight of the Garter; in 1612 he succeeded his brother in the Dukedom of Cornwall. On the 3d of November, 1616, he was declared Prince of Wales; on the 18th of February, 1624-5, he went from Dover to Bologne in disguise, from thence to Paris, and by France into Spain. He returned to England on the 5th of October, and succeeded his father in 1625. On the 27th April, 1646, leaving Oxford, on the 4th of May he committed his person to the Scots, on whose loyalty he confided; by whom he was immediately delivered up to the English for a sum of money, who, palliating this unprecedented villainy under the mask of justice, brought him to a public trial, capitally convicted, and beheaded him before the palace of Whitehall, on the 30th of January, 1648-9.

Henrietta Maria, the youngest daughter of Henry the fourth, of France, and Mary de Medicis, who was the daughter of Francis, Grand Duke of Tuscany, was contracted on the first of May, in 1625,

in the church of the Virgin Mary at Paris, to king Charles, by proxy; (the Duke of Chevereux, of the house of Guise, personating Charles.) On the 12th of June (Trinity Sunday) she landed at Dover, and on the day following the marriage was consummated at Dover: the offspring of which marriage were,

1. Charles James, born on the 13th May, 1629, who died in his infancy.

2. King Charles the second, born on the 29th May, 1630, at St. James's.

3. Mary, born on the 4th November, 1631, who on the 2d May, 1641, married William Nassau, prince of Orange, having just attained his nineteenth year. He dying in October 1650, Mary was delivered on the November following, of the prince of Orange, and died at London, in December 1660.

4. James Duke of York, in England; and of Albany, in Scotland; and Earl of Ulster, in Ireland, was born at St. James's on the 13th October, 1633. On the 24th June, 1646, he was taken prisoner at Oxford; and in 1648 was banished into Holland: from thence going to France in 1660, he was recalled home, and is yet living.

5. Elizabeth, born on the 28th January, 1635-6, and died on the 8th September, 1650.

6. Ann, born on the 17th March, 1637-8, and died before her father.

7. Henry Duke of Gloucester, born at St. James's on the 8th July, 1640; and died at London on the 16th August, 1660.

8. Hen-

8. Henrietta, born at Exeter on the 16th June, 1646. In 1661 she was married to Philip of Bourbon, brother to Lewis the fourteenth, of France, then Duke of Angiers, and afterwards of Orleans; whose only daughter is now Queen of Spain, by her marriage with Charles the second, King of Spain.

Charles the second, the seventy-sixth king.
In the year 1649.

Charles the second, after the death of his father, King of Great Britain and Ireland, in 1650-1, was in exile. In 1650-1, on the first of January, he was crowned at Scone, in Scotland, and providentially escaped the arms of the whigs on the third of September, 1651; when he went to France in disguise, and from thence to Flanders, in 1664. At length, in 1660, being thirty years old, he was reinstated in his kingdom, and arrived in London on his birth-day, the 29th May, in company with his two brothers; and on the 23d April, 1661, he was crowned at Westminster, who at present enjoys the sovereignty of Great Britain and Ireland, with Catharine his most pious queen, the daughter of John Bragant, king of Portugal. Their nuptials were solemnized on the 21st of May, on a Wednesday, in 1662, at Portsmouth, eight days after his arrival thither.



From the commencement of the Scottish colony among the Picts, to the present year, (the 36th of Charles

Charles the second, and of Christ 1684) 1182 years have elapsed.

From the conquest of the Picts by the Scots, and their empire over them, 842 years have intervened.

From the beginning of Malcolm the second, king of Scotland, 680 years have expired.

Charles the second, after the death of his father, King of Great Britain and Ireland, in 1677, was in exile in 1691, on the 1st of January, he was crowned at Scone, in Scotland, and provided the same of the rights of the third of December, 1691, when he went to France in disguise, and from thence to Brabant, in 1695. At 16, in 1695, being thirty years old, he was crowned at his baptism, and married in London on his birth-day, the 20th May, in company with his two sisters, and on the 2d July, 1695, he was crowned at Westminster, where he professed the Roman Catholic religion, and on the 21st of the same month, he was proclaimed King of Great Britain and Ireland, with Catherine his first wife's queen, the daughter of John Stuart, King of France. Their union was solemnized on the 21st of July, 1695, at Portsmouth, eight days after his arrival thither.

END OF VOL. I.

From the commencement of the Scottish colony among the Picts, to the present year, (the 30th of Charles